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NEW TESTAMENT ABSTRACTS

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The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 37-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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NEW TESTAMENT ABSTRACTS

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
Africa Theological Journal (Arusha, Tanzania)
African Ecclesiastical Review (Eldoret, Kenya)
American Benedictine Review (Atchison, KS)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Cracow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (Nottingham, UK)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Singapore)
ʻAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Melbourne)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (London)
Biblebhashyam (Kottayam, Kerala, India)
Biblica (Rome)
Biblical Archaeologist (Durham, NC)
Biblical Archaeology Review (Washington, DC)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam/Heverlee)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Philadelphia)
Bulletin of the International Organization for Septuagint and Cognate Studies (Notre Dame, IN)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (New York)
Catholica (Münster)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
Chicago Studies (Mundelein, IL)
Christian Scholar's Review (Grand Rapids, MI)
Christianity Today (Carol Stream, IL)
Church (New York)
Churchman (London)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Provo, UT)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Auckland/Sydney)
Communio (Seville)
Communio/International Catholic Review (Notre Dame, IN)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Criswell Theological Review (Dallas)
Crux (Vancouver, BC)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)

Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Piacenza)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Mexico City)
Église et Théologie (Ottawa)
Emmanuel (New York)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Louvain-Leuven)
Epworth Review (London)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit et Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Estudios Teológicos (Guatemala City)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Exeter, UK)
Evangelical Review of Theology (Exeter, UK)
Evangelische Theologie (Munich)
Expository Times (Banstead, Surrey, UK)
Filología Neotestamentaria (Córdoba, Spain)
Foi et Vie (Paris)
Forum (Sonoma, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Munich)
Gereformeerd Theologisch Tijdschrift (Amsterdam)
Grace Theological Journal (Winona Lake, IN)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria, S. Africa)
Heythrop Journal (London)
History of Religions (Chicago)
Hokhma (La Sarraz, Switzerland)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jerusalem Perspective (Jerusalem)
Jewish Quarterly Review (Merion, PA)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal of Biblical Literature (Atlanta, GA)
Journal of Ecclesiastical History (London)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Religion (Chicago)
Journal of Religious History (Sydney)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Manchester, UK)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (New Haven, CT)
Journal of the Evangelical Theological Society (Jackson, MS)
Journal of the Grace Evangelical Society (Roanoke, TX)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch, S. Africa)
Journal of Translation and Textlinguistics (Dallas)

Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
King's Theological Review (London)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Quebec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Linguistica Biblica (Bonn)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière et Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Santa Monica, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Mayéutica (Marcilla, Spain)
McMaster Journal of Theology (Hamilton, Ont.)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Churchman (Leominster, UK)
Modern Theology (Oxford/Cambridge, MA)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (The Hague)
Neotestamentica (Pretoria, S. Africa)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Notes on Translation (Dallas)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Geneva)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perkins Journal (Dallas)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Macon, GA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (St. Paul, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Religion (Lancaster, UK)
Religious Studies (London)
Religious Studies and Theology (Edmonton, Alberta)
Religious Studies Review (Macon, GA)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa-Limete, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Saint-Germain-en-Laye)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Rome)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczno-Kanoniczne (Lublin)
Römische Quartalschrift (Vatican City)
Sacra Doctrina (Bologna)

Saint Luke's Journal of Theology (Sewanee, TN)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Århus, Denmark)
Science et Esprit (Montreal)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch, S. Africa)
Scripture Bulletin (Twickenham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Second Century (Malibu, CA)
Sefarad (Madrid)
Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Skrif en Kerk (Pretoria, S. Africa)
Soundings (Nashville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Rotterdam)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theologia Evangelica (Pretoria, S. Africa)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (Bronx, NY)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Freising)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Munich)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Mönchengladbach)
Word and World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bethel)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Winter Park, FL)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

1. J. A. **Brooks**, "Clement of Alexandria as a Witness to the Development of the New Testament Canon," *SecondCent* 9 (1, '92) 41-55.

This study of Clement's witness to the development of the NT canon examines his knowledge and use of early Christian writings, explores various terms and ideas that reveal something about his concept of canonicity, and notes the level of canonical development shared among Clement and his contemporaries. Clement quoted books now in the NT about sixteen times more often than apocryphal and patristic writings that for a while contended for a place in the canon.—C.R.M.

2. C. **Gempf**, "Pseudonymity and the New Testament," *Themelios* 17 (2, '92) 8-10.

The article discusses pseudonymity and the NT documents, pseudonymity and authors, pseudonymity and audience, and pseudonymity and inspiration. If pseudonymous works got into the canon, we must conclude that the Church Fathers were fooled by a transparent literary device that was originally intended not to fool anyone. The cases against the traditional authorship of 2 Peter and the Pastorals in particular are strong and not easily dismissed.—C.R.M.

3. P. **Grelot**, "La Tradition apostolique," *RevBib* 99 (1, '92) 163-204.

After considering the role of the apostolic tradition in the theology of Irenaeus, the article discusses the notion of tradition in the NT with particular attention to vocabulary. Next it deals with the transmission of the tradition: the nature of the faith transmitted, the structures of the primitive church, the modes of transmitting the gospel, and the time of written materials. Then it treats the development of the apostolic tradition: necessity, occasions, aspects (doctrinal and literary), and end. Finally it reflects on the Holy Spirit as the guarantor of the apostolic tradition: the promise and its fulfillment, and the question of inspiration. The object transmitted in the apostolic tradition was Jesus Christ—his person, history, and teachings—understood and proclaimed as the object of the gospel. The apostolic tradition was formative of the NT and interpretative of the OT.—D.J.H.

4. K.-P. **Jörns**, "Liturgy: Cradle of Scripture?" *StudLiturg* 22 (1, '92) 17-34.

The emergence of the biblical canon in ancient Judaism and Christianity alike must be thought of as bound up with the emergence of liturgy. The prehistoric sacrifice ritual is the oldest recognizable formative factor that shaped the passion and Easter tradition. Festal sacrificial worship was the cradle of Scripture(s) and of liturgy.—D.J.H.

5. T. C. **Skeat**, "Irenaeus and the Four-Gospel Canon," *NovTest* 34 (2, '92) 194-199.

Irenaeus took his identification of the four Evangelists with the four living creatures of Rev 4:6-8 from an earlier source that started from Ezekiel 1. The author of the source must have possessed a codex containing all four Gospels, and so the four-Gospel codex can be traced back to ca. A.D. 170.—D.J.H.

Interpretation

6. R. ALDWINCKLE, "The Authority of Scripture in Recent Yale Theology," *McMaster JournTheol* 3 (1, '92) 47-74.

The article first comments briefly on hermeneutics, truth and the NT, and the tension between NT scholarship and theological reflection. Then it examines in detail how the authority of the Bible has been treated in recent Yale theology, especially in the works of G. Lindbeck and H. Frei.—D.J.H.

7. J. C. BEKER, "Integration and Integrity in New Testament Studies," *Christian Century* [Chicago] 109 (17, '92) 515-517.

The pitfall facing biblical studies in the academy is the increasing divorce between theory and praxis. Thus a narrow specialization is triumphing along with an increasing trivialization of the more significant issues of biblical scholarship. NT scholars should develop a catalytic hermeneutic that allows the biblical text to exert its normativity as a living voice without being trapped by either anachronistic misinterpretations or ideological distortions.—C.R.M.

8. I. BIFFI, "Esegesi scientifica ed esegesi allegorica: un divario impertinente," *Teologia* 17 (1, '92) 3-15.

Since the truth of God's word is mediated through human, historical, and critically available truth, one cannot make a sharp dichotomy between scientific and allegorical exegesis. A genuinely spiritual reading of Scripture in a context of faith does not dispense the interpreter from scientific work. Spiritual interpretation must arise from the text.—D.J.H.

9. L. G. BLOOMQUIST, N. BONNEAU, AND J. K. COYLE, "Prolegomena to a Sociological Study of Early Christianity: The Example of the Study of Early Christian Leadership," *Social Compass* [Louvain] 39 (2, '92) 221-239.

This paper explores some aspects of the use of ancient texts as sources of information about early Christianity and specifically about early Christian leadership. It first presents an overview of *Apostolic Constitutions* 2:25-26. Next it interprets this text according to (1) the sociological theory of P. Berger and T. Luckmann, and (2) the models approach of B. Malina and M. Douglas. Then it examines questions that the use of ancient texts as the main source of information about the past raises for the sociological approach. Finally it reflects on issues arising out of the study with regard to leadership, text, and the social sciences and the depiction of the past.—C.R.M.

10. J. M. BRAVO ARAGÓN, "Congreso Internacional sobre la interpretación socio-histórica del Nuevo Testamento," *EstBíb* 49 (3, '91) 399-402.

This report on the 1991 conference at Valladolid on social-historical interpretation of the NT notes the themes of the major papers (by C. Osiek, J. Maier, B. Malina, P. F. Esler, C. del Valle, D. Bossman, and J. H. Elliott) and describes the activities of the three working groups (on social psychology, ritual and symbolism, and central values).—D.J.H.

11. M. Coleridge, "In Defence of the Other: Deconstruction and the Bible," *Pacifica* 5 (2, '92) 123-144.

After sketching the uncanny persistence of postmodernism, the article suggests reasons why biblical scholars find deconstruction so alien and unwelcome. Next it turns to an assessment of these reasons and a consideration of the nature of deconstruction. Then it examines the Lukan infancy narrative (Lk 1:1–2:52) through the lens of deconstruction: God/Jesus, public/private, continuity/discontinuity, and male/female. For all its ambiguities deconstruction may offer biblical studies a range of new concepts and questions, which may in turn open up the possibility of fresh interpretation of seemingly stale texts.—C.R.M.

12. P. Culbertson, "Known, Knower, and Knowing: The Authority of Scripture in the Episcopal Church," *AnglTheolRev* 74 (2, '92) 144-174.

A fuller version of an article also published in *Saint Luke's Journal of Theology* [§ 36-14]. —D.J.H.

13. P. De Clerck, "'In the beginning was the Word,'" *StudLiturg* 22 (1, '92) 1-16.

After characterizing some traits of the way the liturgy uses the Bible, the article reflects on the proclamation of the word as an act of handing on tradition to others and opens up the issue of the sacramentality of the word. It ends with questions of hermeneutics that the biblical word poses in today's cultures, and especially the way it is arranged and laid out in the lectionaries. [The same issue contains other articles on the Bible in liturgy by P. F. Bradshaw (pp. 35-52), M. Josuttis (pp. 53-67), H. T. Allen (pp. 68-83), M. Procter-Smith (pp. 84-99), and J. F. Baldovin (pp. 100-118).]—D.J.H.

14. J. Delorme, "Analyse sémiotique du discours et étude de la Bible," *SémiotBib* 66 ('92) 37-44.

Biblical scholarship has long concentrated on the history behind the texts (events, origins, formation). Semiotic analysis treats the biblical text as a whole, focuses on how the details work together to communicate, looks at texts as texts (their world, language, and subject), and facilitates the transition from text to speaking the "word."—D.J.H.

15. G. D. J. Dingemans, "Ontwikkelingen in de homiletiek. Een overzicht van recente literatuur (Developments in Homiletical Literature)," *NedTheolTijd* 46 (2, '92) 124-131.

One can discern several shifts in dealing with biblical texts in recent homiletical handbooks: from attending only to the text and its meaning and history to a deep concern with hearers who want to understand the word, from pure explanation (exegesis) to reception, from search for a "scope" in pericopes to discovering how the text works, and from facts of salvation to communication of faith. Homileticians are also searching for a new kind of communication theory.—D.J.H.

16. J. Duhaime, "L'univers social des premiers chrétiens d'après J. G. Gager," *Social Compass* [Louvain] 39 (2, '92) 207-219.

Gager's *Kingdom and Community* (1975) and the reviews of it offer an accurate introduction to the content and method of many recent contributions to the sociological study of early Christianity. The article first discusses Gager's treatments of four topics: Christianity as a millenarian movement, the search for legitimacy and for institutional consolidation, the social status of the first Christians in the Roman empire, and the success of Christianity. Then it considers critical reactions to the book with regard to its objective, its use of social-scientific theories, and the issues of reductionism and the originality of Christianity.—D.J.H.

17. J. Duhaime and M. St.-Jacques, "Early Christianity and the Social Sciences: A Bibliography," *Social Compass* [Louvain] 39 (2, '92) 275-290.

This bibliography of books and articles on early Christianity and the social sciences contains over 300 items published between 1947 and 1990. It appears under five major headings (with many sub-headings): general, background, Gospels-Acts, Epistles-Revelation, and early Christianity.—D.J.H.

18. J. D. G. Dunn, "A Word in Time: Understanding the Bible Today," *EpworthRev* 19 (2, '92) 27-42.

Historical criticism today is being challenged by both a loss of historical nerve and a flight from history. Nevertheless, Christianity is bound to historical meaning. The more the identity of a text is bound up with the historical context from which it originally emerged, the more we have to accord normative status to the meaning which that text has as read within its historical context.—D.J.H.

19. P. Ehle, "A Bíblia como instrumento de transformação e poder popular," *Revist EclBras* 52 (206, '92) 433-436.

The article reflects on the use of the Bible in social transformation and popular empowerment: the social location of popular hermeneutics (liberating praxis), its subject (the oppressed), context (today), text (memory), objective (transformation today), and community (reading in mutuality).—D.J.H.

20. J. Haire, "Culture and Interpretation," *IrBibStud* 14 (2, '92) 72-88.

The article first looks at events that were of significance in the first major interweaving of Christianity and culture. Then it examines certain aspects of a contemporary representation of the Christ-event in a modern "laboratory-type" situation. Finally it offers conclusions on intercultural activity and biblical interpretation.—C.R.M.

21. P. D. Hanson, "Biblical Authority Today," *Dialog* 31 (3, '92) 176-180.

The church's understanding of the authority of Scripture should arise from the theological effort of defining its identity and the vocational commitment to live in faithfulness to the gospel. The authoritativeness of Scripture lies in the indispensable direction that it gives the church and the believer as they seek to live in obedience to God's will.—D.J.H.

22. L. Harder, "Biblical Interpretation: A Praxis of Discipleship?" *Conrad Grebel Review* [Waterloo, Ont.] 10 (1, '92) 17-32.

After some historical considerations, the article reflects on how a theology of Christian discipleship can influence women in biblical interpretation with regard to the authority of the Bible, the primary conversation partners, the choice and status of methodology, and the "impression point" in the text. Then it illustrates these concerns with reference to the "discipleship" texts in Jn 12:1-8 and 13:1-20.—D.J.H.

23. D. J. **Harrington**, "New Testament Study and Ministry of the Word," *ChicStud* 31 (2, '92) 117-129.

The article reflects on six developments in NT studies since Vatican II's *Dei verbum* (1965) and on their promise and challenge for Catholic ministers of the word: the explosion of resources for studying the biblical text, the increased attention to the literary dimensions of Scripture, progress toward a more accurate history of the NT world, the use of data and methods from physical- and social-scientific disciplines, new perspectives in interpreting texts and a renewed appreciation for rabbinic and patristic interpreters, and the survival of biblical theology and its importance today.—D.J.H.

24. S. **Haynes**, "Re-learning to Read: Reflections on Teaching Scripture to University Students," *ModChurch* 34 (1, '92) 34-41.

Teaching that allows students to move toward post-critical encounters with Scripture must not use methods that preempt the surplus of meaning inherent in biblical texts. Post-critical reading begins with a wager that the "world of the text" unfolding before it is a transformative world that helps one to understand better one's own existence, has the power to transform that existence, and calls one to participate in transforming the world. Post-critical reading is dependent on some of the traditional biases toward mixing scholarship and belief in the classroom being overcome.—D.J.H.

25. P. I. **Johnston**, "Johann Michael Reu and Inerrancy," *ConcTheolQuart* 56 (2-3, '92) 145-185.

Contrary to what most of his modern interpreters maintain, Reu (1869-1943), professor at Wartburg Seminary in Dubuque, IA, taught and defended the doctrine of biblical inerrancy throughout his life. He clearly viewed the doctrine of verbal inspiration (see 2 Pet 1:21; 2 Tim 3:16) as much more than a historically conditioned pronouncement of the church. —D.J.H.

26. C. **Karakash**, "La psychanalyse au secours de la Bible," *RevThéolPhil* 124 (2, '92) 177-188.

After introducing the work of E. Drewermann, the article focuses on his *Wort des Heils, Wort der Heilung* (1989; French, 1991) and his attempt to use psychoanalysis in the service of biblical hermeneutics. Then it offers a critical evaluation of Drewermann's project, and reflects on the promise and limits of psychoanalytic exegesis. The originality of Drewermann's project arises from his joining the psychoanalytic and biblical universes. Its value must be assessed ultimately by its practical benefits.—D.J.H.

27. E. F. **Kirschner**, "O papel normativo das Escrituras," *VoxScript* 2 (1, '92) 2-13.

After describing the current crisis of biblical authority, the article explains the concept of the authority and normative role of the Scriptures with reference to the nature of biblical revelation, the Bible's witness to its own veracity and credibility as God's revelation, and the application and effects of the biblical teaching. Then it draws out practical implications from the concept.—D.J.H.

28r. R. **Lane Fox**, *The Unauthorized Version* [*NTA* 36, p. 413].

D. W. J. **Gill**, "Authorized or Unauthorized: A Dilemma for the Historian," *TynBull* 43 (1, '92) 191-200.—For many this work will prove to be disappointing. It is a synthesis of what has been written in the area of textual formation and historicity of the Bible. Its function is perhaps to make the fruits of this research known to a wider public. Still this is an important book that should prompt biblical scholars to tighten arguments and adopt a more rigorous approach to their texts.—C.R.M.

29r. IBID.

J. P. MEIER, "Truth, but Is It God's Truth?" *New York Times Book Review* [New York] 7 June ('92) 13.—Lane Fox is an atheist who wishes to show that the Bible is full of historical error and falsification, that it therefore cannot be the word of God, and that it is nonetheless an important repository of human truth. At times Lane Fox is surprisingly conservative, especially when dealing with the NT. His use of the King James Version leads him into some textual blunders, and there are many factual errors through the book. One may wonder whether Lane Fox sufficiently appreciates the great gulf between the ancient biblical material and our own world, and regret that he never explores in all its depth the basic theological question that he raises.—D.J.H.

30. R. LETHAM, "The hermeneutics of feminism," *Themelios* 17 (3, '92) 4-7.

The article presents a threefold classification of feminism: Christian feminism, religious feminism, and evangelical feminism. It highlights the broad tendencies of each group and focuses on a few representatives. [The same issue contains articles by A. Hauge (pp. 8-11) on feminist theology as critique and renewal of theology; E. Jensen (12-14) on the value of women and world-view; C. Powell (pp. 15-19) on gender issues in exegesis, interpretation, and translation; and R. P. Stevens (pp. 20-24) on biblical and trinitarian models of male and female.]—C.R.M.

31. I. H. MARSHALL, "Are Evangelicals Fundamentalists?" *VoxEvang* 22 ('92) 7-24.

Christian fundamentalists are usually evangelicals. But fundamentalists can go wrong by merely affirming biblical inerrancy without acting on it, misinterpreting or ignoring scriptural teaching, and following human leaders who set themselves up as authoritative interpreters of Scripture. By contrast evangelicals are committed to the acceptance of the authority of Scripture and to a concept of the church as *semper reformanda.*—D.J.H.

32. C. M. MARTINI, "Teaching the Scriptures to a Diocese," *Priests & People* 6 (6, '92) 225-229.

After explaining *lectio divina,* the article describes four examples of its pastoral implementation in the diocese of Milan: the school of the Word, evening biblical sessions in parishes, systematic *lectio* on radio, and non-believers' teach-ins.—D.J.H.

33. C. OSIEK, "The Social Sciences and the Second Testament: Problems and Challenges," *BibTheolBull* 22 (2, '92) 88-95.

After locating the encounter between the social sciences and biblical study, the article reflects on eight problems involved in this approach: the charge of reductionism, the nature of social-science models, the validity of using synchronic models diachronically, finding the right level of abstraction, adapting social-science method to the demands of biblical and other ancient texts, representing the precise social location of early Christians, representing the social location of women, and finding a place for exceptions. Then it considers two challenges:

working out an effective relationship with the various forms of political theology, and making the results available and of use to readers beyond the closed circle.—D.J.H.

34. E. Pascual Calvo, "La 'palabra' como principio estructurante de una introducción a la Sagrada Escritura," *EstBíb* 49 (4, '91) 473-482.

General introductions to Scripture suffer from a structural inadequacy that can be remedied if one takes the modern linguistic theory of "word" as a structuring principle: signifier, signification, and sign. After explaining this basic structure, the article applies it to the nature of Scripture, to methodology in teaching Scripture, and to developing a program for introduction to Scripture, respectively.—D.J.H.

35. J. P. Pollard, "Recent Trends in Biblical Interpretation," *RestorQuart* 34 (2, '92) 65-81.

The article is intended as a guide to some major interpretive approaches to the Bible today: philosophical hermeneutics (the new hermeneutic), literary approaches (structuralism, rhetorical criticism, reader response), social sciences (sociology), and liberationist theologies (Latin American, feminist).—D.J.H.

36. A. M. T. Reinders, "Entmythologisierung - Der Mythos als Schlüssel? Christliche Verkündigung in zwei konträren Programmen: Bultmann und Drewermann," *KerDog* 38 (2, '92) 138-148.

Whereas R. Bultmann sought a demythologizing of the NT, E. Drewermann intends a rediscovery of the mythic from the perspective of depth psychology. The article compares their positions on anthropology, the origin of myths, myth and the NT, and history and eschatological hope. The phrase "once for all" characterizes Bultmann's theory that Christ rose into the kerygma, and "always and everywhere" expresses Drewermann's view that the Bible retains significance because of its mythical content. Bultmann's imageless theology paves the way for the "God is dead" theology, and Drewermann tends to disregard the factual history of salvation.—D.J.H.

37. G. P. Schner, "The Eclipse of Biblical Narrative: Analysis and Critique," *ModTheol* 8 (2, '92) 149-172.

This analysis and critique of H. Frei's *Eclipse of Biblical Narrative* (1974) first treats the contents of the book by discussing its style and structure, the scope and flow of its chapters, its own stated purpose and its perceived effects, the characterization of the 17th to 20th centuries that it offers, the range of types of theology that it diagnoses, its definitions of realistic narrative at the heart of the work, and some essential presuppositions that are grounding for the work. Next it furthers Frei's treatment of Kant and Hegel so as to aid the argument he wished to make. Then it comments on how Frei's work has been of help to some Catholic theologians and concludes with a short epilogue. [The same issue contains a reply to Schner by B. D. Marshall (pp. 173-179), as well as papers and responses on Frei's work by G. Hunsinger, J. Webster, W. Lowe, D. Demson, P. Schwartzentruber, W. Placher, and D. Ford.]—C.R.M.

38. R. P. Shedd, "Hermenêutica Bíblica," *VoxScript* 1 (2, '91) 3-11.

The article explains some basic concepts of biblical hermeneutics: the two horizons, the divine element, the influence of theological systems, the point of departure, the historicogrammatical foundation for a sound hermeneutic, the semantic field, and the need for illumination from the Holy Spirit.—D.J.H.

39. T. Söding, "Historische Kritik und theologische Interpretation. Erwägungen zur Aufgabe und zur theologischen Kompetenz historisch-kritischer Exegese," *TheolGlaub* 82 (2, '92) 199-231.

After reflecting on the theological competence of historical-critical exegesis, the article considers the challenge facing biblical scholars as they seek to contribute to the theological undertaking. Then it discusses the task and the theological relevance of the three major concerns of biblical exegetes: the philological analysis of the texts, the reconstruction of the historical circumstances, and the determination of the original meaning of the text. It concludes with remarks on historical-critical exegesis as part of theology.—D.J.H.

40. L. H. Stookey, "Marcion, Typology, and Lectionary Preaching," *Worship* 66 (3, '92) 251-262.

Typology implies a linkage between something prior and something later. It can take several forms: revolutionary displacement, revelationary replacement, evolutionary progress, and complementarity. The present lectionary's OT selection encourages neo-Marcionism (or anti-Semitism at least) by suggesting that the covenant in Christ has either displaced or replaced all that preceded. A truly ecumenical lectionary needs to embrace the third and fourth options.—D.J.H.

41. C. Wackenheim, "Trois initiateurs: Engels, Weber, Troeltsch," *Social Compass* [Louvain] 39 (2, '92) 183-205.

F. Engels (1820-95) explained early Christianity in terms of economic infrastructure and regarded it as a social movement announcing salvation to the oppressed and exploited in the hereafter. To M. Weber (1864-1920) we owe the notion of typology that allows a better understanding of the rapid expansion of nascent Christianity and especially of its passage from original charism to ecclesiastical institution. E. Troeltsch (1865-1923) viewed early Christianity as a "typical period" of a religious essence subjected to but undiminished by socioeconomic factors, and insisted on the relative autonomy of the "Christian idea" and its dialectic.—D.J.H.

42. G. F. Wessels and D. J. Smit, "Howard C. Kee's 'interrogating the text'. A case-study in 'sociological interpretation,'" *Neotestamentica* 25 (2, '91) 401-427.

As an experiment the article analyzes an anonymous 20th-century South African text on war and violence with the help of Kee's proposals for sociological interpretation as outlined in his *Knowing the Truth* (1989). Kee's approach proves useful mainly as a method of rhetorical analysis. But it fails to supply a satisfactory explanation of the historical setting of the document.—D.J.H.

43. B. Wielenga, "The Bible in a Changing South Africa: The Quest for a Responsible Biblical Hermeneutic in Mission," *Missionalia* [Pretoria] 20 (1, '92) 28-37.

Taken together, the intuitive, scientific, and contextual hermeneutical approaches may protect against onesidedness in our Bible reading and appropriation. The Bible can only be legitimately used in a changing South Africa if and when its canonical form and kerygmatic unity are taken seriously.—D.J.H.

Textual Criticism

44. C.-B. Amphoux, "Les manuscrits du Nouveau Testament. Du livre à la parole," *Étud ThéolRel* 67 (3, '92) 345-357.

After surveying the major sources for the text of the NT (the great uncials, papyri, etc.), the article considers some textual variants in the Gospels (Mt 1:16; Lk 3:22; Jn 1:18/1:34/6:69; Lk 5:10/24:12; Mt 20:16). Then it reflects on the types of variation and the continuity of the transmission. Study of the NT text reveals it to be a book of life rather than merely a holy book.—D.J.H.

45. D. Housholder, "Preaching from Nestle," *CurrTheolMiss* 19 (3, '92) 208-211.

After giving reasons for preaching directly from the Nestle-Aland *Novum Testamentum graece* (26th ed.), the article describes what scholarly tools preachers may need at their desks, and outlines methods of preparation and delivery. Whatever its flaws, the Nestle-Aland 26th edition is the best and most accurate version of the apostolic witness since the original manuscripts were lost.—D.J.H.

46. R. Moynihan, "The Oldest Gospel?" *Catholic World Report* [San Francisco] 2 (1, '92) 26-31.

The article describes J. O'Callaghan's identification of Greek papyrus fragments from Qumran Cave 7 as NT texts [§ 17-24], the initial scholarly responses to his hypothesis, and the recent support for it. Even for those who think that O'Callaghan's reading is wrong, there is no other convincing alternative identification. An accompanying article on pp. 26-28 discusses Papyrus Rylands Greek 457 (late 1st or early 2nd century A.D.), which contains parts of Jn 18:31-33, 37-38.—D.J.H.

47. J. O'Callaghan, "L'ipotetico papiro di Marco a Qumrân," *CivCatt* 143 (3407, '92) 464-473.

After describing what led the author to identify 7Q5 as Mk 6:52-53 [§ 17-24], the article explains the reasons for this identification and assesses critically objections about the size of the fragment and alternative hypotheses (Exod 36:10-11; 2 Sam 4:12–5:1; 5:13-14; Mt 1:2-3). On the basis of paleography and textual criticism 7Q5 is certainly Mk 6:52-53, and thus the oldest fragment of the Greek NT, written ca. A.D. 50 and surely before A.D. 68. —D.J.H.

48. M. C. Parsons, "Appendices in the New Testament," *Themelios* 17 (2, '92) 11-13.

This article reviews the cases of five NT writings sometimes believed to contain appended material: Mark, Romans, Philippians, 2 Corinthians, and John. It concludes that Romans and Philippians are literary unities. While Mk 16:9-20 came from a period well after the time of the composition of the Gospel, the appended material in 2 Corinthians and John comes from the period of the composition of these texts.—C.R.M.

Textual Criticism, §§ 37-130, 184.

49r. W. Bauer, *Griechisch-deutsches Wörterbuch* [*NTA* 33, p. 231; § 36-616r].

A. Hilhorst, "De nieuwe Bauer (The revision of the Bauer dictionary)," *NedTheolTijd* 46 (2, '92) 104-108.—The revision of Bauer's dictionary has resulted in several improvements: the inclusion of more apocryphal writings, the use of newer editions, and the remarkable clarity of the typography. The most important drawback is the curtailment of bibliographical references.—D.J.H.

50. P. A. Cavallero, "Alcance teológico de μή + indicativo: a propósito de Jn 3,18 y otros *loci* neotestamentarios," *EstBíb* 49 (4, '91) 483-495.

The use of the negation μή in the NT and other Greek texts is complex. But the occurrence of μή with the indicative in Jn 3:18 (ὁ μὴ πιστεύων . . . μὴ πεπίστευκεν) and other NT texts (e.g. 1 Jn 4:3; 2 Pet 1:9; Tit 1:11; 1 Tim 6:3-4) expresses the subject's intellectual and moral disposition that is willfully negative vis-à-vis salvation.—D.J.H.

51. J. A. Fitzmyer, "Did Jesus Speak Greek?" *BibArchRev* 18 (5, '92) 58-63, 76-77.

In light of the evidence for the use of Greek in 1st-century Palestine it is almost certain that Jesus spoke Greek in addition to Aramaic. But it is unlikely that Jesus taught and preached in Greek. And even if he did, there is no way to sort that material out from the Greek tradition of the Gospels.—D.J.H.

52. I. M. MacNair, "Learning New Testament Greek at a Distance," *VoxEvang* 22 ('92) 57-61.

The article first presents critical assessments of textbooks on NT Greek by J. W. Wenham (1965), W. Powers (1979), J. Found (1983), J. Dobson (1988), and J. Barfield (1990). Then it offers seven suggestions: avoid technical terms, work toward recognition, concentrate on Greek to English, use NT texts, etc.—D.J.H.

53r. S. E. Porter, *Verbal Aspect in the Greek of the New Testament* [*NTA* 34, p. 240].
B. M. Fanning, *Verbal Aspect in New Testament Greek* [*NTA* 35, pp. 370-371].

F. Weissengruber, "Zum Verbalaspekt im Griechischen des Neuen Testaments," *StudNTUmwelt* 16 ('91) 169-177.—The appearance of these two studies of verbal aspect in NT Greek makes it possible to review previous research and to gain new critical insights. After describing each book, the article compares their approaches and reflects on the phenomenon of verbal aspect in NT Greek. It concludes by praising Porter for basing his work on such a large corpus of ancient Greek texts, and commending Fanning for demonstrating the importance of understanding verbal aspect for interpreting NT texts.—D.J.H.

54. T. P. Scher, "The Perfect Indicative in Septuagint Genesis," *BullIntOrgSeptCogStud* 24 ('91) 14-24.

In the late classical and early Hellenistic period the perfect indicative began to trespass into the sphere of the aorist (e.g. Rev 5:7; 2 Cor 11:25). But the Greek of the Septuagint for Genesis 1–15 yields no examples of this encroachment of the perfect indicative into the sphere of the aorist; it retains the classical distinction between the two tenses.—D.J.H.

55. J. W. Voelz, “The Linguistic Milieu of the Early Church,” *ConcTheolQuart* 56 (2-3, ’92) 81-97.

Many inhabitants of Israel in Jesus’ time were trilingual or triglossic: Greek, Hebrew, and Aramaic. The Greek of the NT is true Hellenistic Greek, not Hebrew or Aramaic disguised as Greek. It is Koine Greek with a Semitic tinge, which can be traced in large measure to the Septuagint. The Greek of the NT exhibits the full range of linguistic possibilities available to the writers of the 1st century A.D.—D.J.H.

Biblical Translation

56. S. Dowd, “Reflections on the Inclusive Language Debate,” *LexTheolQuart* 27 (1, ’92) 16-25.

Parental images in the Bible are functional and relational, not generally ontological (cf. Eph 3:14-15; Acts 17:28-29). The Father-Son language of the Gospels cannot be eliminated but it should not be understood as the only appropriate way of thinking about and talking to and about God. A more extensive use of similes makes explicit the character of God-language as partial and inadequate, and enables us to speak about a personal God without confusing people who tend to misunderstand metaphors by taking them literally.—D.J.H.

57. J. Ellington, “Can pronouns be divine?” *BibTrans* 43 (2, ’92) 223-230.

The article surveys the practice of the capitalization of pronouns referring to God in English and other European languages and investigates what this notion means for Bible translators working in other languages. The use of capital letters is a mere convention and the “rules” are applied very differently even in closely related languages.—C.R.M.

58r. G. Hansson (ed.), *Bible Reading in Sweden* [*NTA* 35, p. 371].

C. Buzzetti, “L’uso effettivo della Bibbia: un esempio di indagini e riflessioni,” *Salesianum* 54 (3, ’92) 539-543.—After explaining the background of the volume and its association with Project NT 81, the article summarizes the nine papers and indicates why the book deserves to be read and reflected upon.—D.J.H.

59. P. Schrodt, “Vernacular Bibles before Luther,” *Journal of Theology* [Dayton, OH] 95 (’91) 32-45.

Luther’s translation of the Bible was by no means the first into German, nor even the first to be duplicated by the hand-operated printing press. There was a long and rich history of vernacular translations through the patristic and medieval periods. In the Middle Ages, however, there was little demand for the Bible in any language besides Latin.—D.J.H.

60. B. Thurston, “Language, Gender and Prayer: The Importance of Naming God,” *Lex TheolQuart* 27 (1, ’92) 3-9.

The gender references to God in the Bible are metaphorical. When people in the Bible describe their experiences of God, they tend to characterize God as transcendent or immanent. How we name God has serious implications for gender issues, prayer, and Christology. —D.J.H.

61. J. Zink, "Alter O-Ton in neuem Klang. Die Bibel-Übersetzungen von Walter Jens," *Evangelische Kommentare* [Stuttgart] 25 (5, '92) 295-297.

Jens has translated four NT books into German: Matthew (1972), Revelation (1988), Mark (1990), and Luke (1991). The article first comments on the deficiences of these translations and their strengths (oral style, catching the tone of an entire book). Then it sketches four positions regarding the possibilities and problems involved in Bible translation today.—D.J.H.

Scholars

62. Anon., "Dom Gregory Murray," *DownRev* 110 (379, '92) 159-160.

The article sketches the achievements of the late Dom Murray (1905-92), a Benedictine monk of Downside, as a musician and pastor. In later life he was much concerned with the proofs for the priority of Matthew.—D.J.H.

63. Anon., "Heinz O. Guenther," *TorontoJournTheol* 8 (1, '92) 3-6.

This *curriculum vitae* for Professor Guenther (1927-) lists his academic appointments and publications (monograph, articles), as well as the doctoral dissertations and master's theses that he has supervised.—D.J.H.

64. D. Bertrand, "La collection des 'Sources Chrétiennes'. Au service de l'oecuménisme spirituel," *Christus* [Paris] 155 ('92) 343-347.

Born in the Latin West and originally directed to Roman Catholics, the Sources Chrétiennes series was intended from the first as a means of familiarizing the public with the Greek Fathers. Its almost 400 volumes reveal the unity of Christian faith expressed in a rich diversity.—D.J.H.

65. H. Cazelles, "La Commission biblique pontificale et ses activités," *Revue de l'Institut Catholique de Paris* [Paris] 37 ('91) 173-177.

The former secretary of the Pontifical Biblical Commission traces its history since its founding in 1902 to the present, and describes its various activities and ways of proceeding through the years.—D.J.H.

66. E. Fouilloux, "Aux origines des 'Sources chrétiennes,'" *Bulletin de l'Institut Catholique de Lyon* [Lyon] 98 ('92) 29-37.

This detailed account of the planning and founding of Sources chrétiennes in the late 1930s and early 1940s gives particular attention to the role of the late H. de Lubac (1896-1991). While the moving force behind the project was J. Daniélou, de Lubac served as mentor to the project in some decisive areas: the theological accent of the series, negotiations with Jesuit officials, and the involvement of Editions du Cerf.—D.J.H.

67. S. Fried, "Scroll Man," *Washington Post Magazine* [Washington, DC] 10 May ('92) 20-23, 35-37.

H. Shanks is very good at making biblical archaeology more exciting than it really is, and at persuading people to share his enthusiasm. He is a journalist, source, spokesmodel, and Dead Sea scrolls merchandise vendor.—D.J.H.

68. L. E. GAICHAS (ED.), "Directory of College and University Classicists in the United States and Canada. Third Edition," *ClassWorld* 85 (5, '92) 385-632.

This directory provides information (name, position, academic institution, addresses, education, areas of scholarly interest) for more than 1,800 classicists in the USA and Canada. Also included are an index of special interests and a geographic index (by colleges and universities).—D.J.H.

69. E. R. GEBHARD, "Oscar Theodore Broneer, 1894-1992," *AmJournArch* 96 (3, '92) 543-546.

The article describes the life and academic career of the late Professor Broneer, with particular attention to his archaeological achievements at Corinth, the Athenian acropolis, and Isthmia. The wide range of his scholarly writing shows that he was committed to the study of classical antiquity as a whole.—D.J.H.

70. J. HELDERMAN, "In memoriam J. Zandee," *BiblOr* 48 (5-6, '91) 697-700.

This memorial note concerning the late Professor Zandee (1914-91) gives particular attention to his scholarly contributions to Egyptology and the study of Coptic gnostic texts from Nag Hammadi. A photograph of Zandee is included.—D.J.H.

71. R. HIGGINS, "The Art of Religious Conversation. An Interview with Krister Stendahl," *Books & Religion* [New York] 19 (1, '92) 13-14, 16, 42-44.

Using a question-and-answer format, the article presents Stendahl's views on biblical interpretation, Paul, Christian-Jewish relations, and church life today.—D.J.H.

72. A. R. MILLARD, "Frederick Fyvie Bruce 1910-1990," *JournSemStud* 36 (1, '91) 1-6.

The article describes Bruce's academic career, his books on biblical and related topics, contributions to learned societies and church life, and personal characteristics.—D.J.H.

73. D. P. MOESSNER, "Oscar Cullmann: Scholar of Early Christianity, Doctor of the Contemporary Church. The Significance of His Contribution," *TheolZeit* 48 (2, '92) 238-242.

After a biographical sketch of Cullmann (1902-), the article focuses on three areas in which he has made important contributions: the concept of salvation history, the relation of early Christianity to "nonconformist" Judaism, and the ways and probabilities of church unity. A list of major works by and about Cullmann is included.—D.J.H.

74. B. MONTAGNES, "L'ascendant du Père Lagrange," *RevThom* 92 (1, '92) 52-58.

After supplying background information, the article provides the texts of M.-M. Labourdette's appreciation of M.-J. Lagrange (1988) and three letters from Lagrange to Labourdette (1931-33).—D.J.H.

75. H. M. ORLINSKY, "The Bible Scholar Who Became an Undercover Agent," *BibArchRev* 18 (4, '92) 26-28.

The late Professor Orlinsky's account of his involvement in authenticating four Qumran scrolls (1QIsa^a, 1QpHab, 1QS, 1QapGen) in 1954 prior to their purchase for the State of Israel. [Also included on p. 27 is S. D. Sperling's sketch of Orlinsky's life (1906-92).]—D.J.H.

76. J. Smit Sibinga, "In memoriam prof. dr. J. N. Sevenster (1900-1991)," *NedTheolTijd* 46 (2, '92) 150-151.

This memorial note describes Sevenster's academic career and his principal publications. —D.J.H.

77. J. E. Walsh, "Illogic and imprecision in the writings of Fr. Raymond Brown," *HomPastRev* 92 (8, '92) 44-49.

The writings of R. E. Brown are replete with excessive uses of the probability factor, poor organization, overstatement, and imprecision in thought and expression.—D.J.H.

Bulletins

78. E. Best, "Recent Continental New Testament Literature," *ExpTimes* 103 (9, '92) 271-275.

This survey of recent literature first discusses works by W. Stegemann on the historical situation of the Lukan Christians and C.-J. Thornton on the nature of Luke's historical writing. Next it treats commentaries by M. Bouttier on Ephesians, H.-F. Weiss on Hebrews, and O. Knoch on 1–2 Peter and Jude. Finally it considers M. Karrer's study of the term "Christ" and the commentary by N. Brox on *Shepherd of Hermas.*—C.R.M.

79. E. Cothenet, "Bulletin d'Écriture Sainte," *EspVie* 102 (28, '92) 408-412.

Descriptions and evaluations of eight recently published books, all in French, on NT texts, biblical interpretation, and the world of the Bible.—D.J.H.

80. J.-D. Kaestli, "Herméneutique - Méthodes, Evangiles et Actes des apôtres," *Bulletin de Bibliographie Biblique* [Lausanne] 3 ('91) 1-81.

This fascicle [see § 36-1188] provides bibliographic information for over 1,000 articles and books first on hermeneutics and methodology, and then on the Gospels and Acts.—D.J.H.

81. F. Neirynck and F. Van Segbroeck, "Scriptura Sacra Novi Testamenti," *EphTheol Lov* 67 (2-3, '91) 230*-316*.

Bibliographic information on recent articles and books [see § 35-1084] is presented under four general headings: introduction (nos. 4462-4697), NT theology (4698-4881), NT books (4882-6216), and early Christian writings (6217-6279).—D.J.H.

82. D. Senior, "The Bible in Review: New Testament," *BibToday* 30 (3, '92) 183-189.

Descriptions and evaluations of twenty-nine recently published books, all in English, on various aspects of NT study.—D.J.H.

83. D. Senior, "The Bible in Review: New Testament," *BibToday* 30 (5, '92) 314-317.

Descriptions and evaluations of nineteen recently published books, all in English, on various aspects of NT study.—C.R.M.

GOSPELS–ACTS

Gospels (General)

84. D. **Farkasfalvy**, "The Presbyters' Witness on the Order of the Gospels as Reported by Clement of Alexandria," *CathBibQuart* 54 (2, '92) 260-270.

Although Eusebius wanted his readers to think that the text quoted in *Hist. eccl.* 6.14.5 concerned the chronological order of the four Gospels, Clement of Alexandria and the "ancient presbyters" sought to clear up 2nd-century doubts about the various editions of Mt and Lk. Their position was that those Gospels beginning with infancy narratives ("the genealogies") were original.—D.J.H.

85. A. **Feuillet**, "La connaissance de Jésus d'après la double tradition synoptique et johannique," *Divinitas* 36 (2, '92) 103-118.

The distance between the Synoptic and the Johannine traditions about Jesus is not nearly so great as it is often supposed to be. In several instances the Synoptic tradition is clarified by the Fourth Gospel: the annunciation (Lk 1:26-38), the hymn of jubilation (Mt 11:25-30/Lk 10:21-22), the proclamation of Peter's primacy (Mt 16:17-19), and the portrayal of Jesus as the messianic bridegroom. The Fourth Gospel can also enrich our understanding of the person of Jesus.—D.J.H.

86. P. M. **Head**, "Tatian's Christology and its Influence on the Composition of the Diatessaron," *TynBull* 43 (1, '92) 121-137.

In producing his Diatessaron Tatian pursued a relatively conservative procedure by including practically everything from the four Gospels. At a conceptual level his redaction served to integrate the christological presentations of the individual Gospels. His omission of the genealogies does not constitute a rejection of Jesus' real humanity. Contrary to the contention of A. Vööbus, Tatian's fingerprints have not left clear traces on the Diatessaron. Nor is there evidence that he carried out a consistent, thorough, or vigorous reinterpretation of the Gospel texts.—D.J.H.

87. J. **Joosten**, "Two West Aramaic Elements in the Old Syriac and Peshitta Gospels," *Bib Notiz* 61 ('92) 17-21.

The article adduces two further instances of West Aramaic elements in the Old Syriac or Peshitta Gospels [see § 36-95]: (1) the terms *slyb'* ("cross") and *slb* ("crucify"), and (2) *tr'śrt'* ("the twelve" in the emphatic state).—D.J.H.

88. N. **King**, "Mary, the Gospels and Justice," *Priests & People* 6 (5, '92) 196-201.

In presenting Mary as a model disciple the Evangelists viewed Mary from different perspectives: a rejected mother (Mark), an anonymous mother (John), an irregular mother (Matthew), and a reflective mother (Luke).—D.J.H.

89. R. **Moynihan**, "In the Beginning was the Word," *Catholic World Report* [San Francisco] 2 (6, '92) 36-39.

J. A. T. Robinson's *Redating the New Testament* (1976) made it possible again to believe in the historical accuracy of the NT. J. O'Callaghan's identification of Qumran Cave 7 fragments as part of Mark's Gospel indicates a date of composition well before A.D. 70. A question-and-answer interview with J. H. Charlesworth appears on p. 38.—D.J.H.

90. W. ROTH, "The Evangelists' Narrative Strategies," *BibToday* 30 (3, '92) 175-180.

This first of a series of articles on the narrative strategies of the Evangelists notes differences in the designs of the Gospels and asks why they appear. It briefly reviews the story line of each Evangelist and identifies the OT models upon which they draw.—C.R.M.

91. P. SCHINELLER, "Women in the Gospels," *Emmanuel* 98 (5, '92) 256-261.

With few exceptions women are set forth in the Gospels as great examples of faith, courage, generosity, service, hospitality, and compassion. They are models of what it means to follow Jesus and are often contrasted with male apostles.—D.J.H.

92. W. G. THOMPSON, "Men and the Gospels," *Catholic World* [Mahwah, NJ] 235 (3, '92) 104-111.

Men can discover in the Gospels how Jesus can be an exemplar and model of manhood, a mentor, and a friend. Each Gospel provides a distinctive portrait of Jesus: spiritual nonviolent warrior (Mk); inclusive, intimate friend (Lk); his Father's Son (Mt); and God's light, truth, love, and life (Jn). A bibliography on the contemporary men's movement is included (p. 111).—D.J.H.

Jesus

93. ANON., "Voting Records. Sorted by Weighted Average," *Forum* 6 (2, '90) 139-191.

The second in a series of six tables presenting the voting records of the Jesus Seminar [see § 36-666], this installment presents the items sorted by a weighted average in descending order. Those with the highest weighted average (= red designation) come first. Out of 1,544 items (without reference to duplicates), there are 31 red items (e.g. Mt 5:40; Lk 6:29a; Mt 5:39b) and 211 pink items (e.g. P. Oxy. 655; Lk 15:8-9; *Did.* 1:4d).—C.R.M.

94. G. R. BEASLEY-MURRAY, "The Kingdom of God in the Teaching of Jesus," *Journ EvangTheolSoc* 35 (1, '92) 19-30.

This study of the teaching of Jesus on the kingdom of God considers sayings of Jesus concerning the coming of the kingdom of God in his ministry, sayings of Jesus relating to the kingdom of God in the future, the coming of the kingdom of God in the death and resurrection of Jesus, and the coming of the kingdom of God in the parousia of Jesus. [The same issue contains a response by C. L. Blomberg (pp. 31-36) and a counterresponse by Beasley-Murray (pp. 37-38).]—C.R.M.

95. G. W. BUCHANAN, "Meyer's Support for Weiss's Eschatology," *DownRev* 110 (379, '92) 83-96.

According to B. F. Meyer [§ 35-1102], J. Weiss was correct in assuming that Jesus expected the consummation of history in the near future. This critical analysis of the Weiss-Meyer position examines the evidence in relation to the work of G. Dalman and J. Carmignac, points out some overlooked biblical evidence for a fair analysis of the kingdom of God and the ends expected, and relates this evidence to later Christian and Jewish interpretations of the kingdom of God. It concludes that the idea that Jews and early Christians dreamed of the end of time, history, or the cosmos was invented by German scholars at the end of the 19th century. [The same issue (p. 97) contains a response by Meyer.] —D.J.H.

96. M. Cahill, "Coping with Hypotheses: A Strategy in Regard to the Historical Jesus," *ChicStud* 31 (2, '92) 130-141.

These methodological reflections arise from reading five books published in 1991: J. D. Crossan, *The Historical Jesus;* J. P. Meier, *A Marginal Jew;* M. E. Boring, *The Continuing Voice of Jesus;* M. Hengel, *The Pre-Christian Paul;* and J. A. Fitzmyer, *A Christological Catechism.* Distinguished by their wide learning and (in some cases) heavy reliance on hypotheses, these books raise the question of the relation between faith and history. We find the historical Jesus not just in a text; the church is the guarantee that our faith involves a genuine knowledge of the historical Jesus.—D.J.H.

97. P. Colin, "La collection Jésus et Jésus-Christ à mi-chemin de son parcours," *Revue de l'Institut Catholique de Paris* [Paris] 41 ('92) 161-164.

With the publication of volume fifty-one in the series "Jésus et Jésus-Christ" the project directed by J. Doré has passed its midway point. The series has included several volumes on biblical topics (by G. Vermes, P. Grelot, C. Perrot, H. Cazelles, J. Guillet, and M. Quesnel).—D.J.H.

98. M. N. Ebertz, "Le stigmate du mouvement charismatique autour de Jésus de Nazareth," *Social Compass* [Louvain] 39 (2, '92) 255-273.

Jesus and his disciples formed the nucleus of a religious charismatic movement, the typical configuration of which included patrons, followers, and opponents among a general population. This movement was launched in an environment characterized by crises in multiple spheres of society. The population of Palestine was subject to a complex sequence of experiences that was marked by religious, political, and social insecurity and that may be identified and interpreted as a "sequence of stigmatization." The Jesus movement was oriented toward this sequence of stigmatization and aimed at escaping from it and overcoming it through "self-stigmatization." Stigma and charism are closely related within the Jesus movement.—C.R.M.

99. P. Fredriksen, "Who Do You Say I Am?" *Books & Religion* [New York] 19 (1, '92) 17-18, 27-28.

The historical Jesus continues to vary from historian to historian—as is clearly evidenced by J. P. Meier's *A Marginal Jew* (1991), J. D. Crossan's *The Historical Jesus* (1991), and M. Casey's *From Jewish Prophet to Gentile God* (1991). By dismissing the modern focus on the historical Jesus as a passing cultural moment essentially irrelevant to faith, Meier is untrue to his sources. Crossan's book, similarly swollen in size but much less cautious, is a cheerful romp through all kinds of topics. Casey's work is leaner and clearer, and more passionate in its honest critique of foggy theologies. All three authors in their concern for theoretical sophistication and salubrious novelty have lost the ability to frame a historical explanation.—D.J.H.

100. H. GIESEN, "Der irdische Jesus – Ursprung der neutestamentlichen Christologie. Neuere Literatur über Jesus und die Christologie des Neuen Testaments," *TheolRev* 87 (6, '91) 441-460.

The article describes and evaluates seven new Jesus books (by H. Braun, L. Swidler, J. Gnilka, R. Bauckham et al., E. E. Lemcio, E. Biser, and R. Schwager), five collected works and *Festschriften* on Christology, and two studies of christological titles (by M. Karrer and D. R. A. Hare).—D.J.H.

101. S. A. HATCH, "Jesus of Nazareth: Messiah and Son of God," *Journal from the Radical Reformation* [Morrow, GA] 1 (3, '92) 4-13.

Jesus of Nazareth is God's Son and the Messiah for the following reasons: (1) The Scriptures present his birth and human development, (2) the Scriptures clearly assert the humanity of Christ to the exclusion of deity, and (3) the mystery of Christ's preexistence resides in the omniscience and purpose of God.—C.R.M.

102. D. HATTRUP, "Neues von der Jungfrauengeburt," *TheolGlaub* 82 (2, '92) 249-255.

With regard to miracles and to the preexistence and virginal conception of Jesus the demythologizers D. F. Strauss and R. Bultmann remained very dependent on the modern-mechanistic world-view. Meanwhile, our world-view has changed again, and the limits of the presuppositions of the demythologizers regarding metaphysics and epistemology have been revealed.—D.J.H.

103. H. KOESTER, "Jesus the Victim," *JournBibLit* 111 (1, '92) 3-15.

After commenting on the original quest of the historical Jesus, this essay discusses the new quest, the historical Jesus and the Christian proclamation, the age of Augustus as realized eschatology, and Jesus and eschatology. Jesus' followers believed that the new world and the new age had arrived, or could be obtained, through the one who was rejected, who suffered, who did not find a home in this world, and who had been put to death. Therefore the proclamation was thoroughly eschatological. It pointed to a future that was radically different from that promised by any of the ideologies and realities of which Jesus had become a victim. It is likely that Jesus' original ministry and message contained eschatological elements. —C.R.M.

104. D. KOSCH, "Jesus der Jude - Zehn Thesen," *Kirche und Israel* [Neukirchen-Vluyn] 7 (1, '92) 74-82.

The ten theses concerning Jesus the Jew deal with the following topics: the errors of Christian anti-Judaism, the hermeneutic of suspicion, the acceptance of Judaism and Jesus' Jewishness, the recognition that much is open to debate and controversial, methodological issues in historical reconstruction, the new formulation of the principle of dissimilarity, Jesus and his movement as standing between Judaism and Christianity, Judaism as Jesus' milieu and field of activity, Jesus' place vis-à-vis the various currents within Judaism, and the question of Jesus' uniqueness.—D.J.H.

105r. J. P. MEIER, *A Marginal Jew*, vol. 1 [*NTA* 36, p. 266; § 36-1210r].

P. SAENZ DE ARGANDOÑA AND G. BENGOECHEA, "*A Marginal Jew:* A critical analysis," *HomPastRev* 92 (9, '92) 63-69.—Meier's methodology is very limited, and therefore his conclusions are very marginal in nature. The article examines critically his views on the birth of Jesus, the presentation of Jesus in the Temple, the brothers of Jesus and the virginity of Mary, and the virginal conception. It concludes that Meier's distortion of facts, interchanging historical arguments with theological interpretations (when convenient), leads to totally inaccurate, unfounded, and untenable conclusions.—D.J.H.

106r. IBID.

J. D. CROSSAN, *The Historical Jesus* [*NTA* 36, p. 420].

D. L. BARTLETT, "The Historical Jesus and the Life of Faith," *Christian Century* [Chicago] 109 (16, '92) 489-493.—These two lively books represent strikingly different methodologies and present some strikingly different results. Their very differences illustrate both the possibilities and the problems of research into the historical Jesus. After brief comments on the contents and methodologies of these volumes, the article takes up the question of the significance of research about Jesus' life and times for Christian theology and for the faith of Christian people. It sketches a response to the broader issue and responds to Meier's and Crossan's suggestions.—C.R.M.

107. P. S. PUDUSSERY, "Jesus' Teaching on Family Life," *Biblebhashyam* 17 (4, '91) 217-241.

Jesus raised the status of women and children in society, reaffirmed the equality of man and woman, and insisted on the unity and indissolubility of marriage. Those who answer Jesus' proclamation of the kingdom become a new family.—D.J.H.

108. R. E. RING, "We Must Stop Saying 'Jesus Christ,'" *Dialog* 31 (3, '92) 207-211.

We should stop using the expression "Jesus Christ" and replace it with "Jesus the Christ." This change is important, necessary, practical, simple, and historically and biblically justified.—D.J.H.

109. G. SOARES-PRABHU, "The Table Fellowship of Jesus. Its Significance for Dalit Christians in India Today," *Jeevadhara* 22 (128, '92) 140-159.

Jesus' practice of dining with the religious and social outcasts of his society implied radically new understandings of holiness (interhuman compassion), community (rejection of the "purity" system), and God (reaching out in forgiveness and love to all people). Caste discrimination is wholly incompatible with Christianity.—D.J.H.

110. B. W. SOCKNESS, "The Ideal and the Historical in the Christology of Wilhelm Herrmann: The Promise and the Perils of Revisionary Christology," *JournRel* 72 (3, '92) 366-388.

Herrmann (1846-1922) retrieved I. Kant's notion of the religious ideal and F. Schleiermacher's understanding of how this ideal was related to the historical Jesus. In so doing he assigned a distinctively moral significance to the person of Jesus and insisted on the historical actuality of Jesus' perfection. But Herrmann's retrieval of Schleiermacher brought with it a fallacious form of argumentation that undermines genuine historical thinking and thereby casts a shadow of suspicion over christological construction. Their inference from a judgment of faith to a historical judgment is an argument from the "existential-historical" Jesus to the "empirical-historical" Jesus that need not be made.—D.J.H.

111. C. Ternyák, "'Abba' nel pensiero di Joachim Jeremias," *Folia Theologica* [Budapest] 2 ('91) 29-60.

After reviewing Jeremias's many publications on the term *'abba'*, the article discusses OT references to God as "Father," the fatherhood of God in Hellenistic and Palestinian Judaism, the word "Father" in the mouth of Jesus (as a designation of God, as an invocation of God in Jesus' prayers), and the christological significance of the term. With his extraordinary philological knowledge Jeremias demonstrated the originality of Jesus' use of *'abba'*. —D.J.H.

Passion and Death

112. P. A. Gramaglia, "Ancora la Sindone di Torino," *RivistStorLettRel* 27 (1, '91) 85-114.

After surveying reactionary criticisms of the results of the Carbon 14 testing on the Shroud of Turin, the article discusses in detail the critics' misreadings of ancient literary sources and misinterpretations of alleged references to the burial shroud of Jesus. It also laments the devotional fanaticism from which these responses proceed.—D.J.H.

113. P. Grelot, "Quelques précisions à propos du récit de la Cène," *EphLiturg* 106 (2, '92) 153-161.

The article responds to questions raised by J. Magne's article on the Last Supper and the date of the passion [§ 36-109]. The responses concern the analysis of 1 Corinthians 11, the thesis that Jesus' words over the cup were pronounced at Bethany, the alleged interpolations in the Last Supper accounts, the possibility of knowing Jesus' authentic words at the Last Supper, and whether Jesus used "body" to mean his mystical body (i.e. the church).—D.J.H.

114. W. Hinz, "Jesu Sterbedatum," *ZeitDeutschMorgGesell* 142 (1, '92) 53-56.

On the basis of new evidence the date of Jesus' crucifixion [see § 34-583] can be corrected to Friday, April 27 of A.D. 28.—D.J.H.

115. B. Kinman, "Pilate's Assize and the Timing of Jesus' Trial," *TynBull* 42 (2, '91) 282-295.

Pilate was in Jerusalem at the time of Jesus' trial not merely by coincidence or to guard against insurrection. Rather, in conformity to Roman legal convention Pilate was there on his official judicial tour. His assize limited the time period during which Pilate intended to be in Jerusalem and contributed to the Jewish authorities' eagerness to bring Jesus to trial once he had been arrested.—D.J.H.

116. P. Rogers, "The Death of Jesus," *BibToday* 30 (3, '92) 139-144.

All four Gospels show Jesus coming to grips with his death in the passion predictions and convey his patient courage in facing death, which ends with vindication by a God who is merciful and just. The first Christians were assured that their very moment of death would be a sharing in Jesus' death, leading to a supremely happy future life with the risen Lord. —D.J.H.

The Resurrection

117. G. R. Beasley-Murray, "Resurrection and Parousia of the Son of Man," *TynBull* 42 (2, '91) 296-309.

The NT links Jesus' resurrection not only with his death but also with his parousia (see 1 Thess 1:9-10; 4:14; Acts 17:30-31). The resurrection is the anticipation of the parousia, and the parousia is the fulfillment of the promise for humankind and the cosmos implied in the resurrection.—D.J.H.

118. D. Kendall and G. O'Collins, "The Uniqueness of the Easter Appearances," *CathBibQuart* 54 (2, '92) 287-307.

After summarizing what the NT indicates about the nature of the Easter appearances, the article takes up the evidence from 1 Cor 15:5-8 and 1 Pet 1:8 about the closure of these post-resurrection appearances, examines the scheme of appearances in Lk-Acts, and concludes with the Johannine testimony about "those who have not seen but have believed" (Jn 20:29). The NT upholds a significant difference between the post-Easter encounters with the risen Lord and subsequent Christian experiences.—D.J.H.

Synoptics

119. C. Buzzetti, "Per l'attualizzazione di una parabola: la guida di due applicazioni precedenti. Un criterio e un esempio," *RivistBib* 40 (2, '92) 193-212.

After commenting on the special position of the Gospel parables within the Bible, the article distinguishes three levels in their interpretation (Jesus, early church, today) and outlines a procedure for their actualization. Then it applies this method to the parable of the guests invited to the banquet (Mt 22:1-14/Lk 14:15-24) with reference to the situation, the story, and the use at each of the three levels. An actualization can be regarded as good if the parable speaks to us as it did to the audiences of Jesus and the Evangelists, and carries on the essential meaning of the parable at the first two levels.—D.J.H.

120. S. J. Lampe, "Authority and Power in the Synoptics," *BibToday* 30 (5, '92) 271-277.

This examination of the Synoptic Gospels and Acts identifies those who possess authority and power, investigates the features of Jesus' authority and that of his disciples, and contrasts Jesus' authority and power with that exercised by others.—C.R.M.

121. F. Pérez Herrero, "Origen y formación de los Evangelios: Tres postulados de la historia de las formas actualmente en entredicho," *Burgense* 33 (1, '92) 9-47.

In the last two decades three fundamental assumptions of form criticism as applied to the Synoptic Gospels have been topics of scrutiny and debate: the succession and continuity between the oral and written periods (W. H. Kelber, W. Schmithals, E. E. Ellis), the post-Easter community as the source of the Gospel tradition (B. Gerhardsson, R. Riesner), and the creative capacity of Christian prophets regarding the discourse material in the Gospels (M. E. Boring, D. E. Aune).—D.J.H.

122. J. R. C. Perkin, "Introduction to the Parables and Preaching," *McMasterJournTheol* 3 (1, '92) 5-16.

The article first identifies some key characteristics of Jesus' parables: They are stories about life, were spoken, make a point in the final statement, are open-ended, and contain allegorical imagery. Then it comments on these characteristics in relation to preaching today.—D.J.H.

123. H. Scharen, "Gehenna in the Synoptics. Part 1 (of 2 parts)," *BiblSac* 149 (595, '92) 324-337.

This examination of the concept of hell in the Synoptics first reviews the background of Gehenna with particular attention to its development in intertestamental literature. Then after dividing the eleven references to Gehenna in the Synoptics into three categories, it treats the first group (Mt 5:29-30; 18:8-9; Mk 9:43-48) under the heading "warnings about stumbling blocks." In contrast to the variety of ideas about Gehenna in intertestamental literature, the NT presents it as the final eschatological punishment for all the wicked.—C.R.M.

Synoptics, §§ 37-141, 166, 181r, 282.

Matthew

124. E. E. Barreto César, "The Historical Radicality of the Reign of God: A Paradigm for Our Missionary Efforts," *TorontoJournTheol* 8 (1, '92) 148-160.

The article first considers the historical project of Jesus in Matthew's Gospel with reference to messianic hope in Israel's history and in Jesus' time, the blessing of the poor, and the legal constitution of God's reign. Jesus' historical project of God's reign cannot be declared in disuse. Our missionary project ought to be completely focused on the necessity of social transformation based on radical solidarity.—D.J.H.

125. J. Roloff, "Das Kirchenverständnis des Matthäus im Spiegel seiner Gleichnisse," *NTStud* 38 (3, '92) 337-356.

Matthew used the parables in chapters 13, 18–22, and 24–25 to make clear to the church what it is, where it came from, and what God expects of it, and to warn it about dangers and errors. His distinctive understanding of the church is marked by stark sobriety. Gathered into community through Jesus' word, the disciples follow him in radical obedience toward the coming kingdom. As the people gathered by God, the church must bear fruit and give witness to the whole world about the lordship of Jesus Christ.—D.J.H.

126. R. H. Smith, "Matthew's Message for Insiders. Charisma and Commandment in a First-Century Community," *Interpretation* 46 (3, '92) 229-239.

We should stop reading Matthew's Gospel as a defense of the church and an attack on the synagogue, and begin to read it as a document of Christian self-criticism, responding to an internal Christian crisis. Matthew was especially alarmed at the activities of certain Christian charismatics who impressed the "little ones" with their prophecies, exorcisms, and miracles. He aimed to woo away both leaders and led from their fascination with pyrotechnic displays of spiritual endowments and toward a commitment to ever new forms of righteousness, agape, and mercy. Instead of speaking directly to church leaders and teachers, Matthew took an oblique approach and assigned relevant traits to the familiar cast of characters peopling Jesus' traditional story (Herod, Pilate, Pharisees, etc.).—D.J.H.

127. F. J. Maloney, "Beginning the Gospel of Matthew. Reading Matthew 1:1-2:23," *Salesianum* 54 (2, '92) 341-359.

In his infancy narrative (1:1–2:23) Matthew presents the person of Jesus and his origins as the fulfillment of God's design. He informs us that Jesus fulfills the promises of the OT and introduces a new way in which God is with his people. Matthew's beginning raises two questions: How will the story of Jesus correspond to the exalted claims made for him in the infancy narrative? How will the reader continue to be part of God's unfolding history? —D.J.H.

128. [Mt 1–2] G. Testa, "XXXI Settimana Biblica Nazionale dell'ABI (10-14 settembre 1990) (I vangeli dell'Infanzia)," *DivThom* 93 (1-2, '90) 132-144.

The article summarizes the nine major papers on the infancy narratives (Mt 1–2; Lk 1–2) presented at the 1990 meeting of the Associazione Biblica Italiana, discusses the evaluation of the meeting by the participants and offers a personal evaluation, and provides other information and reflections on the life of the ABI.—D.J.H.

Mt 1:19, § 37-531.

129. [Mt 2:1-12] C. J. Humphreys, "The Star of Bethlehem, a Comet in 5 BC and the Date of Christ's Birth," *TynBull* 43 (1, '92) 31-56.

According to Mt 2:1-12 the star of Bethlehem newly appeared, travelled slowly through the sky against the star background, and stood over Bethlehem. This description best fits the comet of 5 B.C. mentioned in Chinese records. Three astronomical events caused the Magi to set off on their journey: the triple conjunction of Saturn and Jupiter in the constellation Pisces in 7 B.C., the massing of three planets (Mars, Saturn, Jupiter) in Pisces in 6 B.C., and the appearance of the comet in 5 B.C. Jesus was born in the spring of 5 B.C. between 9 March and 4 May.—D.J.H.

130. T. Baarda, "'He holds the fan in his hand . . .' (Mt 3:12, Lk 3:17) and Philoxenus. Or, how to reconstruct the original Diatessaron text of the Saying of John the Baptist?" *Muséon* 105 (1-2, '92) 63-86.

This study of Philoxenus of Mabbug's version of the saying found in Mt 3:12/Lk 3:17 examines the available textual data in an attempt to identify Philoxenus' source for this verse. The discussion proceeds under the following headings: Philoxenus and the Evangelion da-Mepharreshê, Philoxenus and the Evangelion da-Mechallete, the Arabic harmony and the reconstruction of the Diatessaron, and the Western Diatessaron tradition. Philoxenus' quotation may be, just like other Syriac texts and quotations of the passage under discussion, an indirect witness to the early Syriac Diatessaron.—C.R.M.

Mt 4:1-11, § 37-167.

131. G. Schwarz, "Τὸ πτερύγιον τοῦ ἱεροῦ (Mt 4,5/Lk 4,9)," *BibNotiz* 61 ('92) 33-35.

The Syriac versions of Mt 4:5/Lk 4:9 suggest that τὸ πτερύγιον τοῦ ἱεροῦ refers to a "shoulder" (see Josephus, *War* 5:207) of the roof of the vestibule of the Jerusalem Temple. —D.J.H.

132. [Mt 5–7] L. L. Cranford, "Bibliography for the Sermon on the Mount," *SWJournTheol* 35 (1, '92) 34-38.

This bibliography of books and articles in various languages is divided into three sections: the history of the study of the Sermon on the Mount, individual treatments of Mt 5–7, and commentaries on Matthew's Gospel since 1950.—D.J.H.

133. [Mt 5–7] G. Greenfield, "The Ethics of the Sermon on the Mount," *SWJournTheol* 35 (1, '92) 13-19.

After introductory observations on the Sermon on the Mount, the article discusses twelve hermeneutical approaches to it (absolutist or literal, modification, hyperbole, general principles, etc.), the chief characteristics of its ethical teaching (ideal, descriptive, prescriptive, inward, Christian, eschatological, all-inclusive), its ethical contents (Christian character, influence, righteousness, etc.), and pastoral uses.—D.J.H.

134. [Mt 5–7] T. D. Lea, "Understanding the Hard Sayings of Jesus," *SWJournTheol* 35 (1, '92) 20-27.

In order to provide guidelines for wise interpretation and application, the article discusses the Sermon on the Mount from four perspectives: literary features (varieties of sayings, Jewish background, figures of speech), theological content (messianic outlook, reality of grace, promise of reward, anticipation of the kingdom of heaven, etc.), homiletical distinctives (audience, unity, relation to Lk 6:17-49), and spiritual application.—D.J.H.

135. J. L. Nelson, "Preaching values in the Sermon on the Mount (Matthew 5–7)," *SWJournTheol* 35 (1, '92) 28-33.

The Sermon on the Mount portrays what life is like when ruled by the king, Jesus. It concerns the characteristics and influence of the Christian life (Mt 5:3-16), the conduct of the Christian life (5:17–7:12), and the challenge to decide (7:13-27).—D.J.H.

136. [Mt 5–7] J. Römelt, "Normativität, ethische Radikalität und christlicher Glaube. Zur theologisch-ethischen Hermeneutik der Bergpredigt," *ZeitKathTheol* 114 (3, '92) 293-303.

In moral theology the gospel and the Sermon on the Mount (Mt 5–7) have been taken as the "superrational" norm of revelation (the traditional natural law ethics) and as the model for the radical embodiment of ethical values (the perspective of systematic theology). The Sermon on the Mount, which reflects the central concerns of NT ethics, finds its normative character in the limit situations of life and the realism of love.—D.J.H.

137. [Mt 5–7] Z. Stefanovio, "'One Greater than the Temple'—The Sermon on the Mount in the Early Palestinian Liturgical Setting," *AsiaJournTheol* 6 (1, '92) 108-116.

The Sermon on the Mount in Mt 5–7 has links with early Palestinian Jewish liturgy. The threefold division of the typical worship service in the synagogue can be found in it: blessings (5:3-16), elaboration on the OT (5:17-48), and a practical and illustrative sermon (6–7). The number (eight) and content of the beatitudes, the targumic techniques in the antitheses, and the topics treated in chapters 6–7 confirm a connection with Jewish liturgy.—D.J.H.

138. [Mt 5–7] W. B. TOLAR, "The Sermon on the Mount from an Exegetical Perspective," *SWJournTheol* 35 (1, '92) 4-12.

The article comments on exegetical issues in the various sections of the Sermon on the Mount: introduction (5:1-2), characteristics of kingdom citizens (5:3-12), their influence in the world (5:13-16), Jesus' demand for a superior righteousness (5:17-20), etc.—D.J.H.

139. [Mt 5:17-48] D. FLUSSER, "'Den Alten ist gesagt.' Zur Interpretation der sog. Antithesen der Bergpredigt," *Judaica* [Basel] 48 (1, '92) 35-39.

There is a curious antinomy between the inner-Jewish content of Jesus' Sermon on the Mount and the antithetical format adopted in Mt 5:17-48. The initial statements in Mt 5:21, 33 combine two originally independent formulas: "It was said," and "You have heard from the elders." The following expression ("however I say to you") in Greek is not so sweeping and antithetical as modern translations suggest.—D.J.H.

140. [Mt 5:33-37] D. C. DULING, "Against Oaths. Crossan *Sayings Parallels* 59," *Forum* 6 (2, '90) 99-138.

The two crucial questions in connection with antithesis four in Mt 5:33-37 are (1) whether it was always an antithesis, and (2) whether it, or any part of it, goes back to Jesus. This investigation discusses the antithetical form, reviews the parallels to antithesis four from a source-critical perspective, and presents five representative positions drawn from form, tradition-historical, and redaction criticism related to the parallels. It identifies a core that is a paraenetic saying, not an antithesis: "Do not swear; let your yes be yes, and your no, no."—C.R.M.

141. M. G. STEINHAUSER, "The Violence of Occupation: Matthew 5:40-41 and Q," *TorontoJournTheol* 8 (1, '92) 28-37.

The papyri evidence together with Matthew's redactional method of introducing specific Jewish elements into his Gospel indicate that Lk 6:29b is older than Mt 5:40. The incidents described in the sequence Lk 6:29a, 29b; Mt 5:41 (= Q) appear to refer to those of an occupying army, and the section shows a radical Cynic reaction to the specific political situation of military occupation. Q (Lk) 6:30 appears to be an attempt to moderate these radical statements.—C.R.M.

142. [Mt 6:9-13] D. BIVIN, "Prayers for Emergencies," *JerusalemPersp* 5 (2, '92) 16-17.

In times of emergency shortened forms of the Eighteen Benedictions (see *m. Ber.* 4:4; *b. Ber.* 29b) fulfilled the obligation to recite the full form. It is likely that Jesus gave his disciples the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) for such occasions.—D.J.H.

143. [Mt 6:9-13] D. JUEL, "The Lord's Prayer in the Gospels of Matthew and Luke," *PrincetonSemBull* suppl. 2 ('92) 56-70.

Since the Scriptures are the "norming norm" for our talk about and with God, the Lord's Prayer (Mt 6:9-13/Lk 11:2-4) should be heard preeminently in its scriptural settings. The God to whom we are invited to pray is known only in the particular—as the God whom Jesus addressed as "Father" and who vindicated Jesus by raising him from the dead. The Lord's Prayer has power to create an "us" from God's scattered and alienated children. Asking for forgiveness requires some experience of the scandal of the cross.—D.J.H.

144. G. Häfner, “Gewalt gegen die Basileia? Zum Problem der Auslegung des ‘Stürmerspruches’ Mt 11,12,” *ZeitNTWiss* 83 (1-2, ’92) 21-51.

After distinguishing various scholarly approaches to the interpretation of Mt 11:12, the article considers the range of meanings involved in the Greek terms βιάζομαι, βιαστής, and ἁρπάζω. Then it discusses problems with the interpretation *in malam partem* and reasons for preferring the interpretation *in bonam partem.* It concludes that Mt 11:12 should be taken *in bonam partem* (“the kingdom of heaven breaks in with force, and the forceful take hold of it”) not only as an isolated saying but also in its present Matthean form.—D.J.H.

145. R. Shirock, “Whose Exorcists Are They? The Referents of οἱ υἱοὶ ὑμῶν at Matthew 12.27/Luke 11.19,” *JournStudNT* 46 (’92) 41-51.

The consensus among modern interpreters that the phrase οἱ υἱοὶ ὑμῶν (Mt 12:27/Lk 11:19) refers to unknown Jewish exorcists associated with the Pharisees is problematic. The ancient view, that “your sons” was a reference to Jesus’ disciples, is supported by the narrative context, the nuance of “sons” (“kinsmen,” or “Israelites” in general), the rhetorical use of σοῦ/ὑμῶν in disputes, the judging function assigned to the exorcists, and the logic of the passage.—C.R.M.

Mt 13:31-33, § 37-204.

146. D. J. Verseput, “The Faith of the Reader and the Narrative of Matthew 13.53–16.20,” *JournStudNT* 46 (’92) 3-24.

The controlling purpose behind the narrative plot in Mt 13:53–16:20 was the author’s attempt to impart a certain cognitive understanding to the reader that might function as an antidote to the malady of “little faith.” Attention to the literary structure and major plot developments of the text shows that the Evangelist was keenly interested in the faith of the reader. He was convinced that “little faith” is not solely a matter of lack of trust but can in fact be overcome in the life of the reader by a cognitive awareness of Jesus’ limitless authority.—D.J.H.

147. F. Refoulé, “Le parallèle Matthieu 16/16-17 – Galates 1/15-16 réexaminé,” *ÉtudThéolRel* 67 (2, ’92) 161-175.

The saying in Mt 16:17 was originally independent of vv. 18-19 but was joined to v. 16 from the start. It was not the translation of an Aramaic original. It was redactional and did not antedate A.D. 70. Thus Mt 16:17 could not have influenced Gal 1:15-16. The influence of Gal 1:15-16 on Mt 16:17 cannot be proved.—D.J.H.

148r. [Mt 16:16-19] G. Claudel, *La confession de Pierre* [*NTA* 33, p. 383].

F. Refoulé, *RevBib* 99 (1, ’92) 261-287.—In its broad scope, rigor of presentation, and technical character this thesis is exemplary. Claudel contends that the “election saying” in Mt 16:18 belonged to the original narrative source and was not a Matthean insertion into the Markan account. The review dialogues with Claudel’s views concerning the narrative source, the election saying (the play on words, echoes of the saying, “on this rock I will build my church”), and the date of the saying. It concludes by taking issue with some of Claudel’s positions and expressing agreement with others.—D.J.H.

149. A. DEL AGUA, "Derás narrativo del sobrenombre de 'Pedro' en el conjunto de Mt 16,17-19. Un caso particular de la escuela exegética de Mateo," *Salmanticensis* 39 (1, '92) 11-33.

Jesus' giving the name "Peter" to Simon in Mt 16:17-19 can be explained as a derashic allusion to the "building" images with which the OT referred to Israel as God's people in its historical and eschatological dimensions (see Isa 8:14-15; 28:16; 51:1-2; Ps 118:22; Zech 3:8-9; Dan 2:34-35, 44-45; 1QH 6:26; 7:8-9). With this gesture Jesus appears as the one through whom God completes the reunification of eschatological Israel. The Matthean community saw in the Petrine tradition the guarantee of solidity and stability in the faith as it had been proclaimed and on which the church is based.—D.J.H.

150. J. H. ELLIOTT, "Matthew 20:1-15: A Parable of Invidious Comparison and Evil Eye Accusation," *BibTheolBull* 22 (2, '92) 52-65.

The parable of the laborers in the vineyard (Mt 20:1-15) employs a typical evil eye accusation (v. 15) to denounce envy as incompatible with life in the kingdom of heaven and as detrimental to the community's well being. After reviewing salient features of evil eye belief and practice, the article discusses the ecological and social environment in which this belief assumed plausibility and power, traces of evil eye belief and practice in the Bible and related writings, and the reference to the evil eye in Mt 20:1-15 and its implications for the story in general.—D.J.H.

151. H. KALLEMEYN, "Un Jésus intolérant? (Matthieu 21:12-17)," *RevRéf* 43 (3-4, '92) 85-91.

Reflection on the four scenes in Mt 21:12-17 indicates that Jesus did not tolerate a religious system that had lost its sense of faith. Jesus' intolerance created a renewed and reformed space of true freedom with *sola gratia* at the center.—D.J.H.

Mt 21:18-22, § 37-178.

152. [Mt 21:33-46] J. D. HESTER, "Socio-Rhetorical Criticism and the Parable of the Tenants," *JournStudNT* 45 ('92) 27-57.

Shorn of its allegorical accretions, the parable of the tenants (Mt 21:33-46; Mk 12:1-12; Lk 20:9-19; *Gospel of Thomas* 65) concerns the relation of tenant farmers to the land in light of the promises of God to Israel, a theme introduced through the character of the son as "heir." The story displays a system of relations and attitudes among the various characters that are historically accurate, poses a problem as a potential insight into the social situation, and leaves it in the hands of the audience to judge its depiction. It portrays a concrete act of revolt, and asks the audience, who may have been tenant farmers or landless peasants, how they feel and what they think. The original parable elicited two contradictory responses: reversal (as in the "stone" quotation), and vengeance (as in the canonical elaboration).—D.J.H.

Mt 22:1-14, § 37-119.

Mt 22:15-22, § 37-180.

Mt 22:34-40, § 37-181r.

153. G. Schwarz, “Τὴν τροφὴν ([τὸ] σιτομέτριον) ἐν καιρῷ? Mt 24,45/Lk 12,42,” *Bib Notiz* 59 (’91) 44.

The expressions τὴν τροφὴν ἐν καιρῷ (Mt 24:45) and ἐν καιρῷ [τὸ] σιτομέτριον (Lk 12:42) are incorrect translations of the original Aramaic version: “who will give them the portion of food arranged for them” (see Prov 30:8).—D.J.H.

154. V. Herrmann, “Anmerkungen zum Verständnis einiger Paralleltexte zu Mt 25,31ff aus der altägyptischen Religion,” *BibNotiz* 59 (’91) 17-22.

Some striking parallels to the judgment scene in Mt 25:31-46 appear in the Egyptian *Book of the Dead* 125. The article quotes and discusses the pertinent texts from *Book of the Dead,* and reflects on the similarities and differences vis-à-vis Mt 25:31-46.—D.J.H.

155. [Mt 27:3-10] A. G. Moeser, “The Death of Judas,” *BibToday* 30 (3, ’92) 145-151.

After reviewing stories of people who committed suicide in the OT, the article focuses on Judas’ suicide recorded in Mt 27:3-10. Matthew’s account lacks an explicit condemnation and punishment, and by declaring that Judas repented (27:3) leaves open the possibility that he received forgiveness. In the eyes of people in the Greco-Roman world Judas dishonored himself by his betrayal of Jesus. His suicide may have been viewed as an acceptable response to the loss of honor.—C.R.M.

156. D. E. Hiebert, “An Expository Study of Matthew 28:16-20,” *BiblSac* 149 (595, ’92) 338-354.

Mt 28:16-18a concisely records historical events that lead up to and provide the setting for Jesus’ words: the place of assembly, the people assembled, and the speaker. In 28:18b-20 Jesus declares the universal authority with which he had been invested (v. 18b), delineates the consequent program of activities he instructed his disciples to carry out (vv. 19-20a), and concludes with the assurance of his continuing presence with them (v. 20b).—D.J.H.

157. [Mt 28:16-20] B. J. Walsh and S. C. Keesmaat, “Reflections on the Ascension,” *Theology* 95 (765, ’92) 193-200.

Some disciples “doubted” (see Mt 28:17) because they experienced cognitive dissonance. They were not expecting Jesus to die on a cross; they were totally taken off guard by his resurrection; and it did not look like Jesus was about to fulfill the prophecy of Dan 7:9-14. In both Mt 28:16-20 and Acts 1:1-11 Jesus responds to his disciples’ doubt and perplexity by commissioning them to continue his ministry. Jesus calls us to manifest his kingdom in our lives as individuals and as a community.—D.J.H.

Mark

158. E. Arens, “¿Qué es evangelizar? La respuesta de Marcos,” *TeolVida* 32 (4, ’91) 259-271.

The article examines the various occurrences of εὐαγγέλιον in Mark’s Gospel: preaching the gospel to all (13:10; 14:9), for me and for the gospel (8:35; 10:29), believing in the gospel (1:14, 15), and the beginning of the gospel (1:1). The center of the gospel is Jesus Christ, and the goal of evangelization (κηρύσσω) is to invite people to be disciples of Jesus.—D.J.H.

159. A. H. Cadwallader, "The Hermeneutics of Purity in Mark's Gospel: Considerations for the AIDS Debate," *Pacifica* 5 (2, '92) 145-169.

In Mark's Gospel later circumstances, a later community of faith, an author, even an unknown reader, interact with Jesus and his setting to make sacred text ("Word"). To regard Mk as Scripture is to see it as creative or generative rather than normative or regulative. In this framework Mark's recounting of the symbolic ordering of purity can speak to the impact of HIV/AIDS in our society.—D.J.H.

160. K.-S. Krieger, "Die Herodianer im Markusevangelium - Ein neuer Versuch ihrer Identifizierung," *BibNotiz* 59 ('91) 49-56.

The portrayal of the "Herodians" (see Mk 3:6; 8:15; 12:13-14) as supporters of Herod Antipas is a Markan fiction. The model for this portrayal was the relatives and soldiers of Agrippa II who represented his interests in Jerusalem. Hidden behind the Herodians of Mark were the βασιλικοί of Josephus.—D.J.H.

161r. J.-J. Marín, *The Christology of Mark* [*NTA* 36, pp. 112-113].
J. D. Kingsbury, *Conflict in Mark* [*NTA* 34, p. 111].

R. E. Strelan, "Two on Mark," *LuthTheolJourn* 26 (2, '92) 129-134.—(1) Marín contends that Mark deliberately presented a Jesus who is ontologically human but functionally divine. But he does not explain why this Christology is more in tune with the modern mind than Chalcedon's is. On the whole, his attempt to combine biblical criticism with a theological framework does not succeed; it adds more confusion than light on a highly complex subject. (2) Kingsbury is a distinguished scholar who can write clearly and succinctly. But his treatment of conflict in Mk raises some questions: Is there really a progression in the various titles given to Jesus? Are the "authorities" implacably opposed to Jesus? Is there really tension between Jesus and his disciples?—D.J.H.

162. W. Munro, "Women Disciples. Light from Secret Mark," *JournFemStudRel* 8 (1, '92) 47-64.

Examination of the Clementine excerpts from *Secret Gospel of Mark* in the context of Mk as a whole and in comparison with Jn confirms Markan negativity toward the women disciples of Jesus. At the same time it brings to light the possibility of their crucial part in establishing Jesus' identity as the Christ in pre-Markan/Johannine memory. Their submerged presence would seem to widen beneath the canonical textual surface, and to widen yet further below precanonical Mk. It is reasonable to assume that pre-Markan/Johannine tradition contained much more concerning the women disciples that is beyond recovery.—C.R.M.

163. W. Roth, "Elisha's Mantle and the Gospel of Mark," *BibToday* 30 (5, '92) 297-301.

Mark's Jesus story freely draws on and creatively transforms its master narrative found in 1 Kings 17–2 Kings 13. The plot is that of the reestablishment of God's rule over the people of the covenant: announcement through the forerunner (Mk 1:1-13; 1 Kgs 17–2 Kgs 2), attestation through deeds of power (Mk 1:14–13:37; 2 Kgs 2–8), establishment through adversity (Mk 14:1–15:39; 2 Kgs 8–12), and vindication through victory (Mk 15:40–16:20; 2 Kgs 13).—C.R.M.

164. B. van Iersel, "De thuishaven van Marcus (Rome as the Locus of Mark's Gospel)," *TijdTheol* 32 (2, '92) 125-142.

The customary arguments for the Roman origin of Mark's Gospel (Latinisms, the name Rufus in Mk 15:21 and Rom 16:13, references to persecution), in conjunction with additional linguistic arguments and other indications, are superior to the arguments for other places (Galilee, Antioch, the Syrian countryside). If Rome is the locus of Mk, this datum provides valuable background information for its exegesis. Our knowledge about the Jewish community in Rome, the early Christian community there, the tension between Gentile and Jewish Christians in the city, the then recent martyrdoms of many Christians, and Paul's letter all should have an impact on the exegesis of Mk.—C.R.M.

Mk, § 37-290.

165. L. de Santis, "*Mc* 1,1. Studio di traduzione," *Angelicum* 69 (2, '92) 175-192.

Mk 1:1 should be regarded as the title of the book: "Gospel of Jesus Christ, [Son of God]." There is no need to include the translation of ἀρχή.—D.J.H.

166. J. Lambrecht, "John the Baptist and Jesus in Mark 1.1-15: Markan Redaction of Q?" *NTStud* 38 (3, '92) 357-384.

The working hypothesis of this paper is that Mark knew and used Q in its final form. After examining the structure and thought of Mk 1:1-15, it analyzes Mark's redaction for Q parallels (vv. 2-8—John; vv. 9-15—Jesus), attempts to retrace Mark's compositional creativity, and summarizes the Markan depiction of the forerunner John and Jesus Christ, the Son of God. Q in its final stage (assuming a maximal extent of Q) was on the way to becoming a story of events. Q's incipient biographical nature may have influenced Mark in creating the Gospel genre.—C.R.M.

167. [Mk 1:12-13] P. Tena Montero, "Los relatos sinópticos de la tentación de Jesús. Redacción y teología," *EstBíb* 49 (3, '91) 289-309.

Redactional analysis of the temptation narratives reveals some features coincident with the theology of each Evangelist. Mk 1:12-13 presents Jesus as the anointed one through the Spirit and the vanquisher of Satan, thus inaugurating God's kingdom. In Mt 4:1-11 Jesus is the antitype of Israel tempted in the desert, and in Lk 4:1-13 Jesus is the new Adam, the vanquisher of temptation and example for Christians.—D.J.H.

168. I. Parlier, "L'autorité qui révèle la foi et l'incrédulité: Marc 2/1-12," *ÉtudThéolRel* 67 (2, '92) 243-247.

In many respects Mk 2:1-12 is a summary of the whole Gospel: the theme of faith, the various aspects of Jesus' activity, the audience and the opposition, and Jesus' identity as the Son of Man and Son of God. The true line of demarcation in the text passes between faith and unbelief, not between miracle and controversy.—D.J.H.

169. M. Sabin, "Reading Mark 4 as Midrash," *JournStudNT* 45 ('92) 3-26.

Mk 4 exhibits verbal strategies reflective of midrashic practices of intertextuality. These practices involve the composition of new narrative structures out of the juxtaposition of scriptural texts. The new narrative thus generated is exegetical in function, making the biblical word relevant to contemporary theological needs. Reading Mk 4 as midrash discloses both a literary and a theological design that other methods have not uncovered. Jesus is portrayed as a midrashic teacher speaking in parables, the prototypical form of midrashic narrative. He reinterprets end-time traditions by constructing a midrash on Genesis.—D.J.H.

170. J. P. Heil, "Reader-Response and the Narrative Context of the Parables about Growing Seed in Mark 4:1-34," *CathBibQuart* 54 (2, '92) 271-286.

This study attempts to elucidate the meaning, reference, and narrative function of the parables in Mk 4, especially the "seed" or growth parables (Mk 4:3-9, 13-20, 26-29, 30-32), by employing a reader-response method. It first considers what each parable as a narrative in itself communicates and causes its implied reader to experience, and then examines how the response evoked by each parable relates to what the implied audience has already experienced in the preceding narrative. The growth parables in Mk 4 function as embedded metaphorical narratives that not only recapitulate the success despite failure of Jesus' ministry that the implied reader has already experienced in the previous narrative but also point to inevitable future success despite failure for both Jesus and his disciples.—C.R.M.

171. [Mk 4:11-12] E. Kellenberger, "Heil und Verstockung. Zu Jes 6,9f. bei Jesaja und im Neuen Testament," *TheolZeit* 48 (2, '92) 268-275.

Examination of the verbs in Isa 6:9-10 and of the context reveals that it is Yahweh's message of salvation with which Isaiah is to bring about the hardening. Likewise, in the NT the hardening is always vis-à-vis the gospel as "good news" (Mk 4:11-12) and God is the one who chooses and hardens (Romans 9–11).—D.J.H.

172. [Mk 6:30-46] A. Hennessy, "The Multiplication of Loaves and Fishes: A Formative Experience," *Emmanuel* 98 (7, '92) 382-387.

The first Markan account of Jesus' multiplication of loaves and fishes (Mk 6:30-46) gives particular attention to the formative experience of the disciples. Jesus' hospitality, born of deep-seated compassion, brought an anonymous crowd into the intimacy of his meal.—D.J.H.

Mk 6:52-53, § 37-47.

173. E. Cuvillier, "Tradition et rédaction en Marc 7:1-23," *NovTest* 34 (2, '92) 169-192.

Investigation of tradition and redaction in Mk 7:1-23 indicates the following literary history: a saying of Jesus (v. 15), the original controversy (vv. 2 and 5 in a primitive form, and v. 15), the development in a Hellenistic milieu (vv. 3-4, 5, 6-13, 18b-19a, 20-23), and Mark's final redaction. The pre-Markan material stressed the hypocrisy of the opponents, the opposition between Jewish tradition and divine commandment, and Jesus' liberating word as the basis of a new community praxis (vv. 15ff). Mark contributed an anthropological generalization (vv. 8, 13b) and a christological recentering (v. 19c). He made vv. 14-23 the heart of the theological reflection in the pericope.—D.J.H.

174. [Mk 10:21-22] E. LaVerdiere, "Wealth and the Kingdom of God. Part 2: 'You Are Lacking in One Thing,'" *Emmanuel* 98 (5, '92) 262-267.

Jesus' response to the wealthy man in Mk 10:21-22 situates discipleship in relation to wealth and possessions, and develops two aspects not yet addressed by the Gospel: giving to the poor, and the destiny of those who follow Christ on his journey to the passion-resurrection.—D.J.H.

175. [Mk 10:23-31] E. LAVERDIERE, "Wealth and the Kingdom of God. Part 3: 'All Things Are Possible For God,'" *Emmanuel* 98 (7, '92) 388-389, 393-399.

The story of Jesus and the man with many possessions in Mk 10:17-22 serves as a springboard for further teachings in 10:23-31 on wealth, the following of Christ, and the kingdom of God, thus completing Jesus' prophetic message on relationships in the community of his followers.—D.J.H.

176. P. H. REARDON, "The Cross, Sacraments and Martyrdom: An Investigation of Mark 10:35-45," *StVladTheolQuart* 36 (1-2, '92) 103-115.

Those who first heard Mark's Gospel proclaimed would surely have found in Mk 10:38 references to baptism and the Eucharist. Sharing in those two rites was perceived by Mark and his congregation as requiring a consummate dedication to live and die by the standard of the cross.—D.J.H.

177. [Mk 11:1-25] P. B. DUFF, "The March of the Divine Warrior and the Advent of the Greco-Roman King: Mark's Account of Jesus' Entry into Jerusalem," *JournBibLit* 111 (1, '92) 55-71.

Mk 11:1-25 draws its readers' attention to their knowledge and/or experience of typical Greco-Roman entrance processions in order to highlight the allusions to the divine warrior (see Zechariah 14). However, the Evangelist teased his readers with what seem to be triumphal allusions and in the end subverted them by his careful arrangement of the text and by insertion of the fig-tree episodes.—D.J.H.

178. G. SCHWARZ, "Jesus und der Feigenbaum am Wege (Mk 11,12-14.20-25/Mt 21,18-22)," *BibNotiz* 61 ('92) 36-37.

In the Aramaic underlying the Greek of Mk 11:14 Jesus said to the fig tree: "Never again will I eat a fruit from you" (see Mk 14:25 parr.). Mk 11:14 turned this saying into a curse, which was then sharpened in Mt 21:19.—D.J.H.

179. [Mk 11:12-25] A. CLARK, "The Interpretation of the Cursing of the Fig-tree Pericope in Mark's Gospel," *CGST Journal* [Hong Kong] 12 ('92) 96-114.

After discussing problems raised by Mk 11:12-25, the article considers the history of interpretation, the OT and Jewish background, Mark's "interpolation" technique, and the exegesis of the text. W. R. Telford in *The Barren Temple and the Withered Tree* (1980) has successfully demonstrated his main point that the cursing of the fig tree is meant to be symbolic of the abrogation of the Temple and its cultus. Some of Telford's subsidiary arguments, especially his interpretation of the mountain-moving saying, lack force.—D.J.H.

Mk 12:1-12, § 37-152.

180. [Mk 12:13-17] E. CUVILLIER, "Marc, Justin, Thomas et les autres. Variations autour de la péricope du denier à César," *ÉtudThéolRel* 67 (3, '92) 329-344.

The article first considers the distinctive approaches to the episode of Caesar's coin in Mk 12:13-17 (irony), Mt 22:15-22 (the two kingdoms), and Lk 20:20-26 (anti-Zealot). Then it discusses the receptions of the pericope in Papyrus Egerton Fragment 2 recto (a violent attack on the opposition), Justin's *First Apology* 17:2 (the normative character of Jesus' teaching), and *Gospel of Thomas* 100 (the material world's lack of importance for the gnostic).—D.J.H.

181r. [Mk 12:28-34] J. KIILUNEN, *Das Doppelgebot der Liebe in synoptischer Sicht* [*NTA* 36, p. 110].

A. FUCHS, "Die Last der Vergangenheit. Bemerkungen zu J. Kiilunen, Das Doppelgebot der Liebe in synoptischer Sicht. Ein redaktionskritischer Versuch über Mk 12,28-34 und die Parallelen," *StudNTUmwelt* 16 ('91) 151-168.—In his study of the double love-command in the Synoptic tradition (Mk 12:28-34; Mt 22:34-40; Lk 10:25-28) Kiilunen explains the "minor agreements" in terms of Matthean and Lukan redaction and thus vindicates the classical Two-Source theory. But his analysis (which has many praiseworthy elements) illustrates the weight of past scholarship in the study of the Synoptic problem. At most he has proved the possibility, not the reality, of the redactional origin of the minor agreements. He has failed to give proper attention to the superior explanatory force of the *Deuteromarkus* hypothesis.—D.J.H.

182. [Mk 13] A. BUZZARD, "The Markan Apocalypse: The Core of the Christian Message in the Light of Its Background in Daniel," *Journal from the Radical Reformation* [Morrow, GA] 1 (3, '92) 23-37.

Mark 13, read in light of its background in Daniel, can help us to recover the vital faith of the NT from the devastating criticism of 19th-century rationalism, which tried to eliminate apocalyptic from the teaching of Jesus. The Christianity of the NT can be understood only in its own setting: The existing order, however prolonged, is destined to crumble amid scenes of unprecedented calamities. With the dissolution of this system the kingdom of God will be ushered in by the returning Son of Man.—C.R.M.

Mk 14:24, § 37-307.

Luke

183r. J.-N. ALETTI, *L'art de raconter Jésus Christ* [*NTA* 34, p. 243].

R. VIGNOLO, "Arte di raccontare - gioia di leggere," *RivistBib* 40 (2, '92) 217-228.—After explaining Aletti's narrative approach to Luke's Gospel and comparing it with other approaches, the article dialogues with the author on his narrative analyses of particular texts: Lk 19:1-10; 4:16-30; 1:5–4:13; 4:14–9:50; 9:51–19:44; 19:11-28; 23:2-25; 24; 1:1-4. Then it praises Aletti for highlighting the intrinsically christological character of the Lukan accounts, and questions some elements of his terminology and hermeneutical stance.—D.J.H.

184. C.-B. AMPHOUX, "Les premières éditions de Luc. II. L'histoire du texte au II^{e} siècle," *EphTheolLov* 68 (1, '92) 38-48.

This installment [see § 36-1326] begins with an examination of Lukan texts (Lk 3:22; 16:18; 22:15-20, 43-44) cited by Justin that are significant for understanding the history of the text of Lk. Then it inquires about the time and place of the "Western text" of Lk used by Marcion and Justin, and suggests that Papias and Polycarp were involved in the production of an edition of the Gospels at Smyrna. Next it considers the text of the Gospels used by Clement of Alexandria with reference to particular Lukan texts (3:22, 23-31; 6:5; 11:2-4, 29-32; 22:15-20). It concludes that the "original text" is a scientific hypothesis while the variants are facts. It is time to read the different transmitted forms of each work in their continuity and their plurality, and to see the "text" in their collectivity rather than in their reduction to one unique form.—C.R.M.

185. L. T. Johnson, "How Saint Luke Affirms the World," *Priests & People* 6 (5, '92) 202-206.

Luke is the least apocalyptic and least gnostic of the NT writers. He is the Evangelist most committed to the implications of the incarnation. His positive assessment of the physical world is shown in his attitudes to the physical body, to outsiders, and to the structures of human society.—D.J.H.

186. L. T. Johnson, "How Saint Luke Challenges the World," *Priests & People* 6 (7, '92) 280-284.

Luke retained the ethical dualism of the prophetic tradition. Jesus the prophet challenges the ways in which human idolatry has distorted the world and the conventions of religious piety. He calls for conversion and the deeds worthy of it, and urges radical openness and selflessness in the context of faith. The prophet Jesus prays at critical moments and teaches his followers to pray.—D.J.H.

187. P. Liu, "The Reliability, Distinctives and Objectives of the Lucan Writings [in Chinese]," *CGST Journal* [Hong Kong] 12 ('92) 48-81.

Luke used reliable sources and his own eyewitness testimony in composing Lk-Acts. His central theme was "the way." His account is detailed, vivid, carefully arranged, and comprehensive. He wrote as a historian, a theologian, and an apologist. There is enough diversity in the cases cited by Luke that they can serve as precedents for different situations.—D.J.H.

188. G. Schneider, "Literatur zum lukanischen Doppelwerk. Neuerscheinungen 1990/91," *TheolRev* 88 (1, '92) 1-18.

This survey of 37 works published in 1990-91 on Lk-Acts treats (1) commentaries, dissertations, and monographs on the Third Gospel [see § 35-1168], (2) commentaries, dissertations, and studies on Acts, (3) dissertations, monographs, and collections of essays on Lk-Acts, and (4) works on the text of Lk by B. Fischer and on Acts by H.-M. Schenke. —C.R.M.

189. E. E. Wallis, "The First and Second Epistles of Luke to Theophilus," *JournTrans Textling* 5 (3, '92) 225-251.

The historical material following the statement of Luke's purpose (Lk 1:1-4) constitutes a narrative discourse embedded in a hortatory discourse, producing a complex structure whose constituent components are shaped and colored by their inclusion in an epistolary (hortatory) matrix. The symmetrical macrostructure of Lk-Acts may be outlined as follows: A—rising action (conflict) Lk 4:28–13:35; B—suspense (no conflict) Lk 14:1–19:44; C—peak (climax and resolution) Lk 19:45–24:53; C′—peak (resolution-denouement) Acts 1:3–6:7; B′—denouement 1 (church in Judea) Acts 6:8–12: 25; A′—denouement 2 (church beyond Judea) Acts 13:1–22:22.—C.R.M.

190. L. M. Wells, "Peter's Characterization in Luke-Acts," *RevRel* 51 (3, '92) 397-402.

In Lk-Acts the character of Peter is an archetypal bearer of the divine news that salvation has come and forgiveness is possible. Much of the reader's fascination with Peter comes from the opportunity to watch God at work in a human life.—D.J.H.

Lk 1–2, §§ 37-11, 128.

191. F. MANNS, "Une prière juive reprise en Luc 1,68-69," *EphLiturg* 106 (2, '92) 162-166.

The Babylonian version of the 15th benediction in the Eighteen Benedictions reads as follows: "May he make spring up quickly the Branch (*ṣemaḥ*) of David and exalt his horn for your salvation. Blessed are you, Lord, you who make spring up the horn of salvation." A text very much like this was the source of Lk 1:68-69: "He has raised up a horn of salvation (Jesus) for us in the house of his servant David." The parallel confirms that a Semitic source was used in Lk 1–2 and suggests that Jewish liturgy was a possible life-setting for NT prayers.—D.J.H.

192. [Lk 2:6] J. W. OLLEY, "God on the Move—A Further Look at *Kataluma* in Luke," *ExpTimes* 103 (10, '92) 300-301.

Luke's two uses of the word κατάλυμα may allude to OT texts. Lk 2:6 evokes the promise to David (see 2 Sam 7:6 LXX), and Lk 22:11 may refer to the circumcision of Moses' son (see Exod 4:24 LXX).—D.J.H.

193. U. KELLERMANN, "Jesus - das Licht der Völker. Lk 2,25-33 und die Christologie im Gespräch mit Israel," *Kirche und Israel* [Neukirchen-Vluyn] 7 (1, '92) 10-27.

This analysis of the Simeon narrative in Lk 2:25-33 gives particular attention to the linguistic and theological roots of Simeon's hymn in Second Isaiah and to the text's potential for dialogue between the church and Israel about Christology. Simeon identifies Jesus as the glory of Israel and the representative of Israel to the Gentiles.—D.J.H.

Lk 3:17, § 37-130.

Lk 4:1-13, § 37-167.

Lk 4:9, § 37-131.

194. J. S. SIKER, "'First to the Gentiles': A Literary Analysis of Luke 4:16-30," *Journ BibLit* 111 (1, '92) 73-90.

The literary analysis presented here argues that (1) Lk 4:25-27 is the interpretive key to the whole of 4:16-30; (2) this key points to the reversal of traditional expectations by including the Gentiles among God's people; (3) Jesus' prophetic role, modeled after that of Elijah and Elisha, is central to Luke's understanding of Jesus; and (4) for Luke Gentile inclusion and the Gentile mission stand functionally prior to the Jewish mission. To speak of "the rejection" of Jesus at Nazareth is something of a misnomer, for the narrative portrays Jesus as the one who incites the adverse response by turning the expected interpretation of the Isaiah reading in 4:18-19 on its head through his interpretive comments in 4:25-27. —C.R.M.

195. [Lk 4:21] J. Bouvy, "Propos familiers sur l'homélie dominicale," *LumVit* 47 (2, '92) 150-158.

As a way of bringing out the dynamics of the homily in the Sunday Eucharist, the article comments on Jesus' preaching in the Nazareth synagogue (Lk 4:21) and what Jesus told the disciples on the road to Emmaus (Lk 24:25-27).—D.J.H.

196. [Lk 5:1-11] D. Bivin, "The Miraculous Catch. Reflections on the Research of Mendel Nun," *JerusalemPersp* 5 (2, '92) 7-10.

Nun has shown that in Lk 5:1-11 Peter could have only been using a trammel or veranda net, which was normally manned by four fishermen. A large part of the amazement at the catch was its timing in the morning, since in the daytime the fish could see the trammel nets and avoid them.—D.J.H.

197. D. L. Bock, "The Son of Man in Luke 5:24," *BullBibRes* 1 ('91) 109-121.

The "Son of Man" in Lk 5:24 can refer to Jesus as a representative man called by God to exercise authority over sin. The authority, however, is one unique to Jesus and as such means that the representative is unique. Jesus' innovations with the Son of Man concept in Lk 5:24 are (1) the claim to be able to identify the authoritative, heavenly-human figure (as himself!) and (2) the association of that figure with the right of the Son of Man to forgive sins.—D.J.H.

Lk 6:29-30, § 37-141.

198. T. Brodie, "Not Q but Elijah: The Saving of the Centurion's Servant (Luke 7:1-10) as an Internalization of the Saving of the Widow and her Child (1 Kgs 17:1-16)," *IrBibStud* 14 (2, '92) 54-71.

Luke's text of the healing of the centurion's servant in Lk 7:1-10 involves a systematic synthesizing and christianizing of the account of the life-giving commands that were issued to and through Elijah and which warded off the threat of death in 1 Kgs 17:1-16. The study reviews the context (Luke's imitation of the Septuagint, indebtedness to the Elijah-Elisha narrative, and the connection of Lk 7 to the women stories of 1 Kings 17 and 2 Kings 4) and presents a detailed analysis of the texts. It is no longer possible, without further ado, to attribute Lk 7:1-10 to Q.—C.R.M.

199. J. V. Hills, "Luke 10.18—Who Saw Satan Fall?" *JournStudNT* 46 ('92) 25-40.

This study explores the possibility that not Jesus but the demons (referred to in Lk 10:17) are the subject of ἐθεώρουν (third person plural imperfect) in 10:18, and that Jesus reports to the returning missionaries: "They [sc. the demons] saw Satan fall. . . ." It points to instances in which Luke permits a plural verb to accompany the neuter plural noun τὰ δαιμόνια (4:41; 8:33), sketches the promise of this new reading for the interpretation of 10:18 in its context (10:17-20), and reviews the present range of interpretations and the criteria for evaluating them. Lk 10:18 may be a Lukan composition constructed to give a dominical explanation of the exorcists' success: The demons obeyed because they saw their prince dethroned.—C.R.M.

Lk 10:25-28, § 37-181r.

200. [Lk 10:25-37] G. TUMBARELLO, "La parabola del Buon Samaritano. Lettura etico-morale," *BibOr* 33 (4, '91) 223-231.

Taking as its starting point the parable of the good Samaritan (Lk 10:25-37), the article reflects on the lawyer's question ("And who is my neighbor?") from two perspectives: the neighbor as the other (the familiar and the "anyone"), and the neighbor as I (the person as individual).—D.J.H.

201. [Lk 10:25-37] J. ZIMINSKI, "The Parable of the Good Samaritan—Asking the Correct Questions," *Emmanuel* 98 (6, '92) 312-317.

The element that powers Lk 10:25-37 is the lawyer's narrow conception of neighbor. The story of a journey in the parable (10:30-35) within the context of a journey allows the lawyer to apply the insight of commonality in life-journey to his own life. For Christians, all people on the journey are neighbors.—D.J.H.

202. J. J. KILGALLEN, "A Suggestion regarding *gar* in Luke 10,42," *Biblica* 73 (2, '92) 255-258.

The word γάρ in Lk 10:42 indicates that a reason is being given for something unexpressed but real in the dialogue between Martha and Jesus: "No, I am not concerned by your sister's leaving you and I will not tell your sister to return to you—for she has chosen a good (better, best) part, which will not be taken from her."—D.J.H.

Lk 11:2-4, §§ 37-142–143.

Lk 11:19, § 37-145.

203. G. NEBE, "Das ἔσται in Lk 11,36 — ein neuer Deutungsvorschlag," *ZeitNTWiss* 83 (1-2, '92) 108-114.

Difficulties in the interpretation of Lk 11:33-36 center primarily on v. 36 and the sense of ἔσται. These problems are greatly alleviated if ἔσται is taken not in a future-chronological sense but in a volitive-imperative sense ("let it be"). Such an interpretation of the future tense is not uncommon in Greek and has precedent in various OT and NT texts including Lk-Acts. This interpretation allows Lk 11:33-36 to be understood as a unified Lukan composition that has a missionary (v. 33) as well as a community (v. 36) message.—C.R.M.

Lk 12:42, § 37-153.

204. [Lk 13:18-21] W. J. COTTER, "The Parables of the Mustard Seed and the Leaven: Their Function in the Earliest Stratum of Q," *TorontoJournTheol* 8 (1, '92) 38-51.

Comparison of the Q parables of the mustard seed (Lk 13:18-19/Mt 13:31-32) and the leaven (Lk 13:20-21/Mt 13:33) with their parallels in Mk (4:30-32) and *Gospel of Thomas* (20; 96:1-2) reveals three distinctive elements in the Q forms: the presence of an agent to embed the growing substance, the rather secretive way in which the substance is embedded, and the amazingly successful growth that ensues. These parables were probably joined in the Q^1 phase because they gave hope to a community obliged to adopt a strategy of secrecy for their missionary efforts. Nothing can stop the growth of God's kingdom from coming to full maturity, despite the unchanged appearance of the society in which their secretive mission is conducted.—D.J.H.

205. W. BRAUN, "Symposium or Anti-Symposium? Reflections on Luke 14:1-24," *Toronto JournTheol* 8 (1, '92) 70-84.

Lk 14:1-24 is a dramatic episode that gains intelligibility when put against the backdrop of Greco-Roman convivial traditions and practices but scores its moral point by taking up a Cynic-like critique of dominant Hellenistic symposiastic patterns. A similarity in sympathies and technique suggests that Luke was familiar with the same Cynic anti-symposia tradition that some decades later came to expression in Lucian's satirical dialogues. Luke presents Jesus as a Cynic-like preacher who delivers a *suasoria* (deliberative declamation) urging a feasting ethos as anti-sympotic as that which rules Lucian's feast of Cronos.—C.R.M.

Lk 14:15-24, § 37-119.

206. [Lk 15] S. DURBER, "The Female Reader of the Parables of the Lost," *JournStudNT* 45 ('92) 59-78.

The three parables of the lost in Lk 15:1-32 construct their readers as male and offer narrative pleasure to men. They "immasculate" their readers, hailing them as male and constructing for them a male point of view. It is questionable whether there can be a female reader of Lk 15.—D.J.H.

207. [Lk 15] E. H. KIEHL, "'The Lost' Parables in Luke's Gospel Account," *ConcJourn* 18 (3, '92) 244-258.

After comments on the setting and thrust of "the lost" parables of Lk 15, the article discusses the lost sheep (15:3-7), the lost coin (15:8-10), and the lost sons (15:11-32). The analysis of the parable of the prodigal son focuses on the younger son's actions, the father's reaction, the older son's reaction, and the father's urgent plea.—C.R.M.

208. J. V. KOZAR, "Absent Joy: An Investigation of the Narrative Pattern of Repetition and Variation in the Parables of Luke 15," *TorontoJournTheol* 8 (1, '92) 85–94.

In Lk 15:1-32 Jesus addresses both the reader (first-degree narrative) and an audience of Pharisees and scribes (second-degree narrative) by telling three parables (third-degree narrative). Both audiences are invited to heed the pattern of repetition and variation in the parables and to ratify Jesus' welcome of the lost. Failure on the part of the first- and second-degree narrative audiences to receive the lost means a break in the repeated sequence ("lost . . . found . . . rejoice") and so absent joy.—D.J.H.

209. M. A. BEAVIS, "Ancient Slavery as an Interpretive Context for the New Testament Servant Parables with Special Reference to the Unjust Steward (Luke 16:1-8)," *Journ BibLit* 111 (1, '92) 37-54.

Information about ancient slavery can provide an illuminating interpretive context for the "slave parables" of the Gospels. After brief remarks on Greco-Roman slavery, the article examines some NT parables of slavery (Mt 18:23-28; 25:14-30 par.; Lk 17:7-10; etc.). Then it interprets the parable of the unjust steward (Lk 16:1-8) in the context of the biographical anecdotes and fables about Aesop and the Plautine comedic motif of the wily slave. It concludes with reflections on the social functions of the slave stories.—C.R.M.

210. [Lk 17:20-21] G. SCHWARZ, “Οὐχ . . . μετὰ παρατηρήσεως?” *BibNotiz* 59 (’91) 45-48.

The Aramaic words behind μετὰ παρατηρήσεως and ἐντὸς ὑμῶν in Lk 17:20-21 were *binṭîr* (“in secret”) and *bĕnatĕkôn* (“among you”), respectively. Jesus’ own saying may have taken the following form: “God’s reign is not coming. Look, God’s reign is among you” (see Lk 11:20; 10:9, 11).—D.J.H.

211. [Lk 17:21] J. LEBOURLIER, “*Entos hymōn.* Le sens ‘au milieu de vous’ est-il possible?” *Biblica* 73 (2, ’92) 259-262.

Despite H. Riesenfeld’s preference for translating ἐντὸς ὑμῶν in Lk 17:21 as “within you” [§§ 27-972; 36-211], there is solid evidence for the collective sense “in your midst” or “among you.”—D.J.H.

Lk 20:9-19, § 37-152.

Lk 20:20-26, § 37-180.

Lk 22:11, § 37-192.

212. [Lk 22:14–23:49] J. S. KLOPPENBORG, “*Exitus clari viri:* The Death of Jesus in Luke,” *TorontoJournTheol* 8 (1, ’92) 106-120.

Three elements stand out in Luke’s depiction of Jesus’ death: (1) The Last Supper scene is substantially longer than that of either Mt or Mk; (2) no mention is made of the flight of the disciples; and (3) Luke takes great care in relating Jesus’ bearing throughout his last hours. The way in which Luke has devoted special attention to the last words of Jesus, framed as a departure symposium, the special attention he gives to Jesus’ noble and composed manner of dying, and the treatment of his friends all conform to the typicalities of the Greek and Latin *exitus clarorum virorum* inspired by Socrates’ death in the *Phaedo.*—C.R.M.

213. F. G. UNTERGASSMAIR, “Der Spruch vom ‘grünen und dürren Holz’ (Lk 23,31),” *StudNTUmwelt* 16 (’91) 55-87.

The article first situates Jesus’ saying about the green and dry wood (Lk 23:31) in its immediate context (Lk 23:26-31) and in relation to other Lukan sayings about the fate of Jerusalem and its inhabitants. Then it examines Lk 23:31 from various perspectives: literary, form, and *Gattung* criticism; parallel motifs in Jewish literature, the NT (1 Pet 4:17-18), and the OT (Jer 11:19; Ezek 17:24; 21:3; 24:9-10); and redaction criticism (no written source other than Mk 15:20b-21). Finally it reflects on the content and message of the saying for readers of Luke’s Gospel.—D.J.H.

Lk 24:25-27, § 37-195.

214. D. FLUSSER, “Wie in den Psalmen über mich geschrieben steht (Lk 24,44),” *Judaica* [Basel] 48 (1, ’92) 40-42.

The listing of the Psalms alongside the Law of Moses and the Prophets in Lk 24:44 is paralleled in 4QMMT 3:17, which refers to “David” and the Law and the Prophets.—D.J.H.

215r. J. Ashton, *Understanding the Fourth Gospel* [*NTA* 36, p. 107; § 36-777r].

B. Lindars, "John Ashton's *Understanding the Fourth Gospel*," *ScotJournTheol* 45 (2, '92) 245-251.—This important contribution to understanding the Fourth Gospel is likely to have profound influence on all future work in the field. Ashton's hero is R. Bultmann, but paradoxically he regards Bultmann as wrong. Ashton's approach to the genesis of the Fourth Gospel is surely on the right lines, as is his approach to revelation (i.e. the revelation consists in Jesus as he is actually presented in the Gospel).—D.J.H.

216. R. B. Bertschausen, "Turning the World Upside Down," *Unitarian Universalist Christian* [Boston, MA] 46 (3-4, '91) 49-59.

In the Fourth Gospel Jesus is the riddler who turns things upside down. He is also the riddle, since the ultimate riddle is Jesus' identity, origin, and destination. There is a devaluation of the idea of Jerusalem as the center of the cosmos; many key scenes take place far from Jerusalem. Instead, the Johannine community and its new religion are at the center of the world turned upside down.—D.J.H.

217. J. E. Botha, "The case of Johannine irony reopened I: The problematic current situation," *Neotestamentica* 25 (2, '91) 209-220.

The article first reviews research on Johannine irony by P. D. Duke, G. R. O'Day, and R. A. Culpepper. Then it examines some problematic examples of Johannine irony: Jn 3:10; 10:32; Judas; 16:16; and 12:19. Previous studies have not held true to their own perceptions of irony. The whole question of Johannine irony needs to be reexamined.—D.J.H.

218. J. E. Botha, "The case of Johannine irony reopened II: Suggestions, alternative approaches," *Neotestamentica* 25 (2, '91) 221-232.

After reflecting on the probable causes of the present deficient understanding of Johannine irony, the article calls for a broadening of the theoretical basis with the aid of speech-act theory. Then it proposes a theory of ironic speech-acts under four headings: general, ironic speech acts, opposition, and effects of ironic speech acts.—D.J.H.

219. B. A. du Toit, "The aspect of faith in the Gospel of John with special reference to the farewell discourses of Jesus," *Neotestamentica* 25 (2, '91) 327-340.

After considering the lexical meaning of πιστεύω in the Fourth Gospel, the article discusses the relation between faith and Christology, categories of faith (real Christian faith that comes from God, and inadequate faith), faith as a developing process, the theme of faith in Jn 14–17, and the faith of the Johannine community.—D.J.H.

220. M. A. Ferrando, "Filosofía y Evangelio de Juan," *TeolVida* 33 (1-2, '92) 27-34.

After describing John's Gospel as a religious rather than philosophical writing, the article suggests that it was influenced by the philosophical thinking of the Hellenistic world. Then it illustrates this phenomenon with reference to the "truth" and the Logos, reflects on the origin of these terms in Jn, and considers the dangers of Johannine language.—D.J.H.

221. J. Galot, "L'identità personale di Cristo: Verbo e Figlio," *CivCatt* 143 (3402, '92) 543-556.

With particular attention to the Fourth Gospel, the article considers the definition of Jesus' identity as the Word, the generation of the Son as the conception of the Word, the mission of the Word (revelation and salvation), the mission and identity of the Son, and the generation of the Son as the work of love.—D.J.H.

222. R. W. Jackson, "The Future of the Fourth Gospel," *CurrTheolMiss* 19 (4, '92) 277-280.

The Fourth Gospel affirms life in spite of distortions, confusions, and denials. It offers wholeness to brokenness, and proclaims the transformation of life.—D.J.H.

223. R. Kysar, "The Gospel of John and Anti-Jewish Polemic," *Explorations* [Philadelphia] 6 (2, '92) 3-4.

Although John's Gospel itself is not anti-Semitic, it nurtures anti-Semitism in the church today. The historical situation of its composition after the expulsion of the Christians from the synagogue explains why Judaism and "the Jews" (the leaders) are portrayed so negatively and why Christian faith is presented as superior to Judaism.—D.J.H.

224. W. Roth, "The Six Vessels of John," *BibToday* 30 (4, '92) 241-245.

The six vessels of water in Jn 2:1-11 correspond to the six OT sections that generate the division of the Gospel into six sections, each centered on a distinctive gift of Jesus: 1 Kings 17–2 Kings 13/Jn 1:19–4:54/water; Deuteronomy/Jn 5:1-47/health; Numbers/Jn 6:1-71/bread; Leviticus/Jn 7:1–10:21/sight; Exodus/Jn 10:22–11:54/life; and Genesis/Jn 11:55–20:29/Spirit. Thus John converted foundational texts in the Hebrew Bible into the wine of the Gospel.—D.J.H.

225. B. Schwank, "Erhöht und verherrlicht," *ErbAuf* 68 (2, '92) 137-146.

In John's Gospel the term ὑψόω (see 3:14; 8:28; 12:32, 34) refers to Jesus' crucifixion and his enthronement. Likewise, δοξάζω carries both an external (going to death) and a spiritual meaning. The death of Jesus in John's Gospel is both an exaltation and a glorification.—D.J.H.

226. M. M. Thompson, "Signs and Faith in the Fourth Gospel," *BullBibRes* 1 ('91) 89-108.

In John's Gospel a sign is a manifestation, through the person of Jesus, of God's work in the world. Faith is faithfulness in trusting the God who is made known in Jesus Christ. Jesus' signs lead to faith when one discerns in them the manifestation of the character of God as life-giving and responds to Jesus as mediating that life.—D.J.H.

227. [Jn 1:35-50] M. Franzmann and M. Klinger, "The Call Stories of John 1 and John 21," *StVladTheolQuart* 36 (1-2, '92) 7-15.

This study first examines the links between Jn 1:35-50 and 21:15-23. Then it focuses attention on the scenes in 1:37-39 and 21:19b-23, which appear to bracket the whole of the Fourth Gospel. The call of Peter in John appears to be incomplete without 21:19b-23. This final call scene presents the anonymous character of the first scene as the disciple whom Jesus loved. —C.R.M.

228. G. Schwarz, “ΑΝΑ ΜΕΤΡΗΤΑΣ ΔΥΟ Η ΤΡΕΙΣ? (Joh 2,6),” *BibNotiz* 62 (’92) 45.

One Greek μετρητής equals 39.39 liters. Thus Jn 2:6 would refer to a huge amount of water made wine and a huge difference between two and three μετρηταί. The Aramaic *Vorlage tĕrên mîn tĕlātā’* (= two-thirds) has been misread as “two or three.” Each jar held 26.26 liters, giving a total of 157.56 liters for the six vessels.—D.J.H.

229. [Jn 3:14-21] J. D. M. Derrett, “The Bronze Serpent,” *EstBíb* 49 (3, ’91) 311-329.

This study of the analogy of the bronze serpent of Num 21:4-9 with the crucifixion in Jn 3:14 first reviews targumic readings of the Numbers passage. Then it discusses Jn 3:16-21 as a development out of 3:15, Jn 3:16-21 in light of Num 21:4-9, the similarity of the signs of the serpent and the crucified Jesus, and the serpent and baptism.—C.R.M.

Jn 3:18, § 37-50.

230. J. Beutler, “Zur Struktur von Johannes 6,” *StudNTUmwelt* 16 (’91) 89-104.

John 6 manifests a clear structure and a literary unity. The two miracle accounts (vv. 1-15, 16-21) correspond to the double account of the results of the discourse (vv. 60-65, 66-71). The discourse (vv. 22-59) is structured chiastically around v. 35 (“I am the bread of life”) in six dialogical sequences (vv. 22-27, 28-29, 30-33, 34-40, 41-51, 52-59).—D.J.H.

231. S.-E. Farrell, “Seeing the Father (Jn 6:46, 14:9). Part I: From Non-Seeing to Relational Seeing,” *SciEsp* 44 (1, ’92) 1-24.

This study seeks to define Jesus’ seeing of the Father in Jn 6:46 through a prior examination of the disciple’s seeing of the Father in Jesus in 14:9. In order to understand the full import of “seeing” in these verses, it is necessary to situate them in relation to seven different levels of seeing found in the Fourth Gospel. This installment discusses Jn 6:46 and 14:9 in the context of the first three levels: non-seeing, sensory seeing, and relational seeing.—C.R.M.

232. G. Cook, “Seeing, Judging and Acting: Evangelism in Jesus’ Way according to John 9,” *EvangRevTheol* 16 (3, ’92) 251-261.

The article examines the seven confrontations or crises in Jn 9 to discover how each actor sees, judges, and acts when faced with the need of the man born blind and Jesus’ act of healing: a theoretical problem versus a challenge to action (vv. 1-7), indecision versus integrity (vv. 8-13), Sabbath and Shalom (vv. 14-17), status versus solidarity (vv. 18-23), tradition versus witness (v. 34), dehumanization versus humanization (vv. 35-38), and the tables are turned (vv. 38-41).—D.J.H.

233. N. Cachia, “The Servant in a Fellowship of Suffering and Life with the Lord. An exegesis of John 12,26,” *MelTheol* 43 (1, ’92) 39-60.

Jn 12:26 is central for understanding discipleship in the Fourth Gospel. This study considers the context of Jn 12:20-36, the pericope 12:20-36 with special attention to its dynamism, Jn 12:26 within the pericope, exegesis of v. 26, and the link with the Synoptics. Jn 12:26 shows that “serving Jesus,” “following Jesus,” and “remaining with Jesus” are parallel phrases expressing the reality of discipleship.—C.R.M.

234. D. **Tripp**, "Meanings of the Foot-Washing: John 13 and Oxyrhynchus Papyrus 840," *ExpTimes* 103 (8, '92) 237-239.

The footwashing in Jn 13 speaks of the renewal and cleansing of the believer by all that Christ does and gives, and also of the quality of relationship that belongs to the common life of Christ's disciples. Oxyrhynchus Papyrus 840, which is an attack on baptism and the whole material universe, seems to reflect the perspective of the Naassenes, such people as produced *Gospel of Thomas*. For John, the footwashing may have expressed a kind of sacerdotal ordination conferred on Jesus' disciples by his ministry to them.—D.J.H.

235. [Jn 13–17] C. P. **Bammel**, "The farewell discourse in patristic exegesis," *Neotestamentica* 25 (2, '91) 193-207.

This investigation of patristic interpretations of the Johannine farewell discourse and its setting concentrates on the period up to and including Origen, though it does draw a few illustrations from later commentaries and homilies. It attempts to give a picture of some of the methods used by the patristic exegetes and the kind of problems they looked at.—D.J.H.

236. [Jn 13–17] P. J. **Hartin**, "Remain in me (John 15:5). The foundation of the ethical and its consequences in the farewell discourses," *Neotestamentica* 25 (2, '91) 341-356.

Examination of the ethical teaching in Jn 13–17 yields the following conclusions: (1) The foundation for the whole ethical direction remains the death of Jesus. (2) When Jesus speaks of a "new" commandment of love, the newness must rest in taking Jesus as the model of self-sacrificing love. (3) The believer is called to live a life of relationship-response to Jesus and to fellow-believers.—D.J.H.

237. [Jn 13–17] H. R. **Lemmer**, "A possible understanding by the implied reader, of some of the *coming-going-being sent* pronouncements, in the Johannine farewell discourses," *Neotestamentica* 25 (2, '91) 289-310.

After commenting on assumptions with respect to the implied readers and the narrator of Jn, the article presents general narrative and structural considerations on the Fourth Gospel as a whole. Next a profile of the phenomenon of the "coming-going-being sent" pronouncements in the entire Gospel is sketched. Then attention is focused on the narrator's portrayal of the readers in the farewell discourses. Finally, conclusions of the possible significance for the implied readers of the "coming-going-being sent" pronouncements are summarized. —C.R.M.

238. [Jn 13–17] H. A. **Lombard and** W. H. **Oliver**, "A working supper in Jerusalem: John 13:1-38 introduces Jesus' farewell discourses," *Neotestamentica* 25 (2, '91) 357-378.

Narratological analysis of Jn 13–17 reveals the introductory function of 13:1-38 as a prolepsis to the farewell discourses: Jesus launched (at least the initial part of) these discourses at a working supper with his disciples. Jn 13–17 is a good example of the testament genre, though Jesus' ultimate real departure occurs at his ascension after his death and resurrection.—D.J.H.

239. [Jn 13–17] W. H. Oliver and A. G. van Aarde, "The community of faith as dwelling place of the Father: Βασιλεία τοῦ θεοῦ as 'household of God' in the Johannine farewell discourse(s)," *Neotestamentica* 25 (2, '91) 379-400.

Jesus introduced a specific relationship between God and believers, namely that of father and children, derived from the analogy of his own relationship with God. It is therefore possible that Jesus constituted the βασιλεία τοῦ θεοῦ in terms not of a king and subjects but rather of a patron (father) and clients (children). Although βασιλεία τοῦ θεοῦ does not occur in Jn 13–17, implicit references to it (see Jn 14:2, 23) indicate that it can be interpreted as "dwelling place of the Father" and thus as "household of God."—D.J.H.

240. D. F. Tolmie, "The function of focalisation in John 13-17," *Neotestamentica* 25 (2, '91) 273-287.

After setting forth theoretical considerations, this paper analyzes focalization in Jn 13–17 (following the approach of S. Rimmon-Kenan) and attempts to establish the effect that the focalization method in these chapters has on the intended readers. The type of focalization found in Jn 13–17 may be described as external narrator-focalization where the narrator-focalizer functions as an "onlooker." Observations are offered in connection with the perceptual, psychological, and ideological facets of focalization in Jn 13–17.—C.R.M.

241. [Jn 13:31–16:33] J. A. du Rand, "Perspectives on Johannine discipleship according to the farewell discourses," *Neotestamentica* 25 (2, '91) 311-325.

After reviewing the *status quaestionis* of research on Johannine discipleship, the article compares the textual information in Jn 13:31–16:33 with extra-textual material insofar as it sheds light on Johannine discipleship. Then it discusses the function and meaning of discipleship within the Johannine community, assesses the way discipleship functions in the farewell discourses from a narratological perspective, and examines Johannine discipleship from a theological and eschatological viewpoint.—C.R.M.

242. [Jn 14–17] W. R. Domeris, "The farewell discourse. An anthropological perspective," *Neotestamentica* 25 (2, '91) 233-250.

In *An Ideology of Revolt* (1988) J. H. Neyrey claims to follow M. Douglas's grid/group model, but in fact he has failed to do so. The consequence of a confusion of models has skewed his findings and resulted in a plotting of stages that makes no sense in the light of Douglas's own work. The interface between the farewell discourse and the small group (strong group/low grid) leads us to locate the community behind Jn 14–17 in quadrant D (not D and A) on Douglas's grid/group graph.—D.J.H.

Jn 14–17, § 37-219.

Jn 14:9, § 37-231.

243. J. C. de Smidt, "A perspective on John 15:1-8," *Neotestamentica* 25 (2, '91) 251-272.

The study first discusses the relation between Jn 15:1-8, the macrocontext, and the farewell discourses in the Fourth Gospel. Next it indicates a possible reconstruction of the historical situation that led to 15:1-8. Then it offers a discourse analysis of the structure of the passage and a structural exploration. Finally it presents exegetical notes on the text. The primary requirement for membership in the Johannine church was to have been a disciple of Jesus.

According to 15:1-8 a disciple is someone who has assimilated with Jesus and the Father.—C.R.M.

244. [Jn 17] E. GORDON, "Our Lord's Priestly Prayer," *HomPastRev* 92 (10, '92) 17-21.

Having chosen his priests and set them apart from the world, Jesus in Jn 17 prays that they might be sanctified in the truth. While the priest lives and works in the world, he is called to keep himself uncontaminated from the fallen world that is in Satan's bondage.—D.J.H.

245. [Jn 19:16-42] S. BOGUSLAWSKI, "Jesus' Mother and the Bestowal of the Spirit," *IrBibStud* 14 (3, '92) 106-129.

The Johannine passion narrative portrays Jesus as king and fulfiller of the Father's work. Jn 19:16b-42 illustrates these christological and soteriological themes, and gives provenance to authentic pneumatology and Mariology. The new eschatological family (i.e. the ἐκκλησία) established in Jesus' mother and the beloved disciple is confirmed by the bestowal of the Spirit (see vv. 25-30).—D.J.H.

246. J. KUDASIEWICZ, "Kerygmatyczne znaczenie nowej interpretacji testamentu Jezusa (J 19, 25-27) (Kerygmatic Meaning of the New Interpretation of Jesus' Testament [Jn 19, 25-27])," *RoczTeolKan* 36 (6, '89) 73-89.

The episode at the cross in Jn 19:25-27 bears a messianic-ecclesiological meaning (see Jn 19:23-24; 2:1-12). The testament of Jesus who gives his mother to his disciple is the fulfillment of Scripture ("all was now finished," v. 28). Jesus' words bear the character of revelation: Mary represents the Daughter of Zion (i.e. the church), and John signifies all the disciples of Jesus. The fulfillment of Jesus' testament is Mary, who is endowed to the highest degree with grace, truth, and the Holy Spirit.—D.J.H.

247. J. D. M. DERRETT, "Miriam and the Resurrection (John 20,16)," *BibOr* 33 (4, '91) 211-219.

The risen Jesus' address to Μαριάμ in Jn 20:16 reflects the Evangelist's manipulation of ancient Hebrew myth and legend in the interest of Christian apologetics. A Miriam was required to watch and report on the movement of the Second Redeemer's body (see Exod 2:3-8). Jesus reminds her that she is a Miriam and therefore a prophetess (see Exod 15:20-21). In the garden she impersonates the beloved of the Song, who tried to detain her elusive lover.—D.J.H.

248. [Jn 20:17] T. OKURE, "The Significance Today of Jesus' Commission to Mary Magdalene," *International Review of Mission* [Geneva] 81 (322, '92) 177-188.

Mary Magdalene was not only the first to see the risen Jesus. She was also the first to be commissioned by him (see Jn 20:17) to proclaim the Easter message concerning the new status of believers, that they are children of God and brothers and sisters to one another. —D.J.H.

249. J. BRECK, "John 21: Appendix, Epilogue or Conclusion?" *StVladTheolQuart* 36 (1-2, '92) 27-49.

John 21 should be considered neither as an appendix nor as an epilogue but as the actual conclusion to the entire Gospel. After reviewing seven arguments that have been advanced against the authenticity of Jn 21 and the reasons for rejecting them, the study calls attention to the inverted parallelism that exists between 1:19-51 and 20:19–21:25, and considers the way in which Jn 21 completes or fulfills themes developed earlier in the Gospel narrative.—C.R.M.

250. P. F. Ellis, "The Authenticity of John 21," *StVladTheolQuart* 36 (1-2, '92) 17-25.

The article presents a variety of arguments for the authenticity of Jn 21 in terms of both literary structure and subject matter. Rather than being viewed as an appendix, the concluding section or "sequence" of the Gospel must be read as the fulfillment of promises and conditions laid out in the first sequence (1:19-51) and as the culmination and conclusion of the work as a whole.—C.R.M.

251. T. Wiarda, "John 21.1-23: Narrative Unity and its Implications," *JournStudNT* 46 ('92) 53-71.

Several features in Jn 21:1-23 mark it as a tightly unified narrative: specific indicators pointing to a continuity of time, place, and characters at each stage in the action; the cause-and-effect links between parts of the narrative; the steady focus on Peter, portraying the progressive impact of a series of events, questions, and commands upon him; and an equally steady focus on Jesus who confronts Peter at every stage. The text is a vivid account of human experience, emphasizes Peter, and teaches discipleship.—D.J.H.

Jn 21:15-23, § 37-227.

Acts of the Apostles

252. A. Casalegno, "Evangelização e práticas mágicas nos Atos dos Apóstolos," *Persp Teol* 24 (62, '92) 13-28.

The article first examines texts in Acts that refer to the magical practices of the Hellenistic-Jewish world (8:9-25; 13:6-12; 19:13-17). Next it considers the meaning of the term "magic" and surveys evidence for magical practices in the Jewish world. Finally it reflects on the encounter between the gospel and magical practices, and draws from Acts some guidelines for dealing with magical practices today.—D.J.H.

253. J. R. Michaels, "Paul and John the Baptist: An Odd Couple?" *TynBull* 42 (2, '91) 245-260.

This study examines Paul's citation of John the Baptist in Acts 13:24-25, Paul's interpretation of John in Acts 19:4, summaries of Paul's ministry in Acts that echo characteristics of John's ministry (20:21; 26:20), and John the Baptist and the letters of Paul (1 Thess 1:9-10; Rom 2:4). There is little evidence to suggest that the subtle links between John the Baptist and Paul in Acts are a deliberate Lukan construction. More likely Luke has preserved some authentic echoes of Paul's missionary preaching; if so, it is not so surprising to find similar phenomena in Paul's letters.—C.R.M.

254. M. Rodríguez Ruiz, "Hacia una definición del 'discurso misionero': Los discursos misioneros de los Hechos de los Apóstoles a la luz de la retórica antigua," *EstBíb* 49 (4, '91) 425-450.

Analysis of the missionary discourses in Acts shows that Luke knew and used the conventions of ancient rhetoric. After dealing with some introductory questions, the article discusses the nature of ancient rhetoric and considers the rhetorical outline of the missionary discourses in Acts: exordium, narration and proposition, demonstration and proofs, and peroration. Then it examines the argumentation in the missionary discourses: christological argumentation from Scripture (2:14-40; 3:12-26; 4:8-12; 5:29-32; 10:34-43; 13:16-43), and theological argumentation in the discourses directed to pagans (14:15-17; 17:22-31).—D.J.H.

255. J. M. Ross, "The Spelling of Jerusalem in Acts," *NTStud* 38 (3, '92) 474-476.

When Luke set out to write Acts, he decided that he would normally use the LXX spelling Ἰερουσαλήμ because he was writing sacred history. He kept his resolve in the early part of his book with the exception of his use of Ἱεροσόλυμα in 1:4 (perhaps for Gentile readers) and 8:1, 14, 25 (perhaps depending on a source with the Hellenistic spelling). After Acts 11, Luke forgot his original intention and sometimes used the Hellenistic, sometimes the Jewish form.—C.R.M.

256. J. B. Tyson, "Authority in Acts," *BibToday* 30 (5, '92) 279-283.

This essay on the concept of authority in Acts discusses geographic and ethnic transitions, Peter and the apostles, James and the elders, and Paul and the elders. No permanent form of authority is indicated in Acts. Luke thinks in terms of both change and continuity in the exercise of authority.—C.R.M.

Acts, §§ 37-120, 185–190.

Acts 1:1-11, § 37-157.

257. E. E. Ellis, "'The End of the Earth' (Acts 1:8)," *BullBibRes* 1 ('91) 123-132.

The phrase "to the end of the earth" (Acts 1:8) had mainly a geographical significance (see Isa 49:6). In its westward extent "the end of the earth" referred generally to Spain and specifically to the region around Gades, west of Gibraltar. This usage rules out an allusion to Rome and suggests a date of composition for Acts before ca. A.D. 68.—D.J.H.

258. [Acts 2:24-32] P. Constant, "Forme textuelle et justesse doctrinale de l'Ancien Testament dans le Nouveau: La citation du Psaume 16 dans le discours d'Actes 2," *Baptist Review of Theology* [Gormley, Ont.] 2 (1, '92) 4-15.

This examination of whether the apostolic exegesis that found a reference to the resurrection of the Messiah in Psalm 16 (see Acts 2:24-32; 13:34-37) is justified examines Acts 2:24-32 as a test case. It discusses the Masoretic and LXX texts of Ps 16:9-10, the nuances of *bṭḥ* in the LXX, different senses of *šḥt* in the Hebrew and Greek OT, and the apostolic exegesis of Psalm 16. It concludes that the germ of the significance given to the Psalm text by Peter was already present in David's words.—C.R.M.

259. M. A. Co, "The Major Summaries in Acts: Acts 2,42-47; 4,32-35; 5,12-16. Linguistic and Literary Relationship," *EphTheolLov* 68 (1, '92) 49-85.

This investigation of the relationship of the major summaries in Acts 2–5 proceeds under the following headings: historical survey, the literary genre of summary, Acts 2:42-47; 4:32-35; 5:12-16 as summaries (scope and context, Lukan vocabulary and style), and parallel composition and motif-rearrangement (common words and phrases; repetitions, parallelisms, apparent contradictions; literary structure and relationship of the summaries). The arrangement of the summaries, the presence of parallel features and similar linguistic formulations, the vocabulary, and the style of composition all point to Luke as the author of the summaries. —C.R.M.

Acts 4:32-35, § 37-259.

Acts 5:12-16, § 37-259.

260. [Acts 10] E. Templeton, "Reflecting on Acts," *OneChrist* 28 (2, '92) 97-105.

(1) The core of Acts 10 is Peter's recognition that God shows no partiality. The modern equivalent to the early church's wrestling with the Gentile world may be inter-faith dialogue or the conversation between church and secular world. (2) There are many discrepancies between Acts 15 and Galatians 1–2. What is clear is that whatever Peter made of Paul, or Paul of Peter, or Luke of both, they interpenetrated one another's awareness and existence in ways that were irreversible.—D.J.H.

Acts 13:34-37, § 37-258.

Acts 15, § 37-260.

261. H. van de Sandt, "An Explanation of Acts 15.6-21 in the Light of Deuteronomy 4.29-35 (LXX)," *JournStudNT* 46 ('92) 73-97.

This study argues that Acts 15:6-21 may be viewed as a reinterpretation and adaptation of the LXX version of Deut 4:29-35. It discusses the quotation of Amos 9:11-12 in Acts 15:16-17 as a substitution for Deut 4:29-31, the allusion to Isa 45:21 in Acts 15:18 as an adaptation of the temporal indicators in Deut 4:32, and Acts 15:7b-21 as a reshaping of the Sinai and Exodus tradition in Deut 4:32-34. The way Luke inserted and formulated the preceding subject matter in chapters 10–11 and 13–14 served to validate his transformation of Deut 4:29-35 with the help of Amos 9 and Isa 45:21-25 for the period in which he was living.—C.R.M.

262. [Acts 17:16-34] P. Sciberras, "The Figure of Paul in the Acts of the Apostles. The Areopagos Speech," *MelTheol* 43 (1, '92) 1-15.

After reviewing Luke's aim in the Third Gospel and Acts, this study of the figure of Paul as it emerges from the Areopagus speech in Acts 17:22-31 discusses the general context of the speech (the second missionary journey of Paul, Athens), the inscription ἀγνώστῳ θεῷ, the audience, the literary aspect of the speech, and the figure of Paul. The narrator sees Paul as the missionary who preaches the kerygma determined by the church, which sends him in the name of Christ.—C.R.M.

EPISTLES–REVELATION

Epistles (General)

263. J.-D. Kaestli, "Livres du Nouveau Testament: Epîtres et Apocalypse," *Bulletin de Bibliographie Biblique* [Lausanne] 4 ('92) 1-76.

This fascicle [see § 37-80] provides bibliographic information for over 1,000 articles and books on the Pauline epistles, the Pastorals, Hebrews, the catholic epistles, and Revelation.—D.J.H.

Paul

264. J.-N. Aletti, “La *dispositio* rhétorique dans les épîtres pauliniennes. Propositions de méthode,” *NTStud* 38 (3, ’92) 385-401.

Continuing and enlarging the reflection on the *dispositio* of Romans [§ 35-243], this article first considers the extent of rhetorical *dispositio* in the NT and its significance for establishing the rhetorical genre. Then it discusses the elements of the *dispositio* in Paul’s letters: the type of *dispositio*, the Pauline *narrationes*, the form of the *propositiones*, the redaction of the Pauline letters, and the extension of the *dispositio*. A solid grasp of Paul’s rhetorical procedures and models is essential for the correct interpretation of his arguments.—D.J.H.

265. J. M. G. Barclay, “The Jewish missionary to the Gentiles,” *Times Literary Supplement* [London] 8 May (’92) 26.

Descriptions and evaluations of three recent attempts at locating Paul on the intellectual map of his age: N. T. Wright, *The Climax of the Covenant* (1992); M. Hengel, *The Pre-Christian Paul* (1991); and H. Maccoby, *Paul and Hellenism* (1991).—D.J.H.

266. D. A. Campbell, “The Meaning of Πίστις and Νόμος in Paul: A Linguistic and Structural Perspective,” *JournBibLit* 111 (1, ’92) 91-103.

The two phrases ἐκ πίστεως and διὰ τῆς πίστεως are stylistic variations of the same basic idea, allowing Paul to repeat his point without undue tedium. Likewise, νόμος phrases using ἐκ and διά function paradigmatically. Since Paul in Galatians and Romans deliberately opposed short prepositional phrases containing νόμος and πίστις (see also Phil 3:9), their meaning may be in large measure relational. Hab 2:4 (ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται) seems to have been the fundamental linguistic template from which the other phrases and the structure as a whole were derived.—D.J.H.

267. J. D. G. Dunn, “The Justice of God. A Renewed Perspective on Justification by Faith,” *JournTheolStud* 43 (1, ’92) 1-22.

Luther’s discovery of justification by faith has involved a significant misunderstanding of Paul’s “conversion” and attitude toward Judaism. What Paul meant was this: Justification is not confined to Jews as marked out by their distinctive works; it is open to all, Gentiles as well as Jews, through faith. A central issue for both Jews and Christians is the correlation of the recognition of the justice and the faithfulness of God with the recognition that the one Creator God is God of Gentiles as well as of Jews. Acceptability before the just and gracious God is inseparable from a lived out responsibility for the disadvantaged neighbor and the enemy.—D.J.H.

268. J. D. G. Dunn, “Yet Once More—‘The Works of the Law’: A Response,” *JournStudNT* 46 (’92) 99-117.

This response to C. E. B. Cranfield [§ 36-835] first argues that “works of the Law” was Paul’s characterization of what the Law requires, focused in particular test cases, as at Qumran where it denoted sectarian halakah. Then it contends that Rom 2:1–3:20 includes the "Jew" within the universal indictment and indicts the "Jew" for actual disobedience and for assuming a privileged position before God that dulls the seriousness of sin (see also Rom 3:27-31; 4:4-5; 10:2-3). Finally it shows how according to Gal 2:16 and 3:10 "those who are of the works of the Law" can be said to be under the curse of the Law. Paul accused his fellow Jews of seeking to preserve their covenantal privileges as God's righteous ones (over against Gentile sinners) by works of the Law. He thought that Israel was going about obeying the Law in the wrong way, by treating the realm of righteousness as exclusively Jewish territory and failing to recognize the seriousness of their sin and that they too fell under the Law's curse.—D.J.H.

269. B. FIELD, "The Discourses Behind the Metaphor 'the Church is the Body of Christ' as Used by St Paul and the 'Post-Paulines,'" *AsiaJournTheol* 6 (1, '92) 88-107.

Paul used the metaphor "the church is the body of Christ" to form the scattered early church into a cohesive whole. After discussing the theory of how metaphors work and noting the use of the metaphor of "the body" in classical writers, the article explores the Pauline (1 Cor 10:16-17; 12:12-27; Rom 12:4-5) and post-Pauline (Ephesians and Colossians) uses of the metaphor "the church is the body of Christ." Paul's use of the metaphor is more christological than ecclesiological, while the post-Pauline writings are ecclesiological as well as christological.—C.R.M.

270. M. D. HOOKER, "Paul—Apostle to the Gentiles," *EpworthRev* 18 (2, '91) 79-89.

Paul was called to be the apostle to the Gentiles and wrote to congregations predominantly Gentile in their make-up. Though Jewish to the roots, Paul insisted that Gentile Christians need not accept circumcision or take on the obligations of the Law. He contended that Gentile Christians were already living in the new era of the Spirit and that placing themselves under the Law's yoke would be a denial of their new life in Christ.—D.J.H.

271. F. W. HORN, "Wandel im Geist. Zur pneumatologischen Begründung der Ethik bei Paulus," *KerDog* 38 (2, '92) 149-170.

Paul was not the first to connect the Spirit and ethics. The relation was clear already in Palestinian and Hellenistic Judaism as illustrated by Wisdom of Solomon, Philo, and the Qumran writings (especially 1QH). Compared with Jewish texts that closely linked the Spirit and virtues/Law observance, Paul's approach was somewhat restrictive. Paul spoke of God's eschatological Spirit that had been promised to and bestowed on Christians. The Spirit is not the basis of all ethics in Paul's theology, but is active exclusively in love of neighbor.—D.J.H.

272. L. LACY, "Talbott on Paul as a Universalist," *ChristScholRev* 21 (4, '92) 395-407.

Contrary to T. Talbott [§ 37-281], there are many passages (e.g. Rom 1:29-32; 1 Cor 1:18; 2 Cor 2:15) where Paul clearly warns about the possibility of eternal destruction and loss of eternal salvation. Moreover, the passages focused on by Talbott can be given reasonable interpretations consistent with the denial of universalism.—D.J.H.

273. T. J. LEARY, "Paul's Improper Name," *NTStud* 38 (3, '92) 467-469.

That increased contact with Gentiles in the Greco-Roman world might have led to Paul's (and Luke's) rejection of the name Saul is very probable, especially since the word σαῦλος was used in Greek applications to describe the loose and wanton gait of prostitutes.—C.R.M.

274. D. **Marion**, "Communion. L'essence du christianisme en un seul mot," *EspVie* 102 (19-20, '92) 145-150, 157-159 (deuxième partie).

The article discusses the theme of communion in various contexts and texts in Paul's letters: communion with the Son (1 Cor 1:9), in faith (Phlm 6) and in the gospel (Phil 1:5-6), in the collection (2 Cor 8–9), of and in the Spirit (2 Cor 13:13; Phil 2:1), in the sufferings and glory of Christ (Phil 3:10-11), and in the body and blood of Christ (1 Cor 10:16-17).—D.J.H.

275. P. **Meagher**, "Paul and Mission," *Vidyajyoti* 56 (5, '92) 250-259.

Paul's understanding of what God had done in and through Jesus Christ was the basis for his understanding of mission. Through Jesus' death and resurrection God entered and transformed the desperate and hopeless human situation, and effected the total and permanent transformation of all reality. Paul did not, however, ask the question about the role of religions, nor consider how to both dialogue with religions and proclaim the love of God in Jesus Christ.—D.J.H.

276. H. **Merklein**, "Der Theologe als Prophet: zur Funktion prophetischen Redens im theologischen Diskurs des Paulus," *NTStud* 38 (3, '92) 402-429.

This investigation of the function of prophetic speech in Paul first engages in an exegetical treatment of 1 Thess 4:13-18 (the issue at hand, the delimitation and character of the "saying" introduced by 4:15a). Next it points out the structural correspondence between 1 Thess 4:15-18 and 1 Cor 15:50-58. This leads to a discussion of the relation between prophecy and kerygma in these two passages. Finally it examines the function of prophetic speech in 1 Cor 2:6-16 and Rom 11:25-36. For Paul revelation did not end with the kerygma. Prophecy was an important source of theological knowledge and the medium that made theology relevant. —C.R.M.

277. J. **Murphy-O'Connor**, "St Paul: Promoter of the Ministry of Women," *Priests & People* 6 (8-9, '92) 307-311.

Paul may well have been a widower when he came to Christianity. His letters take for granted the full equality of women in ministry. What bothered him about the situation treated in 1 Cor 11:2-16 was the blurring of the distinction between the sexes as expressed in hairstyles. He never questioned a woman's right to "pray and prophesy" (1 Cor 11:5). In Gal 3:28 ("there is no longer male and female") Paul repudiated the Jewish interpretation of the order of creation (see Gen 1:28) as implying the natural inferiority of women. Paul's promotion of women is integral to the transformation wrought by Christ, whereas those NT passages that repress women (1 Tim 2:12; 3:1-13; Tit 1:6-9; 1 Cor 14:34-35; Col 3:18; Eph 5:22) embody the values and structures of the sinful world he came to change.—D.J.H.

278. J. F. **O'Grady**, "Paul and Justification," *ChicStud* 31 (1, '92) 66-80.

According to Paul all have sinned, and salvation depends on the individual being justified or made righteous. The righteousness of the human race takes place historically in the death of Jesus. The individual is "right" in God's presence because God has so declared. Faith is a divine gift (not a good work). The justifying sentence of God leads to a righteous state of the new life.—D.J.H.

279. A. Rowe, "Hermeneutics and 'Hard Passages' in the NT on the Role of Women in the Church: Issues from Recent Literature," *EpworthRev* 18 (3, '91) 82-88.

There are five principal approaches to the Pauline "hard sayings" on the role of women in the church (1 Cor 11:2-16; 14:34-35; 1 Tim 2:11-15): (1) Paul was simply a man of his time; (2) these texts express permanently valid principles; (3) they were addressed to particular problems and do not compromise Gal 3:28; (4) they were not written by Paul; (5) they need interpretation in the light of hermeneutical principles.—D.J.H.

280. A. Suhl, "Der Beginn der selbständigen Mission des Paulus: ein Beitrag zur Geschichte des Urchristentums," *NTStud* 38 (3, '92) 430-447.

Paul's second visit to Jerusalem for the so-called council (see Gal 2:1, "after fourteen years") must be dated before the death of Herod Agrippa in A.D. 44. The incident in Antioch (see Gal 2:11-14) took place in A.D. 47 at the latest and was the occasion for Paul to begin his independent mission. Paul left Antioch and brought famine relief to Jerusalem (see Gal 2:10) for the sabbatical year A.D. 47-48. Then Paul was in Galatia in A.D. 48-49, in Corinth from 49 to 51, in Ephesus in 52 until he brought the collection to Jerusalem in the spring of 55, and in Rome from 56 to 58.—D.J.H.

281. T. Talbott, "The New Testament and Universal Reconciliation," *ChristScholRev* 21 (4, '92) 376-394. [See § 37-272.]

Paul believed in the eventual reconciliation of all persons to God. His whole point (based on 1 Cor 15:22; Rom 5:18; Phil 2:10-11; Col 1:16; 1 Cor 15:28; Rom 11:25-26, 32) was that the day is coming when all persons will belong to Christ, all will gladly confess that Jesus Christ is Lord, and all will have repented their sin. Though he nowhere endorsed the absurd view that God will reward unrepentant sinners with eternal bliss, Paul did hold that the same God who transformed him can and eventually will do the same for every other sinner. Even 2 Thess 1:9 can fit in a redemptive framework.—D.J.H.

282. L. E. Vaage, "Monarchy, Community, Anarchy: The Kingdom of God in Paul and Q," *TorontoJournTheol* 8 (1, '92) 52-69.

(1) For Paul God's kingdom represented the eschatological inheritance promised through baptism to reborn sons and daughters of a heavenly Father, gathered together in early Christian groups with the expectation that the structures of the present age would soon be replaced by a different form of being. The recommended non-conformity to "this world" went hand-in-glove with full submission to the governing authorities. (2) In Q (especially in its formative stratum) the kingdom of God refers to a process of transvaluation. A way of life otherwise considered poor, desperate, and insignificant is proposed as being instead happy, salutary, self-sufficient, free of worry, and full of possibility. The kingdom at this level of Q belongs to a subversive vision of society.—D.J.H.

283. P. Vassiliadis, "Equality and Justice in Classical Antiquity and in Paul: The Social Implications of the Pauline Collection," *StVladTheolQuart* 36 (1-2, '92) 51-59.

The ancient Greek idea of equality was a legal concept that never succeeded in touching the social dimension. But in Paul's collection model (see Gal 2:10; 1 Cor 16:1-4; 2 Cor 8–9; Rom 15:25-32) equality becomes the goal of social behavior on a permanent basis. The ultimate goal of the collection was to realize the social ideal of the equal distribution and permanent sharing of material wealth.—D.J.H.

284. F. WATSON, "Strategies of Recovery and Resistance: Hermeneutical Reflections on Genesis 1–3 and its Pauline Reception," *JournStudNT* 45 ('92) 79-103.

The narrative of Genesis 1–3, read within a feminist perspective, is paradigmatic in this respect: It can be read both as a patriarchal text to be resisted and as an egalitarian text to be recovered from a long history of distorted reading. The canonical Paul is the originator of the reading of Genesis 1–3 as inimical to the equality of women. The study explores whether Genesis 1–3 is capable of establishing its independence from, and resistance to, the canonical Paul's interpretative statements about male-female relations (1 Cor 11:7-9; 1 Tim 2:14). While the Genesis narrative does not prescribe these interpretative statements, it is open to them. Resistance rather than recovery, therefore, may be the more appropriate strategy.—C.R.M.

Paul, § 37-253.

Romans, 1–2 Corinthians

285. N. BONNEAU, "Stages of Salvation History in Romans 1:16–3:26," *ÉglThéol* 23 (2, '92) 177-194.

The simultaneous introduction of "Law" and sin in Rom 2:12 suggests that the argument in 1:18–3:26 is structured according to three stages of salvation history. In 1:18–2:11 Paul alludes to the period between Adam and the advent of the Law of Moses; from 2:12-29 his arguments presuppose a second stage characterized by the Law—between Moses and Christ; in 3:21 Paul marks the shift to a third and final stage inaugurated by Jesus' death and resurrection. In the first stage Paul refers to the generations between Adam and Moses, and in the second stage he evaluates the status of Jews and Gentiles in light of the Law.—D.J.H.

286. G. P. CARRAS, "Romans 2,1-29: A Dialogue on Jewish Ideals," *Biblica* 73 (2, '92) 183-207.

Romans 2 is best understood as a diatribe whereby two Jewish attitudes on the nature of the Jewish religion are being debated. Paul's criticism was that the Jews' practice was inconsistent with central beliefs and convictions of the Jewish religion. The "critic" contended that as a Jew he should be treated preferentially and placed in a different class from the Gentile. Paul used the critic's four objections to argue his own case: moral superiority (vv. 1-11), possession of the Torah (vv. 12-16), Jewish national privilege (vv. 17-24), and circumcision (vv. 25-29).—D.J.H.

287. T. PULCINI, "In Right Relationship with God: Present Experience and Future Fulfillment. An Exegesis of Romans 5:1-11," *StVladTheolQuart* 36 (1-2, '92) 61-85.

Addressed to all the Roman Christians, Rom 5:1-11 functions as the rhetorical fulcrum of the epistle. What emerges with utmost clarity from a detailed exegesis of the pericope is that Paul understood salvation in relational terms. Paul explains how Christ's justifying/reconciling work has restructured reality, how it has recast the divine-human interaction, and how this fact gives shape and direction to Christian life.—D.J.H.

288. L. Kreitzer, "R. L. Stevenson's *Strange Case of Dr. Jekyll and Mr. Hyde* and Romans 7:14-25: Images of the Moral Duality of Human Nature," *JournLitTheol* 6 (2, '92) 125-144.

Stevenson's literary creation of Jekyll/Hyde is an important vehicle for expressing the quintessentially human moral dilemma of alternation between good and evil. It seems clear that Pauline materials (in particular Rom 7:14-25) served as part of the general background to his story. Stevenson's fictional story in turn is a convenient check for evaluating scholarly interpretations of Rom 7:7-25, particularly those that concentrate on sexuality as the key to unlocking the mystery of human wickedness.—D.J.H.

289. R. V. Huggins, "Alleged Classical Parallels to Paul's 'What I want to do I do not do, but what I hate, that I do' (Rom 7:15)," *WestTheolJourn* 54 (1, '92) 153-161.

Alleged parallels in classical literature to Paul's "What I want to do I do not do, but what I hate, that I do" (Rom 7:15) do not really represent statements conceptually equivalent to Paul's. The article reviews the Socratic view of the reason/passion tension within people in relation to doing evil, the Aristotelian solution to this problem, and the tragic motif of the fatal fault, and contrasts each position with Paul's thought in Rom 7:15.—C.R.M.

290. [Rom 9–11] W. E. Moore, "'Outside' and 'Inside': Paul and Mark," *ExpTimes* 103 (11, '92) 331-336.

In Rom 11:32 Paul concluded that God had consigned all (= excluded all) to disobedience so that he might have mercy on all (= bring all inside). The route by which Paul reached this conclusion has some striking parallels and points of contact with the "outside-inside" motif in Mark's Gospel [see § 31-599], and it involves a similar revision of what constitutes "insideness" and "outsideness." This process consisted of the following steps: the pattern of selection and exclusion, the appeal to Scripture, the "mystery" that exclusion is designed to lead to the inclusion of all, the warning against a new attack of exclusivism (the olive tree), some issues not to be used to exclude people, and the "outsideness" of all.—D.J.H.

Rom 9–11, § 37-171.

291. T. D. Gordon, "Why Israel Did Not Obtain Torah-Righteousness: A Translation Note on Rom 9:32," *WestTheolJourn* 54 (1, '92) 163-166.

The negated prepositional phrase οὐκ ἐκ πίστεως in Rom 9:32 qualifies νόμον rather than διώκων in 9:31. There are three grounds for this suggestion: (1) Gal 3:12 attaches οὐκ ἐκ πίστεως to the Torah. (2) Rom 10:5-6 refers to the Torah's righteousness by citing the same OT "doing" text (Lev 18:5) cited by Paul in Gal 3:12. (3) The paradox of Rom 9:30-31 is that the Gentiles pursued nothing, rendering unlikely a translation of 9:32 that distinguishes correct from incorrect pursuit.—D.J.H.

292. K. Paffenroth, "Romans 12:9-21 - A Brief Summary of the Problems of Translation and Interpretation," *IrBibStud* 14 (2, '92) 89-99.

After brief remarks on the section as a whole, the article offers verse-by-verse comments on problems of translation and interpretation in Rom 12:9-21. It concludes that the passage moves freely by word associations, is a very eschatologically oriented set of ethical injunctions, and is a text concerned primarily with what the readers are supposed to do.—C.R.M.

293. R. I. DENOVA, "Paul's Letter to the Romans, 13:1-7: The Gentile-Christian Response to Civil Authority," *Encounter* 53 (3, '92) 201-229.

Rom 13:1-7 can be considered Pauline; it is not an interpolation. It was addressed to Gentile Christians and sought to help them adjust to their new circumstances. The text does not provide a systematic political theory or a Christian blueprint for the state, though we can still be guided by its principles. The appendix (pp. 227-229) deals with the term "conscience." —D.J.H.

294. M. R. HILLMER, "Knowledge: New Age, Gnosticism and First Corinthians," *McMasterJournTheol* 3 (1, '92) 18-38.

The article outlines some of the main aspects of knowledge as it is understood and presented in the New Age movement, early Christian gnosticism, and 1 Corinthians. Paul's understanding of knowledge countered interpretations that appear later in gnostic thought and is clearly at odds with New Age notions. For Paul it is not self-knowledge but being known by God that leads to true knowledge.—C.R.M.

295. [1 Cor] N. NAGEL, "The Spirit's Gifts in the Confessions and in Corinth," *Conc Journ* 18 (3, '92) 230-243.

The article considers the understanding of the Spirit's gifts in the Lutheran Confessions (especially the Larger Catechism) and in 1 Corinthians (with particular attention to Paul's pastoral procedure).—D.J.H.

296. [1 Cor] R. L. OMANSON, "Acknowledging Paul's quotations," *BibTrans* 43 (2, '92) 201-213.

The article first considers whether any objective method can be used to locate quotations in Paul's letters. Then it examines verses or parts of verses in 1 Corinthians that have been regarded as quotations (2:15-16a; 4:6; 6:12a, 13a, 18; 7:1b, 26b, 34; 8:1a, 4b, 8a, 9, 10; 10:23a, 29b-30; 11:2; 14:21-22, 33b-35; 15:12b) and discusses how each quotation should be translated.—C.R.M.

297. R. E. OSTER, "Use, Misuse and Neglect of Archaeological Evidence in Some Modern Works on 1Corinthians (1Cor 7,1-5; 8,10; 11,2-16; 12,14-26)," *ZeitNTWiss* 83 (1-2, '92) 52-73.

This representative treatment of the use, misuse, and neglect of archaeological evidence in the study of 1 Corinthians focuses primarily on the works of C. K. Barrett, H. Conzelmann, G. D. Fee, and J. Murphy-O'Connor. It first takes up two general issues: continuity and culture in ancient Corinth, and synagogue inscriptions and Jewish presence. Then it deals with topics in specific texts: eschatological women and sacral celibacy (7:1-5), eating in an idol's temple (8:10), liturgical head coverings for men (11:2-16), and votive body-parts from the temple of Asclepius (12:14-26). The survey highlights both inappropriate assumptions that have been brought to the text of 1 Corinthians and the neglect of artifactual evidence. —D.J.H.

298. [1 Cor 1-4] T. SÖDING, "Kreuzestheologie und Rechtfertigungslehre. Zur Verbindung von Christologie und Soteriologie im Ersten Korintherbrief und im Galaterbrief," *Catholica* 46 (1, '92) 31-60.

After comments on the *status quaestionis* and the pertinent Pauline texts, the article discusses Paul's theology of the cross in the light of 1 Corinthians 1–4: the problem of the factions, the scandal of the cross, the cross of Jesus as the paradoxical proof of God's eschatological saving activity, and the anthropological and ecclesiological dimensions of the theology of the cross. Then it treats the connection between the theology of the cross and the doctrine of justification in Galatians: the mission of the nomists, the justification of the sinner and the cross of Jesus Christ in Gal 2:16-21, the curse of the cross as the place of justification (Gal 3:13-14), and faith and the works of the Law in light of the cross of Jesus. Finally it reflects on justification as the soteriological interpretation of the theology of the cross.—D.J.H.

299. F. Watson, "Christ, Community, and the Critique of Ideology: A Theological Reading of 1 Corinthians 1.18-31," *NedTheolTijd* 46 (2, '92) 132-149.

The article first identifies the conflicting roles applied to 1 Cor 1:18-31 within the long-standing controversy about the relation between theology and philosophy, revelation and reason. Then it offers an alternative theological reading that takes up some of the concerns of the traditional reading but sets them in a more contemporary framework. The wisdom attacked in the text is that of the powerful. The various ontologies of the powerful are overturned by the word of the cross that creates a community in which hierarchical differences are set aside, a community grounded in a particular narrative about God as disclosed in Jesus Christ.—D.J.H.

300. D. Kuck, "Paul and Pastoral Ambition: A Reflection on 1 Corinthians 3-4," *Curr TheolMiss* 19 (3, '92) 174-183.

Paul often comes across in his letters as proud, sensitive to criticism of his work, eager for recognition, and ambitious for personal success in spreading the gospel. The article focuses on 1 Cor 3:5–4:5, a passage that contains all of the elements that bring ambition and competition to the forefront. Here Paul encourages everyone, including himself, to set ambitions for reward in a more adequate perspective, that of God's ultimate judgment.—C.R.M.

301. B. S. Rosner, "'Οὐχὶ μᾶλλον ἐπενθήσατε': Corporate Responsibility in 1 Corinthians 5," *NTStud* 38 (3, '92) 470-473.

The OT affords widespread evidence for a corporate responsibility motif in relation to community exclusion. The use of πενθέω in the Septuagint lends support to the idea that in 1 Cor 5:2 Paul thought the Corinthians ought to "mourn" in the sense of confessing the sin of the erring brother as if it was their own. Apparently Paul considered the expulsion of the sinner imperative to protect the church's felicitous existence before God.—C.R.M.

302. B. S. Rosner, "A Possible Quotation of Test. Reuben 5: 5 in 1 Corinthians 6: 18a," *JournTheolStud* 43 (1, '92) 123-127.

When Paul wrote φεύγετε τὴν πορνείαν in 1 Cor 6:18a, he may well have had in mind both *Testament of Reuben* 5:5 and Joseph's example in Genesis 39. The relevance of *T. Reub.* 5:5 to 1 Cor 6:18a is only fully appreciated in light of the moral interpretation of the biblical Joseph story in *Testaments of the Twelve Patriarchs.*—D.J.H.

303. K. G. E. Dolfe, "1Cor 7,25 Reconsidered (Paul a Supposed Adviser)," *ZeitNTWiss* 83 (1-2, '92) 115-118.

These remarks on the vocabulary and structure of 1 Cor 7:25 pay close attention to classical

Greek sources and versional evidence. The words γνώμην δὲ δίδωμι seem to mean "I take upon myself to. . . ." The sense of "decision" for γνώμη is beyond doubt, but a "decision" mentioned is conditioned and so it is in fact a proposal plus a commitment. The latter part of 7:25 may be rendered: "in order to be a proxy in so far as the Lord (or because the Lord) has been and is merciful to me." The content of 7:25 justifies a feeling that Paul and the followers of the ideal of virginity have reached an understanding.—C.R.M.

304. M. Navarro Puerto, "La παρθένος: Un futuro significativo en el aquí y ahora de la comunidad (1 Cor 7,25-38)," *EstBíb* 49 (3, '91) 353-387.

The article first examines the role of the term παρθένος in the grammar, structure, and semantics of 1 Cor 7:25-38. Then it considers the various dimensions of the "virgin" in the present time according to 1 Cor 7:25-38: intensity (the full present), newness (a free present), and prophetic (the awkward present). The Christian virgin woman, taking care of the Lord's business, is an intensive prophetic sign in the community of believers. Inserted in the existential dimension of the present, she becomes a "visibilization" of the new world and of its eschatological projection.—D.J.H.

305. P. Genton, "1 Corinthiens 7/25-40. Notes exégétiques," *ÉtudThéolRel* 67 (2, '92) 249-253.

In 1 Cor 7:25-40 Paul addressed men, not women. At the center of his chiastic argument were his convictions that the time is short (v. 29) and that the form of this world is passing away (v. 31). Paul's basic concern was the edification of the Corinthian community, not ethical questions or celibacy.—D.J.H.

306. B. S. Rosner, "'Stronger Than He?' The Strength of 1 Corinthians 10:22b," *TynBull* 43 (1, '92) 171-179.

In Deuteronomy 32, especially in the Targums, the question of Israel's participation in idolatry and the Lord's jealousy and discipline is set in terms of strength and power. This material represents a likely origin for Paul's question in 1 Cor 10:22b. The teaching in 1 Cor 10:22b should be placed alongside 5:13b and 11:29-32 and recognized as a text that deals with the discipline of the church in the strongest terms.—C.R.M.

307. [1 Cor 11:25] N. Kobayashi, "The Meaning of Jesus' Death in the 'Last Supper' Traditions," *TorontoJournTheol* 8 (1, '92) 95-105.

The Pauline version of the cup tradition of the Last Supper (1 Cor 11:25) should be interpreted as follows: To drink this cup means to carry in the body of the participant the death of Christ (see 2 Cor 4:10) by which he or she receives God's gift of love and reconciliation through Christ (see Rom 5:8, 10). The Markan form (Mk 14:24 parr.) by contrast means: The wine is a metaphor of Jesus' death, the sublime sacrifice and offering to God's pleasure. —D.J.H.

308. U. Heckel, "Paulus und die Charismatiker. Zur theologischen Einordnung der Geistesgaben in 1Kor 12–14," *TheolBeitr* 23 (3, '92) 117-138.

The article first explains why glossolalia was so highly valued at Corinth and why some took it to be the sign of the genuine Christian. Then it considers the major elements in Paul's response in 1 Corinthians 12–14: the one Spirit and the many gifts, the multiplicity of gifts and the unity of the body, speaking in tongues and prophetic speech, the charisms of proclaiming the word, and the gift of healing and Paul's sickness. Finally it reflects on the consequences of Paul's teaching for the charismatic movement today.—D.J.H.

1 Cor 15:50-58, § 37-276.

309. T. SÖDING, "'Die Kraft der Sünde ist das Gesetz' (1Kor 15,56). Anmerkungen zum Hintergrund und zur Pointe einer gesetzeskritischen Sentenz des Apostels Paulus," *ZeitNTWiss* 83 (1-2, '92) 74-84.

Paul's criticism of the Law as the "power of sin" in 1 Cor 15:56 is a genuine part of his train of thought in 1 Corinthians 15. With it he explained what he presupposed in 1 Cor 15:20-28 and 15:41-49: The mortality and perishableness of all humans is grounded in their sinfulness. The letter as a whole indicates that Paul's understanding of Christian freedom vis-à-vis the Law antedated the Philippian and Galatian controversies.—D.J.H.

310. P. ELLINGWORTH, "Grammar, Meaning, and Verse Divisions in 2 Cor 11.16-29," *BibTrans* 43 (2, '92) 245-246.

In terms of meaning it is better to understand the last words of 2 Cor 11:23 as beginning a new stage of the argument in which Paul will stress the number of times he has suffered in various ways: "many times near death, five times lashed, three times whipped, once stoned, three times shipwrecked."—C.R.M.

2 Cor 13:5, § 37-422.

Galatians–Philemon

Gal, § 37-298.

311. G. SCHWARZ, "Zum Wechsel von 'Kephas' zu 'Petros' in Gal 1 und 2," *BibNotiz* 62 ('92) 46-50.

In Galatians 1–2 the names Κηφᾶς (1:18; 2:9, 11, 14) and Πέτρος (2:7, 8) alternate. The occurrence of Πέτρος can be explained as part of the Greek translation of the Aramaic communiqué (Gal 2:7b-8) that legitimated Paul's ministry to the uncircumcised.—D.J.H.

Gal 1–2, § 37-260.

Gal 1:15-16, § 37-147.

312. D. RUSAM, "Neue Belege zu den στοιχεῖα τοῦ κόσμου (Gal 4,3.9; Kol 2,8.20)," *ZeitNTWiss* 83 (1-2, '92) 119-125.

After locating additional documentation for the phrase τὰ στοιχεῖα τοῦ κόσμου in Greek literature with the aid of the TLG database, the article reviews the evidence found in Galen, Marcus Aurelius, Sextus Empiricus, Alexander of Aphrodisias, and the Chaldean Oracles. Nearly all of this evidence indicates that behind the στοιχεῖα τοῦ κόσμου are the four physical elements (fire, water, earth, air). While στοιχεῖα alone may also mean numbers, letters, stars, or elemental spirits, the combination στοιχεῖα τοῦ κόσμου (as in Gal 4:3; Col 2:8, 20) has to do with the four or five physical elements. The lexical evidence allows no other conclusion. —C.R.M.

Gal 4:9, § 37-312.

313. B. Prete, "L'ecclesiologia della Lettera agli Efesini," *SacDoc* 37 (2, '92) 133-195.

After an introduction to Ephesians (author, principal characteristics), the article discusses the relation between Christology and ecclesiology in it, and considers some characteristic features of its ecclesiology: the ἀνακεφαλαίωσις of Eph 1:10, the church as the body of Christ, and the πλήρωμα. Then it deals with images of the church according to Ephesians: the bride of Christ, and other images. Finally it reflects on its teachings about the church. —D.J.H.

314. G. Sellin, "Über einige ungewöhnliche Genitive im Epheserbrief," *ZeitNTWiss* 83 (1-2, '92) 85-107.

After listing sixty-four genitival phrases in Ephesians, the article provides detailed analyses for twelve genitive syntagms (1:13c; 2:15; 1:14; 1:17; 2:14; 3:11; 4:13b; 4:16; 4:29; 4:22; 4:24; 4:23) with special attention to Hellenistic-Jewish and Pauline texts, and shows how these twelve stand apart from the others.—D.J.H.

315. R. Dupont-Roc, "De l'hymne christologique à une vie de koinonía. Étude sur la lettre aux Philippiens," *EstBíb* 49 (4, '91) 451-472.

The theme of κοινωνία reflects the dynamic of the hymn (2:6-11) inserted in the center of Paul's letter to the Philippians and is also present at the beginning (1:5, 7) and end (4:14, 15) of the text, thus providing a deep structure for the whole of the letter. Based on the participation in the divine life made possible through Jesus' death and resurrection, this κοινωνία is the christocentric unity of the community that advances in faith by proclaiming the gospel.—D.J.H.

Phil 3:4-6, § 37-422.

316. G. W. Peterman, "'Thankless Thanks': The Epistolary Social Convention in Philippians 4:10-20," *TynBull* 42 (2, '91) 261-270.

The absence of εὐχαριστεῖν in Phil 4:10-20 cannot be used to argue that Paul censures the Philippians for sending their gift. An examination of *P. Merton* 12 and other papyri makes it clear that Paul's response to the Philippians' gift is in keeping with the "thankless thanks" convention practiced in the 1st-century Greco-Roman world.—C.R.M.

317. R. Yates, "A Reappraisal of Colossians," *IrTheolQuart* 58 (2, '92) 95-117.

Colossians represents a response to a situation in which new ideas and vocabulary were being used to express the significance of an emerging Christianity. A survey of the epistle's Christology (1:15-20), soteriology (2:13-15), ecclesiology (1:18, 24), eschatology (2:12; 3:1), and ethics (3:1–4:6) points to a time a generation after Paul. The author of Colossians drew upon the Pauline tradition to respond to the attraction of Gentile church members to certain elements of Jewish mysticism.—C.R.M.

318. M. CAHILL, "The Neglected Parallelism in Colossians 1,24-25," *EphTheolLov* 68 (1, '92) 142-147.

The phrase ἀνταναπληρῶ τὰ ὑστερήματα in Col 1:24 should be read in conjunction with the parallel πληρῶσαι τὸν λόγον in 1:25. The text deals with the sufferings that Paul experienced as part of his work as a traveling missionary, not with suffering in general. Col 1:24 is to be read with reference to the messianic woes, while Col 1:25 is to be read with reference to the universal preaching to be accomplished.—D.J.H.

Col 2:8, 20, § 37-312.

319. J. WARE, "The Thessalonians as a Missionary Congregation: 1Thessalonians 1,5-8," *ZeitNTWiss* 83 (1-2, '92) 126-131.

In the light of 1 Thess 1:5-8 it is significant that Paul nowhere in his letters commands his congregations to preach the gospel. Such a command would not have been consistent with Paul's conviction that preaching the gospel had been entrusted to him as a result of his apostolic activity. Yet Paul was confident that his congregations would continue his missionary activity, as God's power at work in his preaching of the gospel continued to be active in those who had believed the message (see 1 Thess 2:13).—D.J.H.

1 Thess 4:13-18, § 37-276.

320. A. SCHMIDT, "Erwägungen zur Eschatologie des 2 Thessalonicher und des 2 Johannes," *NTStud* 38 (3, '92) 477-480.

Not only in their assessment of the parousia of Christ (2 Thess 1:7-10—ἐν δόξῃ; 2 Jn 7—ἐν σαρκί) but also in their eschatological qualification of time (2 Thess 2:3—futureness of the υἱὸς τῆς ἀπωλείας; 2 Jn 7—presentness of the ἀντίχριστος) 2 Thessalonians and 2 John stand diametrically opposed. These letters were directed against one another and represent the conflict of different Christian schools in Ephesus ca. A.D. 95.—C.R.M.

321. R. SCHWARZ, "Bürgerliches Christentum in den Städten am Ende des ersten Jahrhunderts?" *BibKirch* 47 (1, '92) 25-29.

The characterization of the Pastorals as promoting a bourgeois piety is not entirely adequate as a description of their understanding of ethics and the church. Like other late 1st-century NT writings (Lk-Acts, Ephesians, Hebrews, 1 Peter), the Pastorals presuppose urban conditions and take special interest in the issues related to possessions, family, and church structures.—D.J.H.

322. F. YOUNG, "The Pastoral Epistles and the Ethics of Reading," *JournStudNT* 45 ('92) 105-120.

After exploring the ethics of reception, the article inquires into the appropriate reading mode for modern readers of the Pastoral epistles. An ethical reading responds to the text imaginatively as it asks to be read. It reads it as a communication to implied readers, taking seriously what the implied author wishes to communicate. It is open to the courteous and sympathetic reception of the "other," while being free to retain a certain critical distance. An ethical reading of the Pastorals is possible, even if we accept their pseudonymity.—C.R.M.

323. [Phlm] J. W. MARTENS, "Ignatius and Onesimus: John Knox Reconsidered," *Second Cent* 9 (2, '92) 73-86.

J. Knox proposed, on the basis of alleged allusions and borrowings from Philemon in Ignatius' *Ephesians* 1–6, that Ignatius used the letter to Philemon and thereby subtly suggested that the Onesimus of Paul and the Onesimus of Ignatius were the same person. When checked carefully, however, most of Knox's alleged references to Philemon in Ignatius' *Ephesians* (e.g. *Eph.* 2:1/Phlm 13; *Eph.* 2:2/Phlm 20; *Eph.* 3:1-2/Phlm 8-9; etc.) are Christian parlance, common Greek terminology, or Ignatian language, in both usage and content, and cannot be considered proof that Ignatius was using Philemon.—C.R.M.

324. D. M. MULHOLLAND, "Enfrentando injustiças. Estudo baseado em Filemom," *Vox Script* 2 (1, '92) 55-66.

In his letter to Philemon, Paul affirmed relationships among Christians whereby slavery could not continue. Without explicitly insisting on the abolition of slavery or on human rights, Paul showed how to establish a just society.—D.J.H.

Hebrews

325. C.-P. MÄRZ, "Zur Aktualität des Hebräerbriefes," *TheolPraktQuart* 140 (2, '92) 160-168.

The effort in Hebrews to encourage and guide insecure Christians makes it especially significant today. The article discusses the genre (homily), audience, author, and goals (integration of confessional statements, the saving activity of the way of Christ, and a mystagogical introduction to faith). The author of Hebrews was a pastoral theologian in the best sense. —D.J.H.

326. S. MCKNIGHT, "The Warning Passages of Hebrews: A Formal Analysis and Theological Conclusions," *TrinJourn* 13 (1, '92) 21-59.

In the warning passages in Hebrews (2:1-4; 3:7–4:13; 5:11–6:12; 10:19-39; 12:1-29) we find (1) the subjects or audience who are either committing or in danger of committing (2) the sin that leads to (3) the exhortation which, if not followed, leads to (4) the consequences of that sin. The readers were believers, and were being warned against apostasy, which involves eternal damnation. In Hebrews the single condition for final salvation is persevering faith; only apostasy can destroy a genuine believer's faith.—D.J.H.

327. T. E. SCHMIDT, "Moral Lethargy and the Epistle to the Hebrews," *WestTheolJourn* 54 (1, '92) 167-173.

Moral lethargy accounts for the dominance of moral exhortation in Hebrews (see 3:7–4:13; 5:11–6:12; 10:19-39; etc.) and the peculiar vocabulary for apostasy/perseverance employed by the author. The need for construction of a life of faith—not merely the defense of the faith—is essential to our understanding of the community addressed by this epistle.—D.J.H.

328. R. B. Edwards, "Which is the Best Commentary? XV. The Epistle of James," *Exp Times* 103 (9, '92) 263-268.

For work on the Greek text of James the obvious choices are the commentaries by P. H. Davids and R. P. Martin, though readers of a classical and/or liberal bent will wish to supplement them with the commentaries by J. B. Mayor and M. Dibelius. Probably the best buy for those needing a full and readable discussion of the English text is D. J. Moo's commentary, with those by S. Laws and Davids as worthwhile alternatives. Those requiring a brief treatment will do well to opt for the works by R. R. Williams and A. E. Harvey. James still cries out for a systematic exegetical commentary from the perspective of liberation theology. —D.J.H.

329. R. B. Terry, "Some Aspects of the Discourse Structure of the Book of James," *Journ TransTextling* 5 (2, '92) 106-125.

The letter of James is marked by a fairly complex macrostructure that maps onto eighteen sections (1:1-8, 9-11, 12-15, etc.) that are lexically linked in a "webbing" relationship between nonadjacent sections. The last longer section (3:13–4:10) contains at least seven types of peak material and seems to function as a kind of "hortatory climax."—D.J.H.

330. M. Mayordomo-Marín, "Jak 5,2.3a: Zukünftiges Gericht oder gegenwärtiger Zustand?" *ZeitNTWiss* 83 (1-2, '92) 132-137.

Talk about rotting riches, moth-eaten garments, and rusting gold and silver in Jas 5:2-3a refers not to the future judgment (as 5:1 might suggest) but rather to the present state of affairs (as the context in 5:2-6 and the verb-tenses indicate). These accumulated riches are without value because their owners have not used them sensibly, i.e. to help the poor.—D.J.H.

1–2 Pet, § 37-536.

331. J. Cervantes Gabarrón, "El pastor en la teología de 1 Pe," *EstBíb* 49 (3, '91) 331-351.

1 Peter is fundamental for understanding the image of the shepherd in a christological and ecclesiological sense. If Christ in his sufferings is the shepherd and guardian of God's flock (see 1 Pet 2:21-25), leaders in the church are called to be servants in solidarity with people suffering in the world (see 5:1-5). They are to be evangelists of a regenerating word (see 1:10-12, 23), priests of a spiritual-existential worship (2:5, 9; 3:18), and theologians ready to give reason for their hope (3:14-15). Their voluntary, enthusiastic, generous, and detached activity should make them models for the flock.—D.J.H.

332. G. Heiene, "En analyse av 1 Pet 2, 13-17 med henblikk på tekstens aktualitet for politisk etikk (1 Pet 2:13-17 and its Relevance for Political Ethics)," *TidsTeolKirk* 63 (1, '92) 17-31.

After general observations on 1 Pet 2:13-17 (structure, context, background), this article presents a verse-by-verse exposition and reflects on its relevance for modern political ethics. The Christian attitude toward the state in this text can be described as critical solidarity. Moreover, the text may be relevant for questions regarding modern political institutions and human rights issues.—D.J.H.

333. K. L. HANSFORD, "The Underlying Poetic Structure of 1 John," *JournTransTextling* 5 (2, '92) 126-174.

The form of 1 John is probably a homily or sermon, a highly structured text, with poetic parallelisms and chiastic structures that the writer deliberately created to make the message more pleasurable and memorable. A 35-page appendix presents the Greek and English text of 1 John in eighteen strophes, indicating in each case the strophe's length, key words, and boundaries. A second appendix proposes the original layout of chapter one.—C.R.M.

334. K. A. MORLAND, "Om å avsløre og avsondre vranglaerere. En eksegese av 1 Joh 4,1-6 på grunnlag av tekstintern analyse og en drøftelse av lignende kristologiske brytninger i den tidlige kirke (To reveal and reject false teachers)," *TidsTeolKirk* 63 (2, '92) 95-112.

After a structural analysis of 1 Jn 4:1-6, the article provides an exegesis of it and focuses on the christological criterion in vv. 2b-3a. Then it reviews three types of christological conflicts in the early church: Jewish-messianic, pre-gnostic, and docetic. The docetic conflict witnessed by Polycarp and Ignatius is the best candidate for the background of 1 John. But it is so general that it could suit movements toward either a Jewish low Christology or a high Christology based on the Greek axiom of God as ἀπαθής.—D.J.H.

2 Jn, § 37-320.

Revelation

335. J. A. DU RAND, "An Apocalyptic Text, Different Contexts and an Applicable Ethos," *JournTheolSAfric* 78 ('92) 75-83.

Revelation should be read as a functional apocalyptic text against the background of an apocalyptic ideological struggle by a group of constrained Christians. The book took its deprived readers on a cathartic journey to control the destructive effects of their social, political, economic, and religious realities, and to fasten their belief to the conquering Lamb of God. An ethos of witnessing best fits the message of Revelation.—D.J.H.

336. C. R. KOESTER, "The Distant Triumph Song: Music and the Book of Revelation," *WordWorld* 12 (3, '92) 243-249.

Music plays a larger role in Revelation than in any other NT book, and few books have spawned more hymns sung in Christian worship today. The article considers Revelation's songs of a disputed sovereignty (the Lord reigns but not without opposition), songs above the spiral of terror (driving us back to trust in God), and songs of the new Jerusalem (the faithfulness of God).—D.J.H.

337. C. O. PINTO, "O uso de Isaías em Apocalipse: Hermenêutica e Escatologia Intratestamentárias," *VoxScript* 2 (1, '92) 35-53.

After setting forth the seventy-one allusions to Isaiah in Revelation, the article focuses on its uses of Isaiah 34 as a way of elucidating the Johannine method of allusion. Then it considers the Johannine allusions to "the new heavens and the new earth" (see Isa 65:17-25; Rev 21:1) and how John went beyond the Isaianic vision.—D.J.H.

338. A. E. STEINMANN, "The Tripartite Structure of the Sixth Seal, the Sixth Trumpet, and the Sixth Bowl of John's Apocalypse (Rev 6:12–7:17; 9:13–11:14; 16:12-16)," *JournEvangTheolSoc* 35 (1, '92) 69-79.

The sections in Revelation that concern the sixth seal (6:12–7:17), trumpet (9:13–11:14), and bowl (16:12-16) are each a tripartite unity. This fact argues that the recapitulation theory is the correct hermeneutical approach to the book, and has important implications for understanding its meaning and structure.—D.J.H.

339. [Rev 1:5-6] A. J. BANDSTRA, "'A Kingship and Priests': Inaugurated Eschatology in the Apocalypse," *CalvTheolJourn* 27 (1, '92) 10-25.

In Rev 1:5-6 and 5:9-10 John affirms that Christ has made us to be a kingship and priests. These texts are best taken as examples of inaugurated eschatology, balancing out the "not yet" of the future by affirming that "already now" Christians rule in Christ's name on the earth. Believers are a royal community who give evidence to the present reign of Christ in the world. And they are a priestly community who enjoy the presence of God, pray for the world, and mediate the gospel of the one who was dead yet is alive forevermore.—D.J.H.

340. [Rev 2:12-17] H.-J. KLAUCK, "Das Sendschreiben nach Pergamon und der Kaiserkult in der Johannesoffenbarung," *Biblica* 73 (2, '92) 153-182.

The dominant paradigm according to which Revelation was written against the background of Domitian's persecution of Christians in Asia Minor is not well founded. Taking as its starting point the letter to the church at Pergamum (2:12-17), the article compares the religious life of a pagan city and the situation of the Christians at Pergamum. Then after taking account of chapters 13 and 17–18, it suggests that the intention of the entire book is crystalized in Rev 18:4 ("come out of her, my people") and that the book's major concern was the relation (proximity or distance) between the Christian communities and pagan urban society.—D.J.H.

341. [Rev 4–6] K. GRAYSTON, "Heaven and Hell. A Door opened in Heaven," *Epworth Rev* 19 (1, '92) 19-26.

According to Revelation 4–6 heaven is a spiritual world in which deity is continuously present in awesome power of enormous extent and relentless accuracy. Two kinds of activity are prominent: (1) heavenly conflict against authoritarian rule, perversion, and corruption; and (2) worship—wholehearted assent to what is seen to be true, participation in the glory, honor, and power of the Creator as disclosed in the sacrifice and verdict of the representative Victim.—D.J.H.

Rev 4:6-8, § 37-5.

Rev 5:9-10, § 37-339.

BIBLICAL THEOLOGY

342. P. BEAUCHAMP, "Accomplir les Écritures. Un chemin de théologie biblique," *RevBib* 99 (1, '92) 132-162.

The fulfillment of the Scriptures inasmuch as it is the culminating point of the work of Christ can be the basis for a genuinely biblical theology. The method consists in searching for the anthropological truth of the fulfillment in the human dimensions of speech and body experienced in the narrative exchange. The crucial point of that exchange is marriage symbolism on its different levels of realization: personal, social, and historical.—D.J.H.

343. M. NOBILE, "Teologie e Teologia nella Bibbia: pluralismo di pensiero e sistema teologico," *Antonianum* 66 (4, '91) 469-481.

The OT contains differing theological orientations in Genesis through 2 Kings, the prophets, the Chronicler's work, other narratives, and the wisdom books. Likewise, in the NT one can distinguish the preaching of Jesus, the three Synoptic theologies, Pauline theology, Johannine theology, and the theologies of the other writings. Both Testaments mediate the revealed truth through diverse formulations, which reflect not only changes in perspective from one era to another but also different perspectives within the same historical period.—D.J.H.

344. C. H. H. SCOBIE, "New directions in biblical theology," *Themelios* 17 (2, '92) 4-8.

After defining biblical theology and presenting a brief history, the article reviews questions of some of the basic assumptions of modern biblical study that have opened up the possibility of new directions in biblical theology. Then it discusses an intermediate biblical theology, biblical theology as canonical theology, a structured biblical theology, and the challenge of biblical theology.—C.R.M.

345. C. H. H. SCOBIE, "The Structure of Biblical Theology," *TynBull* 42 (2, '91) 163-194. [See § 36-367.]

The article first discusses various approaches to biblical theology: systematic, historical, and thematic. Then it sketches the main features of a suitable structure for a canonical biblical theology: multi-thematic, correlating the OT and the NT, and dialectical. Finally it proposes four major themes—God's order, servant, people, and way—to be traced through OT and NT following the scheme of proclamation, promise, fulfillment, and consummation.—D.J.H.

Christology

346. P. L. CULBERTSON, "What is Left to Believe in Jesus After the Scholars Have Done With Him?" *JournEcumStud* 28 (1, '91) 1-17.

The "phanerotic" ("plain facts") approach to Jesus seeks to analyze historical records, both within the Scriptures and outside them, in order to reconstruct the life and values of a historical Jewish Jesus as he would have appeared in the context of late Second Temple Judaism. This approach demands a rethinking of some traditional doctrines (incarnation, atonement, resurrection) and the development of a minimalist Christology.—D.J.H.

347. R. HAIGHT, "The Case for Spirit Christology," *TheolStud* 53 (2, '92) 257-287.

A Spirit Christology explains how God is present and active in Jesus, and thus Jesus' divinity, by using the biblical symbol of God as Spirit. After outlining the requirements of Christology and laying out the logic of Christology, the article considers the biblical symbol of the Spirit of God, Jesus and the Spirit, the Spirit of Jesus in the early Christian communities, and the experience of God as Spirit today. Then it shows how a Spirit Christology deals with the divinity of Jesus, the incarnation, Jesus and salvation, Jesus and other human beings, Jesus and other salvation bearers, worship of Jesus, and the Trinity. A Spirit Christology is more relatively adequate to christological data in our time than a Logos Christology is. —D.J.H.

348. M. Karrer, "Der lehrende Jesus. Neutestamentliche Erwägungen," *ZeitNTWiss* 83 (1-2, '92) 1-20.

Though the characterization of Jesus as "teacher" leads us back to the earthly Jesus, this designation of Jesus was largely shaped by the faith-experience of the early Christian community (as the comparison of Q and Mk shows). Mark presents Jesus as part of the impressive line of teachers in God's people and yet as possessing greater authority than any of them (see Mk 1:22). Whereas Matthew insists on Jesus as the one teacher (see 23:8, 10), Luke and John open up the concept, each in the framework of his own distinctive theology.—D.J.H.

349. R. Morgan, "Prophetic Individuality," *Anvil* 9 (2, '92) 137-148.

After considering Ezekiel as a type of prophetic individuality, the article reflects on other OT examples (Jeremiah, Amos, Isaiah, Abraham, Jacob, Moses, Job) and views Jesus' life and death as the fulfillment of prophetic individuality. This is a valuable and important way to understand the biblical message and its center (Christ's work) as well as Christian life today.—D.J.H.

350. E. Sauser, "Christus Medicus—Christus als Arzt und seine Nachfolger im frühen Christentum," *TrierTheolZeit* 101 (2, '92) 101-123.

After sketching the NT portrayal of Jesus as the physician of body and soul, the article considers the possible relation to the figure of Asclepius, the patristic understanding of Christ the physician, the "medical" ministry as following Christ the physician in the NT and patristic writings, Raphael and Michael as physicians or patron saints of physicians, and the "end" of the *Christus medicus* concept.—D.J.H.

351. E. Trocmé, "Un christianisme sans Jésus-Christ?" *NTStud* 38 (3, '92) 321-336.

NT criticism taken as a whole has weakened the link of Christianity to Jesus Christ. It has shown that we know little about Jesus, that the figure of Christ was not a consistent symbol in the 1st century A.D., and that neither Jesus nor the Christ has much interest for many people today. Yet NT criticism can help Christianity to rediscover some important dimensions of Jesus Christ: his extraordinary personality and vocation, the incomparable richness of his dramatic "failure," God's extravagant risks to establish communication with human beings, and the indispensable idea of the incarnation.—D.J.H.

Christology, § 37-100.

Church and Ministry

352. K. Baumgartner, "Der Pfarrer als Paroikos. Theologische Überlegungen zur Stellung des Pfarrers zwischen Fremdling und Vollbürger," *Diakonia* 23 (3, '92) 152-162.

The NT and early Christian understanding of Christian existence as being a stranger (πάροικος) in a foreign land (παροικία) can illumine the identity, life, and vocation of the pastor today and the nature of "parish" life in the church.—D.J.H.

353. K. P. Donfried, "Ministry—Reality or Myth? Rethinking the Term Diakonia," *Dialog* 31 (2, '92) 121-128.

After reflecting on the problem of "ministry" today, the article considers the issue of defining διακονία in the NT (see Mk 10:42-45/Lk 22:25-27; Eph 4:11-12) and the use of the term in non-Christian and early Christian sources as well as the Lutheran confessions. The term "deacon" in early Christianity was a sacral title, not one of service; the deacon functioned primarily as a representative and envoy of the bishop.—D.J.H.

354. K. P. Donfried, "Ministry: Rethinking the Term *Diakonia*," *ConcTheolQuart* 56 (1, '92) 1-15.

In early Christianity "deacon" was a sacral title, not one indicating service. The deacon functioned primarily as a representative and envoy of the bishop. The office of deacon has its proper location and logical articulation only in the historic threefold specification of ministry (bishop, presbyter, deacon).—D.J.H.

355. J. Kam, "A Cursory Review of the Biblical Basis of Monastic Life," *AsiaJournTheol* 6 (1, '92) 183-186.

The biblical basis of the monastic life-style is present explicitly or implicitly in such NT texts as Lk 10:38-42; 1 Thess 4:11-12; Acts 2:44-47; 4:32-37; 1 Cor 7:26-40; Mt 19:10-12; Mt 19:21/Lk 18:28-30; and 2 Cor 11:2-3.—D.J.H.

356. H. C. Kee, "Changing Modes of Leadership in the New Testament Period," *Social Compass* [Louvain] 39 (2, '92) 241-254.

Comparative analysis of terms for leaders in the NT period shows that there was no uniform, sharply defined set of assigned leadership roles or uniform pattern of development. Yet in the Synoptic, Johannine, and Pauline traditions analogous changes are evident, as the church moved from the spontaneity and the improvisatory mood of eschatological expectation to the need for order and internal discipline.—D.J.H.

357. P. Lampe, "'Family' in Church and Society of New Testament Times," *Affirmation* [Richmond, VA] 5 (1, '92) 1-20.

The article first looks at some areas where private households performed tasks that the state or other institutions of society ignored in antiquity: social, educational, economic, and juridical. Then it considers what tasks and needs in early church life were met by private households: quality of communal life, commitment of the individual, theological pluralism; mission; and model for the universal church. The private household provided both the material and the ideational framework for the early church.—D.J.H.

358. A. Mathews, "How Many Anomalies Does It Take To Destroy a Paradigm?" *Journal of Biblical Equality* [Lakewood, CO] 4 ('92) 41-49.

The traditional hierarchical paradigm for women in the church is based on 1 Tim 2:12 and 1 Cor 14:34-35. But the hierarchy set forth by Paul in 1 Cor 12:27 consists of apostles, prophets, and teachers. The fact that women fulfilled these and other ministries in the NT period indicates that the hierarchical pattern does not fit Scripture.—D.J.H.

359. P. MITCHELL, "Recovering a Biblical Understanding of the Church's Teaching Ministry," *Journal of Theology* [Dayton, OH] 95 ('91) 50-60.

The biblical terms *lāmad* and διδάσκω present teaching as broad intellectual instruction, ongoing systematic process, and a skilled role carrying authority. The OT *lāmad* indicates that teaching involves whole persons and concern for God's will. The NT διδάσκω adds the ideas of teaching as midrashic handling of Scripture, confrontational, familiar and dialogical, and authoritative.—D.J.H.

360. J. PFAMMATTER, "Neutestamentliche Perspektiven für die Dienste in der Kirche. 19 Thesen zum Dienst des Gemeindeleiters," *Diakonia* 23 (3, '92) 162-169.

This discussion of church ministry according to the NT deals with nineteen points: unity in diversity, knowledge of the sociocultural background, the NT and church teaching, office as ministry, Jesus and the developing church, the threefold office, the church as the basis of office, etc.—D.J.H.

361. G. M. SOARES-PRABHU, "Christian Priesthood in India Today: A Biblical Reflection," *Vidyajyoti* 56 (2, '92) 61-88.

In the Hebrew Bible one can discern two understandings of priesthood: sacral (priests mediate between God and humankind), and historical (a priestly people is charged with a prophetic and historical mission). What we find in the NT about Christian priesthood are an elaborate if locally limited discussion of the priesthood of Jesus (Hebrews), a clear affirmation of the common or social priesthood of the Christian community (1 Pet 2:9-10; Rev 5:9-10; Rom 12:1-2; Heb 13:15-16), and many references to Christian ministry that may give us a basis for understanding the "ministerial" priesthood in the church today. As defined by its NT origins the Christian priesthood is not a cultic function (Jesus Christ is our only true priest). It is a pastoral ministry in which cultic service may be rendered. Sacralization and clericalization distort the authentic meaning of the Christian priesthood.—D.J.H.

362. P. STUHLMACHER, "Volkskirche - weiter so?" *TheolBeitr* 23 (3, '92) 151-170.

The people that God wishes to gather through the gospel of Jesus Christ consists for all times of Jews and Gentiles together (see Rom 11:32). The ideas of strictly national churches and of closed spiritual cells are contrary to the essential elements of the NT: the gospel, the Lord's Prayer, baptism, the Lord's Supper, the images of the church as the people of God and the body of Christ, and the nature of faith.—D.J.H.

363. P. N. TARAZI, "The Parish in the New Testament," *StVladTheolQuart* 36 (1-2, '92) 87-102.

This investigation of the parish against the background of the NT first considers the local meaning of ἐκκλησία and the apostle's role in founding and sustaining communities according to Paul. Next it discusses the Pastorals' notions of παραθήκη ("deposit") and διδασκαλία ("teaching of the right doctrine"). Then it focuses on Ignatius' addresses to particular bishops as holders of the true faith. Finally it draws conclusions that have bearing on our situation today.—D.J.H.

364. F. M. YOUNG, "The Priesthood of All Believers," *EpworthRev* 19 (3, '92) 32-38.

For Paul (see Rom 8:28-30) and other NT writers (see 1 Pet 2:9-10) the church inherits through Christ not just the promises of Israel but also the responsibilities to be a priestly people representing God to the world and the world to God, serving as a go-between, a *pontifex* or bridge-builder.—D.J.H.

Various Themes

365. X. ALEGRE, "Violencia y Nuevo Testamento. Aporte exegético a una cuestión debatida," *RevistLatAmTeol* 8 (23, '91) 149-167.

Within the NT one can distinguish three approaches to the Roman empire: critical distance (Revelation), positive appraisal (Lk-Acts), and eschatological tension (Paul's writings, including Rom 13:1-7). What characterizes the Christian is not nonviolence per se but rather peace based on love and justice. In the face of dehumanizing violence Christians are called to work for peace individually and communally.—D.J.H.

366. G. ANDERLINI, "Bibbia e natura. Appunti per una lettura ecologica della Bibbia," *BibOr* 33 (4, '91) 193-209.

The article first reflects on the roots of the current ecological crisis, with particular attention to the charge that the biblical tradition is partly responsible for it. Then it considers whether Christians can change things in the light of various biblical texts (e.g. Mt 6:25-33; Rom 8:19-21; Eph 1:10). Finally it calls for a rethinking of the relation between nature and humankind in a Christian perspective.—D.J.H.

367. J. AUNEAU, "De la justice d'Amos à la justice de Paul," *VieSpir* 146 (700, '92) 307-322.

After situating the theme of justice in the religious milieu of ancient Israel and discussing the biblical vocabulary of justice, the article considers justice in the OT: the justice of God, the gift of justice to Israel, and the just within Israel. Then it deals with justice in the NT: its relation to human action and God's gift, and at work in the life of the believer. Biblical justice transcends juridical categories; it is a gift from God that demands action in response.—D.J.H.

368. P. BACQ, "Sabbat juif - Dimanche chrétien," *LumVit* 47 (2, '92) 127-138.

The Sabbath is at the heart of the Decalogue (see Deut 5:12-15) and is the joyful celebration of God's liberating action in the exodus from Egypt. For Christians Sunday celebrates the definitive liberation brought by Jesus' resurrection and is a day of sharing (see 1 Cor 16:1-4). —D.J.H.

369. D. W. BERCOT, "The Early Christian View of War," *Journal from the Radical Reformation* [Morrow, GA] 1 (3, '92) 38-50.

This survey of the early Christian view of war discusses the OT view, the NT view, the Christian position on war in writings between A.D. 100-311, Christian soldiers, etc. To the early Christians Jesus' command to love their enemies was not seen as some unattainable ideal but rather as a way of life.—C.R.M.

370. D. BOCK, "El uso del Antiguo Testamento en el Nuevo," *Kairós* [Guatemala City] 10 ('92) 49-70.

This introduction to the use of the OT in the NT deals with historical factors, theological presuppositions, divine and human authorship, multiple historical settings, two ways of reading Scripture and the progress of revelation, and types of usage (directly prophetic, typological-prophetic, authoritative-illustrative, etc.).—D.J.H.

371. L. C. Boughton, “Biblical Texts and Homosexuality: A Response to John Boswell,” *IrTheolQuart* 58 (2, ’92) 141-153.

In *Christianity, Social Tolerance and Homosexuality* (1980) Boswell suggests that condemnation of homosexual activity as sinful stems from misunderstanding of the meaning and purpose of certain biblical passages. But careful examination of the pertinent OT (Gen 19:1-26; Lev 18:22) and NT (1 Cor 6:9; 1 Tim 1:10; Rom 1:24-27) passages shows that Boswell promotes a faulty exegesis and misrepresents traditional applications of these texts. The OT proscriptions of homosexual acts were not merely ritual prohibitions. Like the Jewish revelation with which apostolic-era Christians were familiar, the NT equated homosexual expression with other prohibited sexual involvements.—D.J.H.

372. E. Brandenburger, “Gerichtskonzeptionen im Urchristentum und ihre Voraussetzungen. Eine Problemstudie,” *StudNTUmwelt* 16 (’91) 5-54.

This investigation of judgment concepts in early Christianity first deals with methodological and hermeneutical presuppositions, the idea of God’s judgment and its manifestations, and the state of research on judgment concepts. Then it considers various types of judgment in the NT (the wrath of God, redemption or salvation, destruction, a legal process before the judge’s throne, the universal world judgment), NT modifications of these patterns, the difference between the prophetic-eschatological and apocalyptic understandings of judgment, and open questions (with particular attention to the approaches of John the Baptist and Jesus).—D.J.H.

373. G. Bray, “The Significance of God’s Image in Man,” *TynBull* 42 (2, ’91) 195-225.

After outlining the current state of the exegesis of Gen 1:26, the article considers the problems connected with the traditional theological interpretation of it, calls attention to the newly recognized importance of the theme in intertestamental Judaism, comments on the relevant NT passages, and offers a theological reconstruction of the doctrine based on the NT evidence. The idea that the εἰκὼν τοῦ θεοῦ is the basis on which human relationships should be founded and the standard by which they should be conducted provides the key to understanding what the image of God in human beings means. To us alone is given the privilege of fulfilling our earthly existence in relation to God, and this entails responsibility for our actions.—D.J.H.

374. B. A. Buby, “Mary in the Lent and Easter Seasons: Biblical References,” *MarStud* 42 (’91) 15-44.

The article first considers the two lectionary texts for the Lenten and Easter seasons that recall Mary’s presence: at the cross (Jn 19:25-27), and with the apostles (Acts 1:12-14). Then it looks at texts in the sanctoral cycle in order to make some biblical observations about the feasts of Mary and her spouse Joseph.—D.J.H.

375. I. Cardellini, “Stranieri ed ‘emigrati-residenti’ in una sintesi di teologia storico-biblica,” *RivistBib* 40 (2, ’92) 129-181.

After describing ancient Israel as a people of emigrants, the article examines the pertinent terms for foreigners and resident-emigrants in the Hebrew Bible: *zār/zārîm; nēkār* and *bĕnê-nēkār; nokrî/nokrîm;* and *gēr/gērîm.* Then it considers foreigners and proselytes in Jewish literature in the Hellenistic-Roman period. Finally it discusses the radical recasting of the foreigners-pagans-Israelites relationship in the NT. With Christ's coming a new balance was established between election and universalism, and even foreigners and pagans can benefit from God's mercy and be rightfully called God's children.—D.J.H.

376. D. A. CARSON, "Reflections on Christian Assurance," *WestTheolJourn* 54 (1, '92) 1-29.

Christian "assurance" refers to a believer's confidence that he or she is already in a right standing with God, and that this will issue in ultimate salvation. After identifying tendencies in contemporary literature that bear on Christian assurance, the article offers biblical and theological reflections on the topic: (1) The NT writers admit no qualitative, absolute disjunction between genuine believers who display obedience to Jesus in their lives, and genuine believers who do not. (2) Several NT writers recognize the existence of spurious or transitory faith. (3) The biblical writers either presuppose or explicitly teach "compatibilism," combining absolute divine sovereignty and human responsibility. (4) They do not deal with only one kind of doubt, and so do not mete out only one kind of assurance.—D.J.H.

377. M. J. CARTLEDGE, "Charismatic prophecy and New Testament prophecy," *Themelios* 17 (1, '91) 17-19.

The article considers whether contemporary prophetic experience corresponds to or coheres with NT prophecy with attention to the views of J. I. Packer, D. Hill, W. A. Grudem, M. M. B. Turner, and D. A. Carson. It suggests five ways in which NT and modern prophecy are similar but states that contemporary charismatic prophecy has only a relative authority.—C.R.M.

378. R. S. COLEMAN, "The Promise of the Spirit for the Great Commission," *EvangRev Theol* 16 (3, '92) 271-283.

This study of the Holy Spirit's role in the great commission (Mt 28:19-20; Lk 24:49; Jn 20:21; etc.) was previously described in § 36-924.—D.J.H.

379. M. DE GOEDT, "La véritable 'question juive' pour les chrétiens. Une critique de la théologie de la substitution," *NouvRevThéol* 114 (2, '92) 237-250.

Reading Jer 31:31-34 as announcing the substitution of a people and a covenant is a misinterpretation. The author of Hebrews did not address the theological status of those who cling to the first covenant. Paul's lengthy reflection in Romans 9–11 deals with the topic in terms of God's justice and mercy toward Israel. Neither Lk-Acts nor Ephesians provides a warrant for a theology of substitution.—D.J.H.

380. L. DINGEMANS, "Mariage et alliance. L'ambiguïté d'un symbole," *LumVie* 41 (206, '92) 25-38.

The biblical writings do not put forward the divine covenant as the basis for marriage. The NT writers did not do so because the idea would have been foreign to them and because the covenant and its interpretation were at the heart of the controversy between Judaism and early Christianity.—D.J.H.

381. J. D. G. DUNN, "Whatever happened to the Lord's Supper?" *EpworthRev* 19 (1, '92) 35-48.

The article considers the origin of the Lord's Supper (Jesus' table-fellowship, the Passover), the Last Supper (the meal, the words of institution), the Lord's Supper (the meal, how it was administered), and developments since the NT. The current typical practice of Holy Communion seems to have lost some features of the earliest practice: the meal, the horizontal dimension, the sense of being a priestly people, and diversity in expression. [The same issue contains responses by J. M. Turner (pp. 48-50), G. Wakefield (pp. 51-52), and S. J. White (pp. 52-53), as well as a reply by Dunn (pp. 54-55).]—D.J.H.

382. H. FALK, "Further Studies of Jesus and Paul Based on Swidler's *Yeshua*," *Journ EcumStud* 28 (1, '91) 120-122.

Jesus and Paul supported the teaching of the school of Hillel against the school of Shammai. Christian-Jewish dialogue need no longer be troubled by such dichotomies as law and grace, faith and works, and justice and love.—D.J.H.

383. F. D. FARNELL, "Is the Gift of Prophecy for Today? Part 1 (of 4 parts): The Current Debate about New Testament Prophecy," *BiblSac* 149 (595, '92) 277-303.

After sketching the recent controversy about the nature and duration of NT prophecy, the article surveys Christian attitudes toward prophecy in the latter half of the 1st century A.D., the 2nd century, the Montanist heresy, the Reformation and post-Reformation periods, and modern scholarship and church life.—D.J.H.

384. R. T. FRANCE, "Libertação no Novo Testamento," *VoxScript* 2 (1, '92) 15-34.

The Portuguese version of an article published in English in *Evangelical Quarterly* [§ 30-1277].—D.J.H.

385. H. FRANKEMÖLLE, "Jüdisch-christlicher Dialog. Interreligiöse und innerchristliche Aspekte," *Catholica* 46 (2, '92) 114-139.

After questioning whether Christian-Jewish dialogue should be regarded as interreligious (as if they were different religions), the article considers the place of early Christianity within Judaism and its significance for their relationship today. Then it reflects on major biblical-theological issues: revelation, ecclesiology, priesthood, religious freedom, faith, God, Christology, etc. Finally it discusses some difficulties and irritations.—D.J.H.

386. F. H. GEIS, "Prophecy In the Church, Past and Present and Its Significance for Women In Ministry," *Journal of Biblical Equality* [Lakewood, CO] 4 ('92) 78-91.

The article considers what the NT teaches about the nature and function of Christian prophecy as an ongoing gift and ministry in the church: the categories of prophecy or inspired utterance, the church as a prophetic community, the invalidity of the traditional argument against the practice of Christian prophecy beyond the apostolic age, and implications for women derived from the NT doctrine of prophecy.—D.J.H.

387. H. HAAG, "Die Rede vom Heil. Überlegungen eines Alttestamentlers," *TheolQuart* 172 (2, '92) 81-97.

After surveying the various meanings attributed to "salvation" in modern theology and church documents, the article examines the pertinent concepts in the OT: help, rescue; prosperity, happiness; and righteousness, justification, and deliverance. Then it focuses on the central NT concept of σωτηρία as God's granting to sinful humans the forgiveness of sins in communion with Jesus. The Bible has no word for "salvation" as it is used in modern theology.—D.J.H.

388. O. Hofius, "Gemeinschaft mit den Engeln im Gottesdienst der Kirche. Eine traditionsgeschichtliche Skizze," *ZeitTheolKirch* 89 (2, '92) 172-196.

The motif of the liturgical community of angels and humans is present in various Eastern and Western Christian liturgies. The tradition history of this motif involves the OT (Isaiah 6, Psalms, Zech 3:1-7), the Qumran writings (e.g. 1QH 3:19-23) and Jewish mystical and liturgical texts, and the NT (1 Cor 11:10; Col 1:12-20; Eph 1:3-14; 2:11-22; Hebrews; Revelation). According to the NT this liturgical community with the angels has been made possible through Jesus' saving death on the cross.—D.J.H.

389. D. H. Juel, "New Testament Reading of the Old: Norm or Nuisance?" *Dialog* 31 (3, '92) 181-189.

If we are to understand the NT, it is necessary to acknowledge the significance of scriptural interpretation for the various NT works and for the tradition out of which they developed. Paul's argument in Galatians 3 respects the particularity of Israel, Israel's Scriptures, and Israel's God. It offers promise of a place in Israel's heritage—but only in Christ. It would seem reasonable that religiously interested readers acknowledge the grace of God either as Jews or as Christians. Jews should study Tanak and Christians the OT. Our readings will be mutually instructive.—C.R.M.

390. H. C. Kee, "The Changing Role of Women in the Early Christian World," *Theol Today* 49 (2, '92) 225-238.

The article first insists that understanding the role of women in the early Christian communities requires knowing the social position of women both in the Greco-Roman world from which Christianity emerged and in the sharply contrasting Jewish world. Then it considers the place of women in Roman religion, Judaism (especially the Dead Sea scrolls), Q, Mk, Paul and the Pauline tradition, Mt, Lk-Acts, Jn, *Gospel of Thomas*, *Barnabas*, and *Didache*. [In the same issue V. Burrus (pp. 239-242) focuses on methodological issues that raise questions about Kee's selection and interpretation of texts.]—C.R.M.

391. V. Lenzen, "Selbsttötung in der Bibel. Für eine Ethik der Liebe zu den Leidenden," *BibKirch* 47 (2, '92) 87-93.

There are several cases of suicide in the Bible: Abimelech (Judg 9:50-57), Samson (Judg 16:28-31), Saul and his armor-bearer (1 Sam 31:4-7), Ahithophel (2 Sam 17:23), Zimri (1 Kgs 16:18-19), Eleazar (1 Macc 6:43-46), Ptolemy Macron (2 Macc 10:12-13), Razis (2 Macc 14:41-46), and Judas Iscariot (Mt 27:5). Rather than issuing an absolute condemnation of suicide, these texts show a sensitive respect for their tragic figures.—D.J.H.

392. W. Loader, "Biblical Perspectives on Issues of Multiculturalism and Inculturation," *Colloquium* 24 (1, '92) 3-13.

The Bible bears witness to the issues of multiculturalism and inculturation in its various historical settings: the emerging Israel, exile and restoration, the crisis of Hellenistic cultural imperialism, the response of Jesus, and the emerging church. While the biblical story often reflects struggle with surrounding cultures, the underlying assumption is that God is creator of a diverse creation. The vision of justice and peace remains the Christian hope and agenda. The NT church reflects inculturation and transculturation in process with inevitable risk and turmoil.—D.J.H.

393. E. C. MALONEY, "Teenagers in the Bible," *BibToday* 30 (4, '92) 202-207.

In biblical times adolescence was very short, if it existed at all. Nevertheless we can learn much from the Bible's teenagers: Joseph (the evils of favoritism, the broken family), David (heroism and inventiveness), the rich young man of Mt 19:16-22 (the compulsive need for more and better things), and Mary the mother of Jesus (openness to God's plan, generosity and daring).—D.J.H.

394. A. MARCHADOUR, "Justice et paix dans la Bible," *VieSpir* 146 (700, '92) 293-306.

This investigation of justice and peace in the Bible considers the wars of Yahweh against other peoples, violence and justice within the community of Israel, the utopia of perfect justice for Israel, and justice and universal peace. Jesus was the heir to this revelation in its fullness (see Zech 9:9-10).—D.J.H.

395. T. A. MARSH, "Saviour of the World," *Furrow* 43 (4, '92) 200-210.

Three points stand out clearly in the NT presentation of salvation: Salvation is an act of God, is accomplished in and through Jesus' death and resurrection, and is an act of God's love for and toward us and the whole creation. Jesus' death on the cross was not only the climax but also the recapitulation of his life of openness and giving in love.—D.J.H.

396. E. MARSHALL, "Jesus and the Environment: How Green is Christianity?" *ModChurch* 33 (4, '92) 1-5.

A central tenet of Christian faith is that God is present in the middle of the physical environment as a human being (see Heb 2:6-9). Jesus' own teaching and example indicate that he put human beings in a class apart from other living creatures (see Mt 6:26).—D.J.H.

397. C. MARUCCI, "Die Haltung der neutestamentlichen Schriftsteller gegenüber dem Römischen Reich," *ZeitKathTheol* 114 (3, '92) 317-326.

The article first surveys the influence of Rome and Romans in the NT as seen in language (Latinisms), personal names, and historical figures (emperors, magistrates, etc.). Then it discusses NT attitudes toward Roman law (Rom 13:1-7; 1 Pet 2:13-17; passion narratives) and estimations of Rome as Babylon (1 Pet 5:13; Revelation). There is no uniform NT attitude toward Rome; most references to it occur in a neutral sense as part of the framework of salvation history.—D.J.H.

398. J.-P. MOLINA, "Bible, Théologie et entreprise," *FoiVie* 91 (3-4, '92) 5-17.

After reflecting on the nature of business in the modern world, the article considers some OT and NT foundations, and draws some conclusions about the accountability of business and its subordination to human beings.—D.J.H.

399. S. Motyer, "Justification in the New Testament Outside the Pauline Corpus," *Vox Evang* 22 ('92) 71-89.

Far from moving beyond Jesus' proclamation in going to the Gentiles, Paul drew on the essential impulse behind the ministries of both Jesus and John the Baptist, and to some extent their language too, in regarding Jesus as the full and final sacrifice that makes adherence to the cult of and membership in Israel unnecessary for Gentiles. The same impulse lies at the heart of Hebrews and John's Gospel.—D.J.H.

400. J. Nagórny, "Poszukiwania w zakresie etyki Nowego Testamentu (Untersuchungen zur Ethik des Neuen Testaments)," *RoczTeolKan* 35 (3, '88) 5-27.

After reflecting on the rhetorical styles in which the NT conveys moral teachings, the article considers various approaches to NT ethics: general (H. Preisker, A. Dihle, E. Osborn), historical-critical-chronological (R. Schnackenburg, H. D. Wendland, W. Schrage, H. Langkammer), actualizing (I. H. Marshall, J. L. Houlden, J. T. Sanders), from Jesus to Paul (J.-F. Collange), and thematic (C. Spicq, K. H. Schelkle, P. Grelot). Finally it reflects on the nature of NT ethics: always in relation to Christ and the church, embedded in salvation history, and unified by Christ and his redemptive activity.—D.J.H.

401. J. Neusner, "Can People Who Believe in Different Religions Talk Together?" *Journ EcumStud* 28 (1, '91) 88-100.

The representation of Jesus in the Gospels constantly surprises and amazes one familiar with other reports of the Judaism of the time—just as the Evangelists said. Christianity came into being as a surprising, unprecedented, and entirely autonomous religious system and structure, not as a child, whether legitimate or otherwise, of a Judaism. [The same issue contains responses by B. J. Lee (pp. 101-108), R. Libowitz (pp. 108-111), and K. Durán (pp. 111-115). The next issue (28/2) contains Neusner's response (pp. 324-329) to these responses.]—D.J.H.

402. J. Neusner, "There Has Never Been a Judaeo-Christian Dialogue—But There Can Be One," *Cross Currents* [New Rochelle, NY] 42 (1, '92) 3-25.

The Jewish-Christian dialogue has foundered from antiquity because each side finds it difficult to address the most deeply held convictions of the other: Judaism cannot cope with the concept of God incarnate in a human being, and Christianity finds difficult the concept of the uniqueness and holiness of Israel. The only way for a Judaic believer to understand Christianity is within Judaic terms, and the only way for a Christian believer to understand Judaism is within Christian terms.—D.J.H.

403. J. W. Olley, "God's Agenda for the City: Some Biblical Perspectives," *EvangRev Theol* 16 (3, '92) 284-295.

From the Garden of Eden to the new Jerusalem there are many cities along the way (Babylon, Nineveh, Jerusalem, Rome, etc.), each with different features that help us to reflect on our life and mission in cities today. We work in Babylon as citizens of the new Jerusalem. —D.J.H.

404. C. Osiek, "Fullness of Life," *BibToday* 30 (3, '92) 133-137.

Life is relationship to the living God who sustains everything in existence. This survey of the theme of life in the Bible considers the creation of life, choosing life, the end of life, Jesus as resurrection and life, levels of life and death, and life with God.—D.J.H.

405. M. M. Pazdan, "Streaming Waters," *Spirituality Today* [St. Louis, MO] 44 (2, '92) 161-172.

Water images in Scripture relate to us stories of creation, conflict, deliverance, repentance, rejection, invitation, healing, and praise. The article presents a selection of "water" texts from both Testaments.—D.J.H.

406. A. Pezhumkattil, "Family and Education in Faith," *Biblebhashyam* 17 (4, '91) 203-216.

After reviewing Hebrew and Greek terms for teaching, the article discusses education in the OT and Greco-Roman periods, the role of parents in educating children, God as Israel's teacher, the content of Israelite teaching, and divine authority.—D.J.H.

407. R. Poupin, "La réincarnation, l'antiquité, et la Bible," *RevRéf* 43 (2, '92) 45-55.

The article discusses the transmigration of souls and the Jewish milieu in the NT era, reincarnation or metempsychosis in antiquity, the biblical approach, Christian history, and the Western origin of the modern doctrine of reincarnation. The Bible opposes two fundamental principles of reincarnation: the individual as a degradation of a universal existence, and an eternal return of all things.—D.J.H.

408. F. C. Sands, "Senior Citizens Study the Bible," *BibToday* 30 (4, '92) 218-223.

The article reflects on what the Scriptures say about the life-cycle of aging and what these insights say to people today. Aging involves awaiting the appointed time, faith to the end, finding wisdom, recognizing mortality and God's continued care, and the prospect of death. —D.J.H.

409. Y. Saoût, "Aspects bibliques du témoignage et de l'annonce en relation avec le contexte actuel de la mission," *Spiritus* [Paris] 33 (127, '92) 197-210.

After considering the various understandings of witness and proclamation in the Bible, the article reflects on the relation between the NT vocabulary and ours, the trinitarian roots of witness and proclamation, the idea of different "terrains" for witness and proclamation, and witness and proclamation in "expressive ensembles."—D.J.H.

410. C. Schwab, "De la Bible à la bioéthique," *ÉtudThéolRel* 67 (2, '92) 193-204.

To bridge the gap between the biblical text and bioethics, Protestant theologians have frequently had recourse to biblical theology, biblical vocabulary, and biblical study. A fruitful approach to this issue may be found in attention to the literary genres in the Bible: narratives, genealogies, prescriptive statements (as in Deuteronomy and Paul's letters), and disputes (see Jn 7:53–8:11).—D.J.H.

411. C. Sélis, "La répudiation dans le Nouveau Testament," *LumVie* 41 (206, '92) 39-49.

The article examines the NT texts that pertain to divorce and remarriage (Mk 10:1-12; Mt 19:1-12; Mt 5:31-32/Lk 16:18; 1 Cor 7:8-16), with attention to their content and context, and to their significance today. The movement of these texts is toward the order of creation and re-creation (God's kingdom), not toward a precise discipline or the Mosaic Law.—D.J.H.

412. G. **Therukattil**, "Towards a Biblical Eco-Theology," *Jeevadhara* 21 (126, '91) 465-483.

For too long we have been reading the Bible in an anthropocentric perspective and by doing so neglecting the theme of God's love and concern for the entire cosmos and humans' co-creative stewardship for promoting the unity and integrity of the whole cosmos for a human life in harmony with nature.—D.J.H.

413. B. **Villegas** M., "Filosofía y Teología en la Biblia," *TeolVida* 33 (1-2, '92) 13-25.

The term "philosophy" involves a rational method, concepts (eg. conscience, freedom), and certain problems. The article first considers philosophical elements in the OT with regard to the great primitive myths and the sapiential tradition. Then it discusses philosophical aspects of Jesus' teaching (his ethical teaching, use of parables), Paul's writings (use of the diatribe form; the concepts of nature, conscience, and freedom; the understanding of God; wisdom), and Hebrews (the Platonic world-view).—D.J.H.

414. J. H. **Zupez**, "Petitionary Prayer in a Biblical Perspective," *RevRel* 51 (3, '92) 403-407.

A careful reading of Scripture gives little support to the idea that God's attitude toward us is changeable. What we ask of God is spiritual growth, not to be saved from suffering or from the growth it produces in us and in our loved ones.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

415. P. **Dorrell**, "Two Atlases of the Holy Land: Review Article," *PalExplQuart* 124 (1, '92) 63-65.

Atlas of Israel. Cartography, Physical and Human Geography (1985) is essentially a national atlas concerned with the economy, modern settlement, land-use, and population of Israel. J. B. Pritchard (ed.), *The Harper Atlas of the Bible* [*NTA* 32, p. 273], is of more interest to archaeologists and is packed with information. It is well worth having so long as it is thought of as a series of richly illustrated essays rather than as an easily used work of reference.—D.J.H.

416. L. **Elders**, "Le christianisme et les religions païennes dans l'Empire romain," *NovVet* 67 (3, '92) 171-192.

After sketching the history of Greek and Roman religion from ca. 1000 B.C. to early Christian times, the article discusses the role of pagan religion in public life during the patristic period, the criticisms addressed by pagans against Christians, Christianity vis-à-vis the culture of late antiquity, whether there was a Hellenization of Christianity, some doctrinal deformations brought about by incompatible elements in Greco-Roman culture, and reasons for the rapid spread of Christianity. It is incorrect to speak of a Hellenistic component of Christianity, though at some points the Greco-Roman milieu served as an extrinsic formal cause.—D.J.H.

417. R. M. **Grant**, "Early Christian Geography," *VigChrist* 46 (2, '92) 105-111.

These observations on "early Christian geography" discuss the sequence Samaria-Galilee-Judea in Lk-Acts; Asia in Acts (16:6-10; 19:21-22), 1 Peter, Revelation, the letter of the churches of Vienne and Lyons, and an anti-Montanist author; the edges and center of the world according to *1 Clement, Psalms of Solomon,* Ignatius, Justin, and Tatian; and ancient exegetes on the timeless character and factual geography of the creation story (paradise and colonization).—C.R.M.

418. G. H. R. Horsley, "The Inscriptions of Ephesos and the New Testament," *NovTest* 34 (2, '92) 105-168.

The century-long archaeological attention that Ephesus has received makes it special, and the finds yielded by the site show the city to be representative, *mutatis mutandis,* of other Greco-Roman cities that have been given much less exposure. After introductory comments, this survey of how inscriptions (in this case from Ephesus) may add to our understanding of the language of the NT and the multifaceted social environment of the Christian movement discusses the work of G. A. Deissmann and J. H. Moulton, *Die Inschriften von Ephesos (I.Eph.),* Jews at Ephesus, onomastic data, magistracies, Artemis, the potential of *I.Eph.* for linguistic study, and toward a new "Moulton and Milligan." It would be a great misfortune if the continuing flow of rich, new documentary evidence about the Greco-Roman world passes NT researchers by without their making a concerted effort to draw that material into their own ambit.—C.R.M.

419. B. J. Malina, "Is There a Circum-Mediterranean Person? Looking for Stereotypes," *BibTheolBull* 22 (2, '92) 66-87.

First-century Mediterraneans knew other people "sociologistically," i.e. with reference to gender, ethnic traits, animal characteristics, and anatomical types. They derived their physiognomic stereotypes from anti-introspective procedures. Most non-enslaved people subject to direct or indirect control by Roman and local elites in the cities of the empire fell into a realm of external responsibility and external control. Theirs was an experience of personal powerlessness and system-blame.—D.J.H.

420. E. M. Meyers, "The Challenge of Hellenism for Early Judaism and Christianity," *BibArch* 55 (2, '92) 84-91.

The Roman phase of Hellenism in Palestine should not be viewed as one of confrontation. Rather it unleashed a creative synergism that enabled Judaism to survive two wars with Rome and prevail in a form and shape that constituted the essential framework of a classical Judaism until the 18th century. It was not until the 3rd century A.D. that the intersection of Roman paganism, Christianity, and Judaism yielded maximum results in Sepphoris, not in the 1st century as R. A. Batey claims.—C.R.M.

421. J. J. Petuchowski, "The Torah, the Rabbis, and the Early Church," *AnglTheolRev* 74 (2, '92) 216-224.

With the rejection of paganism and pagan immorality, of emperor worship and gnostic dualism, Jews and Christians in the world of late antiquity, although they may not have been able to find kind words to say about one another, nevertheless represented a common front in the Hellenistic-Roman world, guided as they were by those mandates of God's Torah that transcended all the divergent interpretations.—D.J.H.

422. M. Reiser, "Erkenne dich selbst! Selbsterkenntnis in Antike und Christentum," *Trier TheolZeit* 101 (2, '92) 81-100.

The Delphic maxim γνῶθι σαυτόν ("know thyself") gave rise to various interpretations in antiquity and throughout history: recognition of one's limits, a summons to realistic self-assessment, a reminder of one's mortality, an invitation to recognize one's divine essence, etc. There are echoes of the maxim in 2 Cor 13:5 and Phil 3:4-6: The self-knowledge of the believers is the knowledge that Christ dwells in them, and self-knowledge takes place in the knowledge of Christ.—D.J.H.

423. T. Schmeller, "Der Weg der Jesusbotschaft in die Städte," *BibKirch* 47 (1, '92) 18-24.

Jesus worked primarily in the thoroughly Jewish villages of Galilee, not in the Hellenistic cities. With Easter, however, the Jesus-movement became an urban phenomenon, moving from Jerusalem to Antioch and beyond, through the efforts largely of Hellenistic Jews like Paul.—D.J.H.

424. A. F. Segal, "Universalism in Judaism and Christianity," *Bulletin of the Canadian Society of Biblical Studies* [Toronto] 51 ('91-'92) 20-35.

The benefits of reading Jewish and early Christian literature together can be illustrated by dealing with the question: What was the Jewish view of the place of Gentiles in God's scheme in the 1st century? There was no single Judaism of the day, nor did "Judaism" have a single policy on the status of Gentiles. The NT evinces the same ambivalence. The ambiguity was resolved only after a great deal of conflict.—D.J.H.

Archaeology

425. P. Arata Mantovani, "Gerico (Ketef-Jeriḥo). Ritrovamenti epigrafici di età persiana ed ellenistica," *RivistBib* 40 (2, '92) 213-216.

The discoveries of H. Eshel at Ketef-Jericho [see §§ 33-904; 34-396–397] included an Aramaic papyrus from the late-Persian or early-Hellenistic period. The article provides a transliteration of the text, and comments on the denominations of money and the personal names mentioned in the text.—D.J.H.

426. E. M. Cook, "An Aramaic Incantation Bowl from Khafaje," *BullAmSchOrRes* 285 ('92) 79-81.

An incantation bowl from Tell Khafaje in Iraq (Chicago Oriental Institute No. A17877) bears a Jewish-Babylonian Aramaic inscription of particular interest because it contains a magical use of the name "Sargon" and describes an angelic being ("the head of the kingdom of fire") in terms very unlike the usual incantations of the same period (3rd-7th centuries A.D.). —D.J.H.

427. S. Dar and N. Kokkinos, "The Greek Inscriptions from Senaim on Mount Hermon," *PalExplQuart* 124 (1, '92) 9-25.

The nine Greek inscriptions from Senaim, the cult place on the slopes of Mount Hermon, published in this article are mainly on stone altars and are dedications of various kinds. The paleography shows clearly that all the inscriptions belong to the Roman period, with the earliest dating to A.D. 148-149. This limited sample of incomplete texts indicates that the mountainous "cult place" of Senaim was of considerable importance not only to local people but also to Roman soldiers passing by or stationed near.—D.J.H.

428. B. De Vries, "Archaeology in Jordan," *AmJournArch* 96 (3, '92) 503-542.

Reports on recent archaeological activity in Jordan appear under four headings: (1) Paleolithic, Neolithic, Chalcolithic; (2) Bronze Age, Iron Age; (3) Hellenistic, Roman, Medieval; and (4) Early Modern, Modern. Sites pertinent to the NT world include Petra, Wadi Jerash, Gadara/Umm Qais, and Pella.—D.J.H.

429. R. Frankel, "Some Oil Presses from Western Galilee," *BullAmSchOrRes* 286 ('92) 39-71.

The article first describes five oil presses from the Roman and Byzantine periods excavated at three sites in western Galilee: Ḥorvat Zabadi (one), Ḥorvat Karkara (one), and Khirbet el-Quṣeir (three). Then it analyzes the components of these Galilean oil presses: crushing basins (oil mills), slotted piers, perforated piers, central and lateral oil collection, and screw weights. The oil presses of Zabadi and Karkara exhibit Phoenician influence, while the presses at Quṣeir show southern influence.—D.J.H.

430. D. Gera and H. M. Cotton, "A Dedication from Dor to a Governor of Syria," *IsrExplJourn* 41 (4, '91) 258-266.

The inscribed (in Greek) circular stone from Dor described in this article was the base of a statue of the dedicatee, who is identified as Marcus Paccius, son of Publius, of the tribe Quirina, Silvanus Quintus Coredius Gallus Gargilius Antiquus, the governor of the province of Syria. Such extended nomenclature was in vogue in the Flavian and Antonine eras. Two people of consular rank active in the first half of the 2nd century A.D. bore the name Q. Gargilius Antiquus.—D.J.H.

431. S. Gibson, "The Tell Ṣandaḥannah Ship Graffito Reconsidered," *PalExplQuart* 124 (1, '92) 26-30.

A stone slab bearing the graffito of a ship was discovered in 1900 in excavations at Tell Ṣandaḥannah (Marisa). The cleaning in 1990 by British Museum experts has brought to light many previously undetected details. The graffito depicts a small sailing vessel at sea; the mainsail has been clewed up, the anchors are out, and the oars are at the ready. The drawing was executed near the end of the 2nd century B.C. at the latest.—D.J.H.

432. M. Gichon and M. Vitale, "Arrow-Heads from Ḥorvat 'Eqed," *IsrExplJourn* 41 (4, '91) 242-257.

Two excavation campaigns in 1978-80 at Ḥorvat 'Eqed, a fortified town midway between Jaffa and Jerusalem, uncovered approximately sixty three-winged iron arrowheads with tapering tangs. The article divides the forty-two arrowheads presented here according to types (A-D) by their measurements and proportions, and compares them with arrowheads found mainly at military sites on the Roman borders. The Ḥorvat 'Eqed arrowheads can be assigned to the following periods: Hasmonean (six), the uprising following Herod's death or the Jewish War (three), the Bar-Kokhba War (thirty), and undetermined (three). The arrowheads may originally have come from either Jewish or Roman combatants.—D.J.H.

433. Z. Greenhut, “Burial Cave of the Caiaphas Family,” *BibArchRev* 18 (5, ’92) 28-36, 76.

A burial cave containing twelve ossuaries from the Second Temple period was discovered in 1990 in Jerusalem’s Peace Forest [§§ 36-988; 37-450]. Two ossuaries exhibit forms of the name Caiaphas. Another ossuary provides evidence for the custom of placing a coin in the deceased’s mouth to assure passage across the River Styx.—D.J.H.

434. G. Hadas, “Stone Anchors from the Dead Sea,” *‘Atiqot* 21 (’92) 55-57.

The article describes three stone anchors (and two ropes) found in 1989 on the shore of the Dead Sea at ‘En Gedi. These discoveries suggest the existence of local shipbuilding activity along the Dead Sea shore in Hellenistic-Hasmonean times. [The anchor ropes are analyzed in the same issue (pp. 58-62) by C. Shimony, R. Yucha, and E. Werker.]—D.J.H.

435. A. Kloner and E. Eisenberg, “M‘rt qbwrh mymy byt šny b’yzwr kpr š’wl, yrwšlym (A Burial Cave of the Second Temple Period at Kefar Sha’ul, Jerusalem),” *‘Atiqot* 21 (’92) 51*-55*.

A small, crudely hewn burial cave discovered at Kefar Sha’ul contained a central pit and four *kôkîm,* two of which were found to contain six ossuaries. Skeletal remains of eighteen individuals were recovered, including six young children, showing the high child-mortality characteristic of the period.—D.J.H.

436. A. Kloner, D. Regev, and U. Rappaport, “M‘rt qbwrh mhtqwph hhlnysṭyt bšplt yhwdh (A Hellenistic Burial Cave in the Judean Shephelah),” *‘Atiqot* 21 (’92) 27*-50*.

The burial cave discovered at Khirbet Za‘aquqa, ca. 6 km east of Marisa (Maresha), appears to have accommodated wooden coffins. The finds included pottery, gold jewelry, and other ornaments. The onomasticon of approximately twenty graffiti containing thirty-three personal names is purely Greek and may be ascribed to Greek settlers who arrived in Israel in the late 4th or early 3rd centuries B.C.—D.J.H.

437. R. Kotansky, “Two Inscribed Jewish Aramaic Amulets from Syria,” *IsrExplJourn* 41 (4, ’91) 267-281.

The two Aramaic amulets from Syria (Getty Museum, nos. 80.AM.55.1 and 2) published in this article served to protect the same woman and were written by the same hand in the Roman or early Byzantine centuries. Amulet A (in gold) prays for the healing of Arsinoë. Amulet B (in silver) contains a noteworthy catalogue of thirty-one angel names. The different metals were intended to represent the sun and the moon, respectively.—D.J.H.

438. R. Kotansky, J. Naveh, and S. Shaked, “A Greek-Aramaic Silver Amulet from Egypt in the Ashmolean Museum,” *Muséon* 105 (1-2, ’92) 5-25.

Notable for its long text written in both Greek and Aramaic, the silver amulet from the Ashmolean Museum (1921.1121) published in this article preserves a Jewish exorcism of evil spirits and fever from John, son of Benenata. The Aramaic section is largely an incantation against demons and fever, and the Greek portion describes only the exorcism of the evil spirit. The names John and Benenata are presumably Christian, though the practitioner who wrote the spell clearly belonged to the Jewish community. The article provides the text in various forms (photograph, drawing, transcription), a translation, and a detailed commentary. —D.J.H.

439. C. R. Long, "The Pompeii Calendar Medallions," *AmJournArch* 96 (3, '92) 477-501.

The series of eighteen calendar medallions from Pompeii began on the left wall with the weekday gods, probably followed by the signs of the zodiac. The Olympians as patrons of the months and the zodiac occupied the center of the composition on the back wall, and were immediately succeeded by the seasons and the months, beginning with spring on the back wall and continuing along the right wall. Thus the gods presided over the orderly progress of the year both in heaven and on earth. The program may have been originally devised for some building sponsored by Augustus such as the Temple of Ceres, Liber, and Libera on the Aventine.—D.J.H.

440. J. Magness, "Masada: Arms and the Man," *BibArchRev* 18 (4, '92) 58-67.

The arms and armor discovered at Masada include arrowheads and arrow shafts, armor scales, shields, swords, spears, javelins, iron points, and a scabbard chape (the tip of a sword sheath). Rooms 442 and 456 where more than two-hundred arrowheads were found were workshops or smithies (*fabricae*) for forging iron arrowheads. The armor and weaponry contribute to a clearer picture of the final assault and defense of Masada.—D.J.H.

441. A. Mazar, "Tombs of the Roman Period at Caesarea," *'Atiqot* 21 ('92) 105-108.

The four tombs described in this article, which were part of the cemetery of Caesarea Maritima, were individual cist tombs of a type well known in the Roman period, and can be dated very generally to the 2nd-3rd centuries A.D. The only burial goods found in the tombs were candlestick-shaped glass bottles. The presence of a sarcophagus inside the slab-lined cist is unusual, as is the clustering of three tombs, which perhaps indicates family burial plots.—D.J.H.

442. D. Noy, "A Jewish Place of Prayer in Roman Egypt," *JournTheolStud* 43 (1, '92) 118-122.

According to a Greek inscription from Egypt in the Royal Ontario Museum "Papous built the place of prayer on behalf of himself and his wife and children. Year 4, Pharmouth: 7." An inscription in which a man with a name which was borne by Jews (Pappos/Papos) dedicates a building described by a characteristically Jewish word (προσευχή) must surely warrant a place in a collection of Jewish inscriptions.—D.J.H.

443. K. D. Politis, "El-Kabu 100 Years After Schumacher's Discovery," *PalExplQuart* 120 (1, '90) 53-55.

The reidentification of El-Kabu as an important Roman-Byzantine (2nd-6th centuries A.D.) site in northern Jordan is of significant value despite the fact that little remains today. The quest for smaller forts and farmsteads should continue in order to understand more clearly their relation to the ancient city of Gadara at Umm Qais.—D.J.H.

444. R. Reich, "Caiaphas Name Inscribed on Bone Boxes," *BibArchRev* 18 (5, '92) 38-44, 76.

A form of the name Caiaphas [§§ 36-993; 37-450] has been deciphered thrice on two ossuaries recently discovered in Jerusalem: *qp'*, *yhwsp br qp'*, and *qyp'* or *qwp'*. A person named Joseph with the nickname Caiaphas was the high priest in Jerusalem between A.D. 18 and 36.—D.J.H.

445. A. SIEGELMANN AND Y. NE'EMAN, "Qbr mʿwṭr lyd qysryh (A Painted Tomb Near Caesarea)," *ʿAtiqot* 21 ('92) 57*-62*.

The tomb four km. southeast of Caesarea Maritima that is described in this article is noteworthy for its painted wall decorations, including depictions of fowl and diverse floral patterns. The tomb-type, decoration, and pottery are most consistent with a 2nd-century A.D. date.—D.J.H.

446. V. SUSSMAN, "A Burial Cave on Mount Scopus," *ʿAtiqot* 21 ('92) 89-96.

The burial cave on Mount Scopus discovered in 1989 belonged to the vast burial grounds surrounding Jerusalem before A.D. 70. The ground plan of the tomb, the ossuary decorated in relief, and the inscribed name ("Yehosef son of Hananya the scribe") all suggest a close affinity with the nearby Dominus Flevit caves. Almost half of the eighty-eight interments [see § 37-451] were children under eighteen years of age.—D.J.H.

447. P. W. VAN DER HORST, "Jewish Funerary Inscriptions. Most Are in Greek," *Bib ArchRev* 18 (5, '92) 46-57.

Approximately 1,600 Jewish epitaphs are extant from Palestine and the Diaspora from between 300 B.C. and A.D. 500. Most (ca. 70%) are in Greek, with ca. 12% in Latin and ca. 18% in Hebrew or Aramaic. Even in Palestine about two-thirds of the funerary inscriptions are in Greek. The Jewish epitaphs show Greek influence in forms, formulas, and motifs. They tell us about life-expectancy in ancient times and about notions of life after death. —D.J.H.

448. P. W. VAN DER HORST, "A New Altar of a Godfearer?" *JournJewStud* 43 (1, '92) 32-37. [See § 36-458.]

A recently published inscription from a small altar from Belkis in Pamphylia dating to the 1st or 2nd century A.D. runs as follows: θεῷ ἀφευδ̣[εῖ καὶ] ἀ̣χειροποιήτ̣ῳ̣ εὐχήν (For the truthful god who is not made with hands [in fulfillment of] a vow). It is likely that this inscription for the "true and not-handmade god" derives from a pagan deeply influenced by Judaism, especially by its view of idolatry, and who belonged to that category met in the NT under the names φοβούμενοι or σεβόμενοι, and who are called θεοσεβεῖς or *metuentes* in the epigraphical sources. Thus this inscription was most probably engraved by a God-fearer. —C.R.M.

449. A. ZERTAL, "The Roman Road Caesarea-Ginae and the Location of Capercotani," *PalExplQuart* 122 (1, '90) 21-33.

The Roman road between Caesarea Maritima and Ginae (modern Jenin) generally paralleled the ancient passage from the Sharon to the Valley of Jezreel via the Dothan Valley. After describing the road's remains, the article discusses its historical significance and date of construction (1st-2nd centuries A.D.). Then it suggests that the village of Kafr Qud best preserves the name Capercotani in the *Tabula Peutingeriana*.—D.J.H.

450. J. ZIAS, "Human Skeletal Remains from the 'Caiaphas' Tomb," *ʿAtiqot* 21 ('92) 78-80.

Examination of human skeletal remains from the "Caiaphas" tomb in North Talpiyot in

Jerusalem indicate an estimated total of sixty-three individuals. The most striking fact is the high mortality rate (68%) of infants, children, and sub-adults—perhaps due to the severe drought in Jerusalem between A.D. 41 and 48. [The same issue contains articles by Z. Greenhut (pp. 63-71) on the "Caiaphas" tomb [§ 36-988], R. Reich (pp. 72-77) on the inscriptions [§ 36-993], and D. Flusser (pp. 81-87) on Caiaphas in the NT [§ 36-680].]—D.J.H.

451. J. ZIAS, "Human Skeletal Remains from the Mount Scopus Tomb," *'Atiqot* 21 ('92) 97-103.

The Mount Scopus burial cave [see § 37-446] and the population interred there are typical of those found in Jerusalem in the late Second Temple period. The lack of any osteoarchaeological evidence of infectious disease coupled with the low incidence of healed fractures in the population is consistent with other contemporaneous Jewish tombs. This suggests that, leaving aside sporadic violence, the upper classes enjoyed relatively good health.—D.J.H.

Dead Sea Scrolls

452. G. A. ANDERSON, "The Interpretation of the Purification Offering (*ḥṭ't*) in the *Temple Scroll* (11QTemple) and Rabbinic Literature," *JournBibLit* 111 (1, '92) 17-35.

(1) According to 11QTemple 15:15–16:1 during the seven days of ordination (see Leviticus 8) both the priests and the congregation must bring a bull. The source of this obligation was Lev 4:3-21, which has been reinterpreted as a particular application of the purification rite. (2) According to 28:6-9 each and every purification offering must have a cereal and drink offering accompanying it. This ruling was based on an exegesis of Num 15:24, which was understood as a general rule applicable in every other sacrificial context. The Qumran group treated Num 15:22-31 as a general rule for handling apostate members, whereas the rabbis made it into a special ruling for the problem of idolatry.—D.J.H.

453. J. M. BAUMGARTEN, "A 'Scriptural' Citation in 4Q Fragments of the Damascus Document," *JournJewStud* 43 (1, '92) 95-98.

The "scriptural" citation in Cave 4 fragments of *Damascus Document* (4Q266 and 4Q270) is not a quotation in the literal sense but the product of the interpretation applied by the Qumran exegetes to a combination of scriptural passages (Deut 30:4; Lev 26:31). A similar methodology may be illustrated elsewhere in *Damascus Document* (see 9:9; 11:20-21). —D.J.H.

454. M. BOCKMUEHL, "A 'Slain Messiah' in 4Q Serekh Milḥamah (4Q285)?" *TynBull* 43 (1, '92) 155-169.

The "messianic" fragment in 4Q285 does not state that the coming messiah will be killed, as R. H. Eisenman has contended. Although the fragment is clearly messianic, it is the messiah who slays his enemy and not vice versa. The article provides a transcription of the fragment, a translation, notes on the text, a discussion of the context, an interpretation, and reflections on the relevance of this text to the debate about a suffering and dying messiah. —D.J.H.

455. H. BURGMANN, "Die Nordemigration hat stattgefunden," *Folia Orientalia* [Krakow] 28 ('91) 157-178.

The main part of *Damascus Document* was intended for those who emigrated from

Palestine to Damascus after their break with the Teacher of Righteousness (see 1QpHab 2:1-10). Until the last years of Herod the Great these people lived in a pagan environment and needed a document to regulate their lives. Their subsequent return to Qumran led to some additions favorable to the Teacher (see CD 1:1–2:1; 20). The thesis that the Essenes immigrated from Babylonia to Palestine during the Maccabean period is groundless.—D.J.H.

456. E. Eshel, H. Eshel, and A. Yardeni, "Ḥybwr mqwmr'n wbw qṭ' mmzmwr qnd wtpylh lšlwmw šl ywntn hmlk wmmlktw (A Scroll from Qumran Which Includes Part of Psalm 154 and a Prayer for King Jonathan and His Kingdom)," *Tarbiz* 60 (3, '91) 295-327.

4Q448 contains three small columns. Its text of Psalm 154 suggests three corrections for the Hebrew *Vorlage*. The prayer on the lower part (cols. B and C) mentions twice "King Jonathan," who must be identified as Alexander Jannaeus. It was probably composed between 103 and 76 B.C. for the well being of King Jonathan and his kingdom, and eventually brought to Qumran by one of the sect members.—D.J.H.

457. P. K. McCarter, "The Mysterious Copper Scroll. Clues to Hidden Temple Treasure?" *BibRev* 8 (4, '92) 34-41, 63-64.

Copper Scroll (3Q15) was placed in Qumran Cave 3 independently, and had nothing to do with the rest of the Qumran library. The treasures described in it were probably real, perhaps the tithes and contributions gathered in the final, turbulent years before the Roman destruction of the Jerusalem Temple in A.D. 70.—D.J.H.

458. R. Moynihan, "Back to Qumran," *Catholic World Report* [San Francisco] 2 (7, '92) 48-51.

The Israel Antiquities Authority has granted permission for a new excavation at Qumran Cave 7. After describing J. O'Callaghan's identification of 7Q5 as Mk 6:52-53, the article provides a question-and-answer interview with C. P. Thiede regarding the proposed excavation, the dating of 7Q5, and its significance for understanding the development of the Gospels.—D.J.H.

459. É. Puech, "Fragment d'une Apocalypse en araméen (4Q246 = pseudo-Dan^{d}) et le 'Royaume de Dieu,'" *RevBib* 99 (1, '92) 98-131, plate 1.

The article first discusses the double messianism (priestly and royal) found in Qumran and other texts. Then it provides for 4Q246 (ps.-Dan^{d}) a material description, transcription of the Aramaic text, notes on the reading, translation, restored text, photograph, and detailed philological commentary. Finally it considers the chief problems encountered in interpreting the text: Is the future distress historical or apocalyptic? Who is called "Son of God" and "Son of the Most High?" Is the kingdom to be his or the people of God's? Who is the king in the vision? It considers these questions from the perspectives of both the purely messianic and the historicizing (referring to Antiochus IV Epiphanes) approaches.—D.J.H.

460. W. Quintens, "Het Nieuwe Testament Vijfenveertig Jaar na de Ontdekking van de Qumran-Rollen" [The New Testament Forty-Five Years after the Discovery of the Qumran Scrolls], *Collationes* 22 (2, '92) 129-147.

After observations on the relationship between Qumran and the NT and on the Qumran corpus, the article shows how various Qumran texts have illumined NT passages: Mt 5–7;

11:25-29; 18:10; 22:1-14; Mk 1:1-3; 8:15; 14:3; Lk 14:1-6; Johannine "I am" sayings; Acts 1:15-26; Eph 1:9-10; Hebrews; 1 Pet 2:5-6; and Revelation.—D.J.H.

461. J. C. Reeves, "The Feast of the First Fruits of Wine and the Ancient Canaanite Calendar," *VetTest* 42 (3, '92) 350-361.

The ritual calendars from Ugarit indicate that a vintage festival was celebrated on the first day of the first month of the year. By placing the Feast of the First Fruits of Wine on the third day of the fifth month, *Temple Scroll* (see 11QTemple 19:11–21:10) effects a separation of the Canaanite identification of the New Year and the first fruits associated with new wine (cf. *Jubilees* 7:1-6; *Genesis Apocryphon* 12:15).—D.J.H.

462. R. Riesner, "Jesus in den Schriftrollen von Qumran? Falsche und echte Sensationen im Vorfeld einer neuen Forschungsphase," *BibKirch* 47 (1, '92) 41-45.

The article reports on some recent developments regarding the Dead Sea scrolls: M. Baigent and R. Leigh's *The Dead Sea Scrolls Deception* (1991); the reconstructions based on the concordance and the release of the photographs; and the 1991 symposium at Eichstätt on Qumran Cave 7.—D.J.H.

463. L. H. Schiffman, "New Light on the Pharisees. Insights from the Dead Sea Scrolls," *BibRev* 8 (3, '92) 30-33, 54.

Evidence of the ideological underpinnings of Pharisaism and its halakic principles can be found (even if indirectly) in the Qumran corpus. Rabbinic Judaism must be seen as a continuation of the pre-A.D. 70 Pharisaic tradition.—D.J.H.

464. M. S. Smith, "Converted and Unconverted Perfect and Imperfect Forms in the Literature of Qumran," *BullAmSchOrRes* 284 ('91) 1-16.

The article presents and discusses the data on converted and unconverted perfect and imperfect forms with prefixed waw from the Qumran Pesharim, *Rule of the Community* and related works (1QSa, 1QSb), *War Scroll,* and *Temple Scroll.* Rather than reflecting a stage in a hypothetical unilinear development from the system of converted tenses in classical biblical Hebrew to the lack of such a system in Mishnaic Hebrew, the verbal forms in the Qumran texts demonstrate the continuation of converted forms without a standard distribution of converted and unconverted forms.—D.J.H.

465. E. Tov, "Expanded Team of Editors Hard at Work on Variety of Texts. Editor in Chief Releases List of Unpublished Scrolls," *BibArchRev* 18 (4, '92) 69, 72-75.

The article reports on progress in publishing the Dead Sea scrolls: the expansion of the editorial team, decipherment, organization and designation of the texts, the electronic database, some significant nonbiblical texts, and the Qumran biblical manuscripts.—D.J.H.

466. E. Tov, "The Unpublished Qumran Texts from Caves 4 and 11," *JournJewStud* 43 (1, '92) 101-136.

This article lists all Qumran Caves 4 and 11 texts (4Q1-127, 196-575; 11Q1-23) not yet published in the official series (DJD), previous sigla, the names of the prospective editor(s), references to preliminary publications, and notes regarding the material, language, and script.—D.J.H.

467. E. Tov, "The Unpublished Qumran Texts from Caves 4 and 11," *BibArch* 55 (2, '92) 94-104.

The article lists all the Qumran texts from Caves 4 (4Q1-127, 196-575) and 11 (11Q1-23) that have not yet been published in the official series, DJD. The list provides identification numbers, short titles, prospective editors, preliminary publications, etc.—D.J.H.

468. G. Vermes, "The Oxford Forum for Qumran Research: Seminar on the Rule of War from Cave 4 (4Q285)," *JournJewStud* 43 (1, '92) 85-94.

In 4Q285, fr. 5 the Branch of David (= the Prince of the Congregation) is the Messiah, Shoot of Jesse, who is expected to judge, smite the earth, and kill the wicked (see Isa 11:4). Contrary to the claims of R. H. Eisenman and M. O. Wise, there is no evidence in this text for the Messiah as a national leader slain on the eschatological battlefield. The same atmosphere of eschatological victory permeates the other fragments of 4Q285. [The article contains appendixes by T. H. Lim on "11QMelch, Luke 4, and the Dying Messiaḥ" (pp. 90-92), and R. P. Gordon on "The Interpretation of 'Lebanon' and 4Q285" (pp 92-94).] —D.J.H.

469. G. Vermes, "The 'Pierced Messiah' Text—An Interpretation Evaporates," *BibArch Rev* 18 (4, '92) 80-82.

The exegetical context of the Qumran sectarian texts and the parallel uses of "prince of the congregation" and "branch of David" point to "branch of David" in 4Q285 as a triumphant messiah. Nothing justifies understanding *hmytw* in line 4 as indicating that the messiah figure was slain on an eschatological battlefield.—D.J.H.

470. G. Vermes, "Qumran Publications," *JournJewStud* 43 (1, '92) 99-100.

Descriptions and evaluations of three publications: B. Z. Wacholder and M. G. Abegg, *A Preliminary Edition of the Unpublished Dead Sea Scrolls,* vol. 1 (1991); *A Facsimile Edition of the Dead Sea Scrolls* (1991); and S. A. Reed, *Dead Sea Scroll Inventory Project* (1991).—D.J.H.

471r. A. Vivian, *Rotolo del Tempio* [*NTA* 35, p. 134].

A. Passoni Dell'Acqua, "Rotolo del Tempio," *ScuolCatt* 120 (2-3, '92) 195-207.—After remarks about the series in which this volume appears, the article describes the Qumran *Temple Scroll* and commends Vivian's study of it as an important contribution to the diffusion of knowledge about it. Then taking account of the views of many scholars, it considers the problem of dating *Temple Scroll* with reference to the paleographical, linguistic, contentual, and scriptural data.—D.J.H.

Dead Sea Scrolls, §§ 37-46–47, 67, 75, 214, 478.

Jewish World

472. J. Abrams, "What Characterizes the Ideal Ger/Gioret? The Politics of Tradition's Answer," *CAARJournal* [New York] 39 (1, '92) 29-34.

Ruth 1:16-17 served as the starting point for rabbinic reflections on the characteristics of the ideal *gēr/gîôret.* The rabbis of the Land of Israel (see *Ruth Rabbah* 1:22-23) made Jewish values and identity the core of their definition, whereas the rabbis of Babylonia (see *b. Yebam.* 47b) emphasized the importance of submitting to rabbinic authority.—D.J.H.

473. J. ÅDNA, "Herrens tjener i Jesaja 53 skildret som triumferende Messias. Profettargumens gjengivelse og tolkning av Jes 52,13–53,12" [The Lord's Servant in Isaiah 53 Portrayed as a Triumphant Messiah. The Prophet Targum's Translation and Interpretation of Isa 52:13–53:12], *TidsTeolKirk* 63 (2, '92) 81-94.

The identification of the Lord's Servant as the triumphant Messiah in *Targum Jonathan* of Isa 52:13–53:12 was not due to anti-Christian polemic on the part of the rabbis. The text is fully explicable on intra-Jewish terms as an interpretative translation, guided by basic hermeneutical rules and faithfully rendering every letter of the Hebrew text. The only reference to suffering (Isa 53:12) can be explained in the light of Moses' willingness to die vicariously (see Exod 32:32b). Whereas the portrayal of the Davidic Messiah as the exclusive eschatological mediator provides an analogy to NT Christology, the Targum's emphasis on keeping the Law as the means of justification (see 53:5, 10-12) is contradictory to NT soteriology. —D.J.H.

474. J. J. ALARCÓN SAINZ, "Vocablos griegos y latinos en el *Targum de Lamentaciones*," *Sefarad* 52 (1, '92) 15-19.

The article lists all the terms of Greek and Latin origin in *Targum of Lamentations* in MS 110 of the National Library of Paris. Each entry contains the Aramaic form of the word, chapter-and-verse reference(s), Spanish equivalents, Greek or Latin original, and references to various lexicons.—D.J.H.

475. P. C. BEENTJES, "'You Have Given a Road in the Sea': What Is Wisdom 14,3 Talking About?" *EphTheolLov* 68 (1, '92) 137-141.

Wisdom 14:3bc ("you have given a road in the sea and a safe way through the waves") must relate to shipping and not to Israel's passage through the Red Sea. The application to a more specific biblical situation starts in 14:6.—D.J.H.

476. M. BROSHI, "The Wealth of Herod the Great," *JerusalemPersp* 5 (2, '92) 3-6. [See § 32-424.]

Herod's gigantic building projects required enormous financial resources. His sources of revenue included agriculture, exports, transit trade, and the Temple.—D.J.H.

477. P. CAPELLI, "Sullo *status quaestionis* nella ricerca sulla 'letteratura' rabbinica. Riflessioni metodologiche in margine ad una polemica recente," *Henoch* 13 (3, '91) 349-363.

The article first recounts the debate about methodology in studying rabbinic texts between P. Schäfer [§§ 31-912; 33-1461] and C. Milikowsky [§ 33-957]. Then it reflects on the issues raised by these articles, with particular attention to the possibility of using the stemmatic approach of classical philology to arrive at the textual archetype or a truly critical text of a rabbinic work.—D.J.H.

478. M. CARREZ, "Ambakoum Septante," *RevHistPhilRel* 72 (2, '92) 129-141.

The new French translation of the Septuagint version of Habakkuk presented in this article takes account not only of the Masoretic text but also of the Naḥal Ḥever fragments and the Qumran *Habakkuk Pesher.* The notes at the foot of the pages provide the elements of a commentary while remaining within the confines of a journal-article.—D.J.H.

479. J. H. Charlesworth, "Jewish Prayers in the Time of Jesus," *PrincetonSemBull* suppl. 2 ('92) 36-55.

Jews of Jesus' time did not project God out of this world and time; they were convinced that their prayers reached their Creator. Jewish prayers stressed dependence on and need for God; need for forgiveness, acceptance, and justification; and need to converse with God spontaneously. They were public and collective, solidified Israel as a people who prayed, and were cosmic and calendrical.—D.J.H.

480. M. S. Cohen, "The Tallit," *ConsJud* 44 (3, '92) 3-15.

This discussion of the meaning of the prayer-shawl in Jewish life takes account of texts from the OT and NT, Philo, rabbinic literature, the Hymn of the Pearl, and other writings. The Jew at morning prayer dons the *ṭallît* as an essentially redemptive act, grounded in metaphor and seasoned with a bit of magic. It symbolizes the soul, for the daily return of which one is bidden liturgically to offer thanks to God. The donning of the soul-cloak by God is symbolic of the coming redemption and must be triggered from below by a nation enwrapped in its own salvific garment.—D.J.H.

481. N. G. Cohen, "Taryag and the Noahide Commandments," *JournJewStud* 43 (1, '92) 46-57.

The *locus classicus* for the tradition of 613 commandments (Taryag by gematria) links the 365 negative precepts to the days in the solar year and the 248 positive precepts to the bones in a man's body (*b. Makkot* 23b-24a). The traditions of the Taryag and the Noahide commandments probably originated in pre-Maccabean times in the same Hellenistic-Jewish milieu and developed along similar lines.—D.J.H.

482. J. J. Collins, "The Son of Man in First-Century Judaism," *NTStud* 38 (3, '92) 448-466.

After some observations on Daniel 7, this investigation of Jewish expectation of an apocalyptic Son of Man examines the interpretation and reuse of Dan 7:13-14 in the *Similitudes of Enoch* and the reflection of Daniel 7 in *4 Ezra* 13. Both *Similitudes* and *4 Ezra* (1) assume that the "one like a son of man" in Daniel refers to an individual and is not a collective symbol, (2) identify this figure as the messiah, (3) portray him as preexistent, and (4) depict him as taking a more active role in the destruction of the wicked than was explicit in Daniel. These correspondences between *Similitudes* and *4 Ezra* point to common assumptions about the interpretation of Daniel 7 in 1st-century Judaism.—C.R.M.

483. R. K. Cook, "O Templo—Sua história e seu Futuro," *VoxScript* 2 (1, '92) 67-81.

The article first describes the tabernacle, the First Temple, the Second Temple, and Herod's Temple (with a recreation on a foldout). Then it considers how and when the Temple might be rebuilt in the light of biblical and Jewish traditions.—D.J.H.

484. S. L. Cook, "Apocalypticism and the Psalter," *ZeitAltWiss* 104 (1, '92) 82-99.

The article first examines four motifs as they occur as psalmic sources of the language and imagery of apocalyptic literature: theophanic description, the divine warrior, cosmic tumult, and the routing of God's enemies. Then it looks at the use of these motifs within possible examples of proto-apocalyptic redaction and composition in Psalms 108, 104, 97, 68, and 144. Some psalms seem to have been reworked or composed out of a specific sociological orientation that emerged only in the post-exilic period.—D.J.H.

485. L. H. FELDMAN, "Josephus' Interpretation of Jonah," *AJSReview* [Cambridge, MA] 17 (1, '92) 1-29.

Josephus' treatment of Jonah transforms a story focusing upon the sinful people of Nineveh, their repentance, and their forgiveness into a historical episode centering upon Jonah, who as a prophet is closely akin to the historian, and upon his political mission. In an effort to appeal to his non-Jewish audience, Josephus has emphasized the qualities of character of Jonah and muted the role of God. He has avoided taking responsibility for the miraculous episode of Jonah in the big fish. Above all he avoids indicating that the city of Nineveh repented in order not to offend his Roman hosts, who were very sensitive about proselytizing Jews.—C.R.M.

486. P. GEAY, "L'Ascension d'Hénoch. Imagination visionnaire et philosophie," *RechSci Rel* 80 (2, '92) 187-202.

The concept of the "imaginal" developed by H. Corbin in terms of Islamic esoterism can help us to understand the exceptionally spiritual and initiatory function that ancient Judaism (*3 Enoch*) attributed to the patriarch Enoch and that the Islamic tradition (with Ibn Arabî) recognized in the same way under the name of the prophet Idris, who was designated as the pivot of the world, the manifestation and depository of divine science.—D.J.H.

487. L. F. GIRÓN, "*Cantar de los Cantares Rabbâ* 4,7-8. Edición crítica," *Sefarad* 52 (1, '92) 103-112.

This critical edition of *Canticles Rabbah* 4:7-8 basically follows MS 27 from the Kaufmann Library in Budapest, which came from the Cairo Geniza. It includes variant readings from four other manuscripts and two editions.—D.J.H.

488. J. GLUCKER, "Critolaus' Scale and Philo," *ClassQuart* 42 (1, '92) 142-146.

Critolaus' parable of the two scales is echoed in two passages in Philo's works (*Heres* 45-46; *Fuga* 151). The cumulative evidence points to Philo's knowledge and use of Critolaus' scales as well as those of Plato.—D.J.H.

489. R. P. GORDON, "The Meaning of the verb *šwy* in the Targum to 1 Samuel v-vi," *Vet Test* 42 (3, '92) 395-397.

The contextual and comparative grounds for treating the verb *šwy* in *Targum Jonathan* of 1 Sam 5:7 and 6:4 as a verb of rapid or hostile motion ("be swift" rather than "be equal") are strong.—D.J.H.

490. R. G. HALL, "Epispasm. Circumcision in Reverse," *BibRev* 8 (4, '92) 52-57.

This fuller version of an article published under the same title in *Moment* [§ 36-1604; see also § 33-1428] explains the procedure involved in epispasm (reversing circumcision), considers the factors that encouraged Jews to undergo it, and discusses the debates about circumcision in early Christianity.—D.J.H.

491. C. T. R. Hayward, “The Figure of Adam in Pseudo-Philo’s Biblical Antiquities,” *JournStudJud* 23 (1, ’92) 1-20.

In ps.-Philo’s *Biblical Antiquities* the Adam material (see 13:8-9; 26:6; 32:15; 37:3) often supports and deepens the author’s own concerns and interests. Especially striking is the reference in 37:3 to the thorn-bush as mediator of truth. Yet there are also indications that ps.-Philo was aware of and even dependent on preexisting traditions about Adam as priest, Israelite patriarch, and sacrificer. Thus it is legitimate to speak of a continuous Adam tradition from *Jubilees* to the rabbinic period.—D.J.H.

492. F. Israel, “Note di onomastica semitica 5. La radice *‘dn* nell’onomastica postesilica,” *Henoch* 13 (3, ’91) 283-286.

The Hebrew root *‘dn* (“be delightful”) occurs frequently in post-exilic sources in feminine personal names. The name Edna appears in several works (Tobit 7–8; *Jubilees* 4:27; *1 Enoch* 85:3; etc.).—D.J.H.

493. H. Jacobson, “Nonnulla Onomastica,” *JournTheolStud* 43 (1, ’92) 117.

The article suggests improved explanations for four items in F. Wutz’s *Onomastica Sacra* (1914): Μοσὸχ τοξευτής (from the Hebrew participle *mwšk,* “he who draws the bow”); ’Εθεχβὰλ νεφελώδης (from Hebrew *‘b* meaning “cloud”); Ναχὼρ δέησις ἐσχάτη (from Hebrew *n’ ’ḥrwn/’ḥwr*); and Γεργεσαίων κατοίκησις ματαία (from Hebrew *gr* and *šw’*). —D.J.H.

494. A. Kaunfer, “From Interpretation to Midrashic Process. The Development of a Conservative Dynamic,” *ConsJud* 44 (3, ’92) 62-72.

Early thinkers associated with Conservative Judaism emphasized legal matters in the interpretation of Scripture. More recent writers have used “midrash” to describe not only the process of change in halakah but also a general reinterpretation of the Bible and of Judaism. Today “midrash” represents (1) a mode of interpretation open in its approach and parallel to modern methods of literary interpretation, and (2) a way in which Torah in its widest sense has influenced the concerns of the present, and the present in turn has influenced the interpretation of Torah.—D.J.H.

495. K.-S. Krieger, “Die Problematik chronologischer Rekonstruktionen zur Amtszeit des Pilatus,” *BibNotiz* 61 (’92) 27-32.

Historical explanations of the chronology surrounding Pilate’s dismissal from Judea in A.D. 36 are not convincing. The literary structure of Josephus’ *Antiquities* 18 suggests that 18:90-95 and 18:121-123 are doublets. Vitellius visited Jerusalem only once. But Josephus gave the impression of two visits and of a relation between Vitellius’ visit and Pilate’s removal.—D.J.H.

496. A.-J. Levine, “Tobit. Teaching Jews How to Live in the Diaspora,” *BibRev* 8 (4, ’92) 42-51, 64.

Tobit was written in the 3rd century B.C. somewhere in Syria or Mesopotamia. Its chief concerns fit a Diaspora setting: separation from one’s ancestral land, assimilation, intermarriage, the relation between religion and politics, the role of women, the apparent absence of God, and the impression that the world is a place of chaos.—D.J.H.

497. J. Lust, "A Concise Lexicon of the Septuagint," *EphTheolLov* 68 (1, '92) 188-194.

The project for producing a new concise lexicon of the Septuagint is explained under five headings: background and need, contents, lay-out, methods and justification, and target group.—D.J.H.

498. M. Luz, "Oenomaus and Talmudic Anecdote," *JournStudJud* 23 (1, '92) 42-80.

After summarizing what can be said about the 2nd-century A.D. Cynic philosopher Oenomaus of Gadara, the article examines the talmudic anecdotes about a great pagan philosopher named Abnomos in *Ruth Rabbah* 2:13; *Pesiqta de-Rab Kahana* 15:5; *Abot de-Rabbi Nathan B* 24:7-9; *Exodus Rabbah* 13:1; and *b. Ḥagiga* 15b. Although Oenomaus may have given his name to Abnomos in this tradition inasmuch as he exemplifies a type, his own peculiar philosophy cannot be identified from these texts.—D.J.H.

499. J. W. Martens, "Unwritten Law in Philo: A Response to Naomi G. Cohen," *JournJewStud* 43 (1, '92) 38-45.

Cohen's claim that Philo's use of the term ἄγραφος νόμος in *De specialibus legibus* 4:149-150 refers to Jewish oral law [see § 32-924] unjustly equates Philo's view in this passage with halakah. Philo's thought and language are quite close to the Greek view of unwritten law as custom expressed by Aristotle and Dio Chrysostom.—C.R.M.

500. T. Martínez, "Mĕgil·lat Ta'anît. Introducción, traducción y notas," *Sefarad* 52 (1, '92) 163-171.

Written in Palestinian Aramaic before A.D. 70, *Megillat Ta'anit* lists a series of memorable days on which fasting is prohibited. Its composition apparently started by order of Alexander Jannaeus (whose victory at Chalcis in 92 B.C. is mentioned) and continued in early Hasmonean times. The article provides an introduction, the Aramaic text (based on G. Dalman's edition), and a Spanish translation with notes below.—D.J.H.

501. M. McNamara, "Early Exegesis in the Palestinian Targum (Neofiti) Numbers Chapter 21," *StudNTUmwelt* 16 ('91) 127-149.

The article first relates the biblical interpretation in the Palestinian Targums to other forms of Jewish biblical exegesis: Qumran community, Zealots, ps.-Philo's *Biblical Antiquities,* and rabbinic writings. Then it suggests that the antiquity of the interpretation of Numbers 21 can be established by the parallels in *Biblical Antiquities,* and that the current skepticism about the relevance of the Palestinian Targums as witnesses to Jewish biblical interpretation in Jesus' time may not be well founded.—D.J.H.

502. S. S. Miller, "Sepphoris, the Well Remembered City," *BibArch* 55 (2, '92) 74-83.

After noting the pivotal nature of Sepphoris in the history of Judaism (final form of the Mishnah and contributions to the Palestinian Talmud), the article considers Jesus and Sepphoris, R. A. Batey's contention that Jesus visited Sepphoris in his youth, the ministry of Jesus and Sepphoris, and ancient Sepphoris and historical memory. The fact that Sepphoris was such a well-remembered city in later Christian tradition makes the silence of the NT all the more curious. The most reasonable explanation is that the city played no known or significant role in Jesus' early life, and that he probably avoided it once his ministry began. —C.R.M.

503. C. A. Moore, "Susanna—A Case of Sexual Harassment in Ancient Babylon," *BibRev* 8 (3, '92) 20-29, 52.

After retelling the story of Susanna, the article discusses possible reasons for its exclusion from the Hebrew canon, its genre (a folktale featuring a wise child who intervenes and corrects an injustice), later artistic representations of the story, and its appeal (a mixture of God, sex, and death).—D.J.H.

504. C. R. A. Morray-Jones, "Transformational Mysticism in the Apocalyptic-Merkabah Tradition," *JournJewStud* 43 (1, '92) 1-31.

There is abundant evidence for an early tradition of the ascent into heaven of an exceptionally righteous man or men who received the divine Name and became in some way associated or identified with the Angel of the Lord or the Form of God as enthroned Logos-Power-Glory. The transformation is described in terms of robing, crowning, anointing, enthronement, and metamorphosis into fire or light. The goal of the mystical endeavor seems to have been transformation into the divine Image or the likeness thereof.—D.J.H.

505. J. Neusner, "How is 'Eternity' to be Understood in the Theology of Judaism?" *Scot JournTheol* 45 (1, '92) 29-43; "Quelle est la conception de l'éternité dans la théologie du judaïsme?" *StudRel/SciRel* 21 (1, '92) 15-28.

Whereas in early Christianity (see Rev 21:1-4) eternity/time formed a category that is an independent variable, in the Judaism of the Mishnah (see *m. Sanh.* 10:1-4) eternity was conceived as a dependent variable—dependent wholly in relation to the independent variable Israel/nations. In Judaism "life in the world to come" means life in the Land of Israel, secured by God, living and not dying.—D.J.H.

506. J. Neusner, "Mr. Maccoby's Red Cow, Mr. Sanders's Pharisees—and Mine," *Journ StudJud* 23 (1, '92) 81-98.

(1) H. Maccoby's premise [§ 35-450] that framers of the Mishnah in *Para* set about merely to paraphrase what Num 19:1-10 says about the rite of the Red Cow answers no questions but begs all questions. (2) On the matter of oral law E. P. Sanders in *Jewish Law from Jesus to the Mishnah* (1990) imputes incorrectly to Neusner a confusion between history and theology. In minimizing the importance of cultic purity for the Pharisees, Sanders [see § 36-507r] responds to a long tradition of anti-Judaism in NT scholarship.—D.J.H.

507. J. Neusner and B. D. Chilton, "Uncleanness: A Moral or an Ontological Category in the Early Centuries A.D.?" *BullBibRes* 1 ('91) 63-88.

Whereas in the Essene Judaism of Qumran uncleanness served as a metaphor for evil and the opposite of unclean was virtuous, the Mishnah never treated cultic uncleanness as in and of itself a representation of sin and for its kind of Judaism the antonym of uncleanness is holiness (as in Leviticus). For the system of the Mishnah uncleanness forms an ontological category, not a moral category. In E. P. Sanders's treatment of "sinners" the category of impurity dissolves into that of sin, and sin in turn becomes wickedness.—D.J.H.

508. M. Niehoff, "A Dream which is not Interpreted is like a Letter which is not Read," *JournJewStud* 43 (1, '92) 58-84.

In early Palestinian midrash, and particularly in the Petira, there is clear evidence for the continuation of a certain concept of text that is characteristic of biblical dream interpretation and the *Habakkuk Pesher.* The dream or Scripture is understood to contain a concealed meaning for the future to be deciphered by a specially gifted interpreter. In early midrash biblical passages are "solved" by reference to an overall hermeneutical code and initially decomposed into individual items that are "translated" into the *facta* that they are said to symbolize. The interpreter then integrates them into a new and coherent framework of historiography and/or prognosis.—D.J.H.

509. A. PAUL, "De l'apocalyptique à la théologie," *RechSciRel* 80 (2, '92) 165-186.

This synthesis of the results of scholarship on Jewish apocalyptic between the 4th century B.C. and the 2nd century A.D. considers the genesis and antecedents of the apocalyptic writings, the proclamation of the coming of God's kingdom (with particular attention to *1 Enoch* and *Jubilees*), and the constitution of the last system of revelation. Then it draws five general conclusions and shows how Jewish apocalyptic prepared for the NT and was integrated into it in many respects.—D.J.H.

510. M. PÉREZ FERNÁNDEZ, "Oraciones finales en Hebreo rabínico," *Sefarad* 52 (1, '92) 193-199.

Taking as its starting point *m. Sanhedrin* 4:5, the article examines the various types of purpose clauses in the tannaitic corpus: *lĕ* + infinitive, *še, bišbil še, kĕdê še* and *kĕdê lĕ,* and *šemmā'*.—D.J.H.

511. J. RIBERA, "La puntuación babilónica del Targum de Jeremías en relación con la del texto hebreo," *Sefarad* 52 (1, '92) 201-208.

The Babylonian Masorah found in *Targum of Jeremiah* reflects a quality of vocalization superior to that of the Hebrew text. This statement is based on examples taken from manuscripts of *Targum of Jeremiah* with old and middle Babylonian punctuation.—D.J.H.

512. D. T. RUNIA, "'Where, tell me, is the Jew . . . ?': Basil, Philo and Isidore of Pelusium," *VigChrist* 46 (2, '92) 172-189.

Despite the contentions of several scholars, Basil of Caesarea's unnamed Jewish opponent in *In Hexaemeron* 9.6, 87B-88E was not Philo of Alexandria. Rather the "Jew" that he invoked was a collective figure representing the views of Jewish exegetes opposed to Christian interpretations that read the presence of the Logos or the Trinity into Gen 1:26. In commenting on Basil's remarks Isidore of Pelusium commended Philo as intelligent to pick up the hints given by the OT and thus regarded him as a proto-Christian.—D.J.H.

513r. E. P. SANDERS, *Judaism: Practice and Belief 63 BCE-66 CE* [*NTA* 36, p. 452].

A. E. HARVEY, "The faith and works that Jesus knew," *Times Literary Supplement* [London] 31 July ('92) 24.—In this major study of Judaism, Sanders does not so much as name the NT among his primary sources and makes, at most, passing reference to the Gospels. He establishes his case with respect to issues of peace and poverty against the more dramatic modern scenarios, offers an attractive and often persuasive discussion of the Temple system (but does not really tell us what people thought of the Temple), and delivers a devastating attack on the modern view of the Pharisees. Sanders brings to the subject erudition, common sense, and at times a proper humor. But is it any longer possible to give an account of ancient Judaism without reference to one of its most notable products—Jesus of Nazareth?—C.R.M.

514. S. SCHREINER, "Der gottesfürchtige Rebell, oder Wie die Rabbinen die Frömmigkeit Ijobs deuteten," *ZeitTheolKirch* 89 (2, '92) 159-171.

In early Judaism there was no doubt about the canonicity of the book of Job; in fact, there was great interest in and respect for it. The rabbis showed special interest in Job's piety, especially the tension between his attitude in the narrative framework and his rebellion against God in the dialogue. One of the key texts in the rabbis' discussion was Job 13:15: "If he kills me, I have no hope (or, I will trust him)."—D.J.H.

515. E. SCHWEID, "The Self-Interpreting Mishnah," *ConsJud* 44 (2, '92) 79-86.

J. Neusner insists that the Mishnah be studied as a complete unit. But he neglects the authoritative tradition that sustains the Mishnah and through which it is interpreted. His work appears to be a decisive step toward an "exodus from history" and shows some interesting parallels with the projects of B. Spinoza and F. Rosenzweig. [The same issue (pp. 87-90) contains a response by Neusner.]—D.J.H.

516. J. J. SCOTT, "Crisis and Reaction: Roots of Diversity in Intertestamental Judaism," *EvangQuart* 64 (3, '92) 197-212.

The uniqueness and diversity in intertestamental Judaism resulted in large measure from different reactions to two crises: the destruction of the Jewish state by the Babylonians in 586 B.C., and the intrusion of Hellenistic culture from the time of Alexander the Great in the 4th century B.C. Thus there were attempts to restore the past, shifts in emphasis and the development of extrabiblical traditions, the apocalyptic movement, nomistic practices, other reactions to Hellenism, and other groups with distinctive traditions. All this has serious implications for NT studies.—D.J.H.

517. V. SPOTTORNO, "Flavio Josefo. Técnicas de adaptación del texto bíblico (1 Re 3,16-28)," *Sefarad* 52 (1, '92) 227-234.

The techniques used by Josephus in adapting biblical texts can be seen in his treatment of Solomon's judgment on the two prostitutes (1 Kgs 3:16-28) in *Antiquities* 8:27-34. This is a good example of how Josephus used biblical sources—incorporating the historical data while diverging from the lexical and stylistic features of the biblical account.—D.J.H.

518. D. STERN, "*Imitatio Hominis:* Anthropomorphism and the Character(s) of God in Rabbinic Literature," *Prooftexts* 12 (2, '92) 151-174.

In rabbinic literature anthropomorphism is a trope and figure, a turning of language consciously and creatively employed to express truth (rather than to obscure or obstruct it, as the philosophical view of anthropomorphism implicitly claims), a way of exploring the nature of God, of characterizing God's behavior. As an example of the rabbinic characterization of God through anthropomorphisms the article analyzes the portrayals of God as both close and distant in Petiḥta 24 of *Lamentations Rabbah*.—D.J.H.

519. L. VEGAS MONTANER, "La *Leyenda Griega* sobre el Martirio de Isaías," *Sefarad* 52 (1, '92) 261-268.

The 10th-century work known as *Greek Legend* (MS Paris. gr. 1534) contains an account of the Martyrdom of Isaiah that includes many expressions and phrases similar to those found in *Ascension of Isaiah* 1–5. After an introduction, the article offers a Spanish version of the parts of *Greek Legend* that correspond to the Martyrdom of Isaiah.—D.J.H.

520. G. VELTRI, "Die Entstehung der Septuaginta in der jüdisch-mittelalterlichen Historiographie. Rezeption des Josephus und Einfluss christlicher Quellen," *Laurentianum* 33 (1, '92) 89-116.

Medieval Jewish writers developed a lively interest in historical events not only in the biblical period but also in the Hellenistic and rabbinic eras. Examination of the accounts about the origin of the Septuagint in *Josippon,* anonymous chronicles, and the chronicle of Ibn Daud shows that these writers used sources written or transmitted by Christians (especially Josephus). Ibn Daud sought to harmonize the Christian and rabbinic accounts.—D.J.H.

521. M. R. WILSON, "Jewish Laws of Purity in Jesus' Day," *JerusalemPersp* 5 (2, '92) 11, 17.

The article notes the OT regulations dealing with the ritual uncleanness of menstruants, purification practices at the time of Jesus and in the OT, and other sources for Jewish teaching on *niddâ.*—C.R.M.

Greco-Roman World

522. R. BECK, "The Mithras cult as association," *StudRel/SciRel* 21 (1, '92) 3-13.

The meeting room or mithraeum of the cult association of Mithras provided a sacred space for a cult meal that replicated in the life of the Mithraic community something originally enacted on the divine plane by the cult's gods. According to Porphyry the mithraeum was designed as a cave in order to function as a model of the universe. It is where the Mithraists "induct the initiate by leading him in mystic fashion through the descent of souls and their exit back out again." Mithraism succeeded where it did because it offered to two groups of males within rigid and dedicated secular structures, namely petty bureaucrats and soldiers, a sacred and more perfect realization of the values, structures, and aspirations of their secular careers.—C.R.M.

523. S. BYRNE-CUEVA, "Publishing in North American Classical Periodicals: A Revised Survey," *ClassJourn* 87 (4, '92) 397-405.

This survey of publishing facts on thirty-nine North American classical periodicals includes information on the kinds of articles sought as well as on the process of review and the rhythm of publication.—D.J.H.

524. É. DES PLACES, "Chronique de la philosophie religieuse des Grecs (1987-1991)," *Bulletin de l'Association Guillaume Budé* [Paris] 50 (4, '91) 414-429.

This survey [see § 34-1472] of books and articles on Greek religious philosophy published between 1987 and 1991 appears under five major headings: texts, translations, commentaries; general works; the classical period; the Hellenistic and Roman periods; and the influences.—D.J.H.

525. J. ELSNER, "Pausanias: A Greek Pilgrim in the Roman World," *Past & Present* [Oxford] 135 ('92) 3-29.

Pausanias' *Description of Greece* shows how a single Greek living under the Roman empire in the 2nd century A.D. used myths of the ancient Greek past and the sacred implications of pilgrimage to shield himself from the full implications of being a subject.—D.J.H.

526. K. GALINSKY, "Venus, Polysemy, and the Ara Pacis Augustae," *AmJournArch* 96 (3, '92) 457-475.

The intentionally multiple iconography of the Tellus relief on the Ara Pacis Augustae at Rome was designed to create multiple meanings and associations. Attempts to limit it to Pax are not tenable because none of the actually existing iconographic details and symbols are exclusively those of Pax. The Zoilos relief and the Sebasteion at Aphrodisias shed new light on the iconography of Venus, as does the relation of the relief to the floral scrolls. The intentional polysemy of the relief should be considered against the background of republican representations, religious and artistic syncretism, the occurrence of multivalence in other areas of Augustan culture, and within the total concept of the artistic and architectural program of the Ara Pacis.—D.J.H.

527. H. HEINEN, "Ägyptische Grundlagen des antiken Antijudaismus. Zum Judenexkurs des Tacitus, Historien V 2-13," *TrierTheolZeit* 101 (2, '92) 124-149.

What Tacitus said about the Jews in *Histories* 5:2-5 contradicts in a hostile way the biblical accounts of the exodus, the Temple cult, and the giving of the Mosaic Law. Careful analysis of this part of his excursus on the Jews in 5:2-13 shows the strong influence of Hellenistic-Egyptian notions about Judaism. Tacitus took over anti-Jewish ideas developed in the indigenous Egyptian priestly tradition and spread by Greco-Egyptian enemies of the Jews.—D.J.H.

528. I. H. HENDERSON, "Quintilian and the *Progymnasmata*," *Antike und Abendland* [Berlin—New York] 37 ('91) 82-99.

Quintilian's comments on the *primordia dicendi* (*Institutio oratoria* 1.9), the later *progymnasmata* (2.4), and *sententia* (8.5) are the most articulate link available between the *Progymnasmata* and the rest of ancient rhetorical theory and practice. These discussions are difficult as they not only assume readers' intimate acquaintance with educational and performantial usage, but also reflect Quintilian's tendency to revise important aspects of both progymnasmatic and philosophical theory by implication, while outwardly confining himself to practical advice.—D.J.H.

529. J. RÜPKE, "You Shall Not Kill. Hierarchies of Norms in Ancient Rome," *Numen* 39 (1, '92) 58-79.

Roman religion did not directly take part in a discourse on killing. But it did offer legitimation, ritual frameworks, moral community, and sacral law by which people were killed. The *exemplum* of the Horatii (Dionysius of Halicarnassus 3.12-22; Livy 1.24-26) can be understood as a sacralization of judicial and politically motivated murder.—D.J.H.

530. J. C. TRAUPMAN, "Books for Teaching the Classics in English: 1992 Survey," *Class World* 85 (4, '92) 281-365.

This full survey of books in print for teaching the Greek and Latin classics in English [see § 34-1480] is limited to items costing less than $30. The books deal with literature, anthologies, authors, and history and civilization, as well as ancient athletics, archaeology, classical tradition, guidebooks, law, numismatics, philosophy and science, and religion and mythology. A list of publishers (with addresses) is included.—D.J.H.

531. J. B. BAUER, "'Josef gedachte Maria heimlich zu verlassen' (Mt 1,19; AscIs 11,3)," *TheolZeit* 48 (2, '92) 218-220.

The Ethiopic verb *ḫadaga* in *Ascension of Isaiah* 11:3-4 reflects the Greek word ἀπολῦσαι in Mt 1:19. The German *verlassen* (rather than *entlassen*) got into the translation tradition of *Ascension of Isaiah* (J. Flemming) under the influence of the Lutherbibel of Mt 1:19.—D.J.H.

532. M. DEL VERME, "*Didachè* e Giudaismo: la ἀπαρχή di *Did.* 13, 3-7," *VetChrist* 28 (2, '91) 253-265.

The instruction about giving the ἀπαρχή to prophets or to the poor in *Didache* 13:3-7 reflects the milieu of Syro-Palestinian Jewish Christianity. The Greek term ἀπαρχή joins elements of the Hebrew words *re'šît* and *tĕrûmâ*.—D.J.H.

533. P. V. FERRUA, "Dal battesimo cristologico a quello trinitario: una conferma nella Didachè?" *Salesianum* 54 (2, '92) 223-230.

Didache provides an important link in the development from the christological baptismal formula (e.g. Acts 2:38; 8:16; Rom 6:3; Gal 3:27) to the trinitarian baptismal formula (Mt 28:19). It furnishes evidence for the coexistence of the two formulas (*Did.* 7:1, 3; 9:5) as well as an indication of a period of adjustment preceding the definitive trinitarian formulation (see the arthrous and anarthrous forms in 7:1 and 3).—D.J.H.

534. D. G. HUNTER, "A Decade of Research on Early Christians and Military Service," *RelStudRev* 18 (2, '92) 87-94.

The article first comments on three recent publications: J. Helgeland, R. J. Daly, and J. P. Burns, *Christians and the Military: The Early Experience* (1985); J. T. Johnson, *The Quest for Peace* (1987); and L. J. Swift, *The Early Fathers on War and Military Service* (1983). Then it treats older works by A. von Harnack (1905; English, 1981), C. J. Cadoux (1982), and J.-M. Hornus (1960; English, 1980). The former "pacifist" consensus has been revised, and a new consensus has emerged: (1) The most vocal opponents to Christian military service based their objections on various factors, including abhorrence of Roman army religion and aversion to shedding blood. (2) From the end of the 2nd century there was divergence in Christian opinion and practice, and Christian support for military service grew throughout the 3rd century. (3) The efforts of Christians to justify participation in warfare for a just cause (notably Augustine) stand in fundamental continuity with at least one strand of pre-Constantinian tradition.—D.J.H.

535. A. KIRKLAND, "The Literary History of the Shepherd of Hermas, Visions I to IV," *SecondCent* 9 (2, '92) 87-102.

The current order of the text of *Shepherd of Hermas* Visions 1–4 is not the original order. The original order of the first three appearances is preserved in the "listing and explanation" found in Visions 3.10.3–13.4. Our current Visions 1 corresponds to the original first appearance, and Visions 4 to the original third appearance (fully half of the original third appearance has been lost). That part of our current Visions 3 dealing with the tower corresponds to the original second appearance (the original beginning of the tower vision has been lost). The couch episode in the current Visions 2–3 belongs to a sequence of visions separate and subsequent to the original sequence. The archetype from which current texts of the Visions are derived confused the order by incorporating Visions 2 and the beginning of Visions 3 in the wrong place.—C.R.M.

536. O. B. Knoch, "Gab es eine Petrusschule in Rom? Überlegungen zu einer bedeutsamen Frage," *StudNTUmwelt* 16 ('91) 105-126.

After suggesting that 1–2 Peter provide evidence for a Petrine school, this study asks whether the supposition of such a Petrine circle at Rome is supported by other evidence, and, if so, how this school originated, who belonged to it, and what theological and ecclesiological views characterized it. Thus it treats the leading role of Simon Peter among Jesus' disciples and in the post-Easter church, the Roman Peter tradition, the function of Peter in the Gospels and Acts (the post-apostolic image of Peter), indications of the existence of a Petrine School in Rome (esp. 1–2 Peter), and the significance of the Petrine school for the missionary consciousness of the Roman community.—C.R.M.

537. T. Maschke, "Prayer in the Apostolic Fathers," *SecondCent* 9 (2, '92) 103-118.

The article first examines the major terms for prayer used by the Apostolic Fathers: prayer, request, intercession, thanksgiving, petition, confession, and invocation. Then it considers attitudes (confidence, purity of heart, humility, truthfulness) and actions (fastings, tears, raised hands, positions, frequency) connected with prayer, as well as community consciousness about prayer (unifies believers, identifies believers, benefits many others). Finally it draws seven general conclusions.—D.J.H.

538. S. C. Mimouni, "Genèse et évolution des traditions anciennes sur le sort final de Marie. Étude de la tradition litteraire copte," *Marianum* 53 (1, '91) 69-143.

After a review of research, the article provides a literary analysis of Coptic texts concerning Mary's dormition and/or assumption, a historical study of these sources, and an examination of the ancient Marian liturgy in Egypt. One can discern two stages in the Coptic tradition: (1) the dormition, and (2) the dormition and the assumption. Also included are two appendixes listing texts about Mary's dormition and assumption in various traditions (Syriac, Greek, Coptic, Arabic, etc.) and in manuscripts related to the Coptic tradition.—D.J.H.

539. P. Prigent, "Les orants dans l'art funéraire du christianisme ancien," *RevHistPhilRel* 72 (2, '92) 143-150.

One of the most frequent iconographic themes in early Christian funerary art was that of the woman at prayer. It was based on the pagan iconography of *pietas*—the symbol of the religiosity that a man (usually the emperor) showed in the decisive events of his life. [To be continued]—D.J.H.

540. M. Rizzi, "Tre lettori dell'*Ad Diognetum* nel XX secolo: Buonaiuti, Pellegrino, Lazzati," *RivistStorLettRel* 27 (3, '91) 483-495.

After reflecting on the influence of *Letter to Diognetus* in the 20th century (especially in Vatican II), the article discusses important studies of *Diognetus* by E. Buonaiuti, M. Pellegrino, and G. Lazzati, with particular attention to the theme of the Christian's place in the world.—D.J.H.

541. K. A. Strand, "Governance in the First-Century Christian Church in Rome: Was It Collegial?" *AndUnivSemStud* 30 (1, '92) 59-75. [See § 36-1095.]

The Christian church at Rome in the 1st century A.D. seems to have been governed in a collegial manner. Peter and Paul served the Roman church together. The Liberian Catalogue suggests an overlapping in leadership prior to their deaths, since Linus' tenure in episcopal office was contemporary with that of the apostles. The explanation conveyed by Rufinus indicates that Linus and Cletus served as administrative leaders of the Roman church while Peter was still ministering there. The evidence of *Apostolic Constitutions* indicates a "dual episcopacy" of some sort.—D.J.H.

542. R. Trevijano Etcheverria, "Bibliografía Patrística Hispano-Luso-Americana, VII (1989-1990)," *Salmanticensis* 39 (1, '92) 79-129.

This bibliography of more than 500 books and articles on patristics in Spanish and Portuguese published in 1989 and 1990 appears under the following general headings: general, NT and Apocrypha, authors, liturgy, juridical matters and creeds, the teaching of authors and the history of dogmas, gnosticism, and patristic exegesis of the OT and NT.—D.J.H.

543. H. van de Sandt, "Didache 3,1-6: A Transformation of an Existing Jewish Hortatory Pattern," *JournStudJud* 23 (1, '92) 21-41.

The structure of *Did.* 3:1-6 reflects an existing pattern of exhortation found in mainstream Jewish thought. The following basic scheme was used for the purpose each of the traditions served in *T. Jud.* 23:1-4, the Palestinian Targum to the second table of the Decalogue, and *Did.* 3:1-6: (1) address, (2) exhortation against a sin, (3) mention of collaborating with and/or following of two or more persons/powers representing sin, (4) negative consequences—the corruption of the future generation, and (5) threat of (a) specific divine punishment(s). —C.R.M.

544. C. Vidal Manzanares, "La influencia del judeo-cristianismo de los dos primeros siglos en la liturgia mariana," *EphMar* 42 (1-2, '92) 115-127. [See §§ 36-1096, 1645.]

After discussing the nature of Jewish-Christian liturgy in the first two centuries A.D., the article describes the major feasts associated with Mary and detects particular Jewish-Christian influence on two of them: the Nativity of Mary, and the Assumption of Mary. —D.J.H.

Early Church, §§ 37-180, 323.

Gnosticism

545. P. Brown, "The Sabbath and the Week in Thomas 27," *NovTest* 34 (2, '92) 193.

In Coptic as well as Hebrew and Greek "Sabbath" was regularly used to mean either the seventh day or the entire period of seven days. Thus *Gospel of Thomas* 27b should be rendered: "If you keep not the (entire) week as Sabbath, you shall not see the Father." This interpretation appropriately dovetails with the first half of the saying in which the import is to fast from the world/system of humankind.—C.R.M.

546. M. **Desjardins**, "Where was the Gospel of Thomas Written?" *TorontoJournTheol* 8 (1, '92) 121-133.

A setting in or around Palestine (i.e. Syria or Alexandria) for *Gospel of Thomas* is suggested by the work's Judaeo-Christian flavor. What tips the scales in favor of a Syrian provenance are the many similarities between some of its sayings and ideas and later Syrian literature and thought. The ascetic concerns of *Thomas* also support a Syrian provenance. Arguments for a non-Edessene origin of *Thomas* can be made on the basis of its original language (Greek) and the demography of Syria. If one has to choose a suitable center for the emergence of a major Judaeo-Christian document in Greek between A.D. 50 and 150, all roads lead to Antioch.—C.R.M.

547. L. T. **Howe**, "Plotinus and the Gnostics," *SecondCent* 9 (1, '92) 57-71.

After offering a general perspective on Plotinus' philosophy with particular attention to the destiny of the soul and the structure of reality, the article discusses the views of Plato and Plotinus regarding the Good, and concludes that Plotinus was by no means an "orthodox" Platonist. Then it considers Plotinus' anti-gnostic polemic with special attention to *Zostrianos* and *Allogenes.* Plotinus may have seen significant philosophical possibilities in non-Christian forms of gnosticism and sought to establish some common ground with the proponents of the views represented in other, more Christianized, perhaps Valentinian, documents.—D.J.H.

548. M. **Simonetti**, "Alcune riflessioni sul rapporto tra gnosticismo e cristianesimo," *Vet Christ* 28 (2, '91) 337-374.

After surveying scholarship on the relation of gnosticism to Christianity, the article discusses the Jewish origin of gnosticism, external evidence regarding gnosticism, non-Christian gnostic texts, the evidence of Hermetic and Mandaean texts, Coptic evidence, and the case of Marcion. The usual assumption is that gnosticism was external to Christianity and infiltrated it. A more likely scenario was that some Christians made their own elements of pagan origin and assimilated them in a Christian context.—D.J.H.

549. J. **van der Vliet**, "La *Parrhésie* anticosmique dans la Bibliothèque copte de Nag Hammadi," *Muséon* 105 (1-2, '92) 27-43.

The article takes its starting point from *Ap. Jas.* 9:24-35 and focuses on the question why the opposition between "listening" and "speaking" represents for the author a contrast between imperfect and perfect. It first examines the place of these terms in *Apocryphon of James* and shows that hearing, like seeing, represents an external, sense-based perception that is opposed to faith, while "speaking" is an expression of the superior consciousness of the spiritual person. Then, in order to explicate what elements of "speaking" underlie the employment of the term in *Ap. Jas.* 9:24-35, it examines the idea of παρρησία and related concepts, especially as they appear in other Nag Hammadi texts under the following headings: παρρησία, παρρησία in Alexandrian theology, the voice of Adam and his enemies, the voice of the female revealer, and the παρρησία of the free person.—C.R.M.

550. H. J. **Vogt**, "Gnostica," *TheolQuart* 172 (2, '92) 134-143.

Descriptions and evaluations of eight recent publications in various languages on Nag Hammadi texts, gnosticism, and related topics.—D.J.H.

Gnosticism, §§ 37-180, 294.

NOTES ON JOURNALS

Ceased Publication

Books & Religion (New York) with vol. 19, no. 1 (1992).
Spirituality Today (St. Louis, MO) with vol. 44, no. 2 (1992).

Changed

OPTAT: Occasional Papers in Translation and Textlinguistics (Dallas) to *Journal of Translation and Textlinguistics* (Summer Institute of Linguistics, 7500 W. Camp Wisdom Road, Dallas, TX 75236) with vol. 5, no. 1 (1992).

Problèmes d'histoire du christianisme (Brussels) to *Problèmes d'histoire des religions* (Editions de l'Université de Bruxelles, Avenue Paul Héger 26, 1050 Brussels, Belgium) vol. 1 (1990).

Recently Inaugurated

Alexandria. The Journal of the Western Cosmological Traditions (Phanes Press, P.O. Box 6114, Grand Rapids, MI 49508) vol. 1 (1991). Annual, $15.

Baptist Review of Theology/Révue Baptiste de Théologie (Central Baptist Seminary, 6 Gormley Industrial Avenue, P.O. Box 28, Gormley, Ont. L0H 1G0, Canada) vol. 1, no. 1 (1991). Semi-annual, $20 Can.

Bulletin de Bibliographie Biblique (Institut des sciences bibliques, Université de Lausanne, Bâtiment Central, CH-1015 Lausanne-Dorigny, Switzerland) no. 1 (1991). Triannual, 20 SFr.

Bulletin for Biblical Research (Eisenbrauns, P.O. Box 275, Winona Lake, IN 46590) vol. 1 (1991). Annual, $12.50.

Journal from the Radical Reformation (The Radical Reformation, P.O. Box 100,000, Morrow, GA 30260) vol 1, no. 1 (1991). Quarterly, $16.

Journal of Religious & Theological Information (Haworth Press, 10 Alice Street, Binghamton, NY 13904) vol. 1, no. 1 (1993). Semi-annual, $18.

McMaster Journal of Theology (McMaster Divinity College, Hamilton, Ont. L8S 4K1, Canada) vol. 1, no. 1 (1990). Semi-annual, $10 Can.

Method & Theory in the Study of Religion (Centre for Religious Studies, 130 Saint George Street, University of Toronto, Toronto, Ont. M5S 1A5, Canada) vol. 1, no. 1 (1989). Semi-annual, $15 Can.

Traducción de la Biblia (Sociedades Bíblicas Unidas, Centro Regional Apartado Postal 521168, Miami, FL 33152) vol. 1, no. 2 (1991). Semi-annual, $6.

Vivens Homo (Città Nuova, Fraz. Ponte alla Badia 16A, 50014 Fiesole [FI], Italy) vol. 1 (1990). Single number, 25,000 L.

Vox Scripturae (Edições Vida Nova, C.P. 21486, 04698 São Paulo, Brazil) vol. 1, no. 2 (1991). Semi-annual, $12.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

P. ADDINALL, *Philosophy and Biblical Interpretation. A study in nineteenth-century conflict* (Cambridge, UK—New York: Cambridge University Press, 1991) xii and 330 pp. Bibliography. Indexed. LCN: 90-2544. ISBN: 0-521-40423-1.

Based on a doctoral dissertation directed by J. Rogerson and presented to the University of Sheffield, this volume first establishes the fact of a real conflict between science and religion in the 19th and 20th centuries. Next it describes and evaluates D. Hume's criticisms of religious belief in his *Dialogues Concerning Natural Religion* and the response by W. Paley in his *Natural Theology.* Then it provides illustrations of different responses by religious thinkers in Britain: biblical conservatism, conservative natural theology (Paley's design argument), conservative natural theology (T. Chalmers), and liberal natural theology. Finally after considering religious thought in late-19th-century Britain, it discusses I. Kant's critical philosophy and offers suggestions about critical philosophy and the Bible. Addinall concludes that there is a profound need to accept the discipline of the Kantian critique and to appreciate the rich development that it makes possible in the life of both individual and community.

All Things New. Essays in Honor of Roy A. Harrisville, ed. A. J. Hultgren, D. H. Juel, and J. D. Kingsbury, Word & World Supplement Series 1 (St. Paul, MN: Word & World, 1992, paper $14.95) viii and 190 pp., plate. Bibliography. LCN: 91-78425. ISBN: 0-9632389-0-6.

Of the nineteen articles in this volume honoring Professor Harrisville on his 70th birthday those most pertinent to NT studies are by W. Poehlmann on the Sadducees as Josephus presents them, or the curious case of Ananus; Kingsbury on the stilling of the storm (Mt 8:23-27); Hultgren on things new and old in Mt 13:52; Juel on the baptism of Jesus (Mk 1:9-11); P. S. Berge on Peter and Cephas and Paul—God's apostolate and mission in Gal 2:7-9; J. L. Boyce on graceful imitation—"imitators of us and the Lord" (1 Thess 1:6); C. E. Braaten on historical criticism, dogmatics, and faith; G. O. Forde on the newness of the NT; and R. W. Jenson on the authority of Scripture. Also included are a photograph of the honoree, a tribute to him by D. L. Tiede, and a *curriculum vitae* and a bibliography of his writings.

D. L. BAKER, *Two Testaments, One Bible. A Study of the Theological Relationship Between the Old & New Testaments* (2nd ed.; Downers Grove, IL: InterVarsity, 1991, paper $19.95) 302 pp. Bibliographies. Indexed. LCN: 91-31817. ISBN: 0-8308-1765-4.

The substantially revised version of the work described in *NTA* 22, p. 79, this volume first delineates the problem of the two Testaments and sketches the history of attempts at relating them. Next it discusses four modern solutions: the NT as the essential Bible, the OT and NT as equally Christian Scripture, the OT as the essential Bible, and the OT and NT as one salvation history. Then it explores three key themes: typology, promise and fulfillment, and continuity and discontinuity. Finally it considers the theological relationship between the Testaments. Baker is lecturer in biblical studies at HKBP Theological Seminary in Indonesia.

A. A. BUCHER, *Bibel-Psychologie. Psychologische Zugänge zu biblischen Texten* (Stuttgart—Berlin—Cologne: Kohlhammer, 1992, paper DM 34) 200 pp. Bibliography. ISBN: 3-17-012007-7.

This volume first examines various psychological approaches to the Bible: whether Jacob also had an Oedipus complex (S. Freud), biblical figures on the way to the self (depth psychology and C. G. Jung), not with the word but with the dream (the depth-psychological biblical hermeneutics of E. Drewermann), and biblical figures as social entities (social-psychological approaches to the Bible). Then it considers the psychology of interpreting biblical texts: everyday psychology and the psychology of working through texts, developmental psychological aspects of biblical interpretation, and psychopathological aspects. The volume concludes with eight theses: on the psychology of the reception of biblical texts, against psychologizing, empirical and descriptive, etc.

S. Byrskog, *Nya testamentet och forskningen. Några aktuella tendenser inom den nytestamentliga exegetiken,* Religio 39 (Lund: Teologiska Institutionen i Lund, 1992, paper) 62 pp. Indexed. ISSN: 0280-5723.

Intended primarily for students of NT exegesis, this booklet surveys major tendencies in NT research under three headings: discussions about new methods (textual and literary, historical), the theological interest (NT hermeneutics, history of interpretation, canon, feminist exegesis), and special issues (Jesus, the Gospels, Paul).

E. E. Carpenter and W. McCown (eds.), *Asbury Bible Commentary* (Grand Rapids: Zondervan, 1992, $37.99) 1246 pp. Bibliographies. LCN: 90-47578. ISBN: 0-310-39640-9.

This one-volume commentary prepared by Wesleyan biblical scholars contains nine general articles as well as expositions of each OT and NT book. Some of the general articles seek to reinforce the historic Wesleyan view of the infallibility and authority of the Scriptures. The authors of the NT articles include D. R. Bauer on Mt, J. B. Green on Mk, A. W. Wainwright on Lk, A. Casurella on Jn, M. R. Mulholland on Acts, J. S. Wang on Romans, G. Lyons on 1–2 Corinthians, E. H. Nygren on Galatians, W. H. Vermillion on the Pastorals, D. W. Kendall on 1–2 Peter, and J. E. Stanley on Jude and Revelation.

R. C. Culley, *Themes and Variations. A Study of Action in Biblical Narrative,* SBL Semeia Studies (Atlanta: Scholars Press, 1992, cloth $44.95, paper $29.95) viii and 190 pp. Bibliography. Indexed. LCN: 92-26201. ISBN: 1-55540-757-9 (cloth), -758-7 (paper).

Culley, professor in the department of religious studies at McGill University in Montreal, examines repeated but varied patterns in OT narratives with particular focus on action sequences. After indicating the concepts of text and criticism behind the study of patterns, he explains what is meant by patterns of action and gives biblical examples of action sequences: punishment, rescue, achievement, reward, announcement, and prohibition. Finally he examines variations of these patterns in 1 Samuel, 1–2 Kings, Judges, Joshua, Genesis, and Exodus.

Denkender Glaube in Geschichte und Gegenwart. Festschrift aus Anlass der Gründung der Universität Erfurt vor 600 Jahren und aus Anlass des 40jährigen Bestehens des Philosophisch-Theologischen Studiums Erfurt, ed. W. Ernst and K. Feiereis, Erfurter Theologische Studien 63 (Leipzig: Benno, 1992, cloth DM 58, paper DM 48) 455 pp., 9 plates. ISBN: 3-7462-1017-8 (cloth), -1008-9 (paper).

This volume commemorates both the founding of the University of Erfurt six-hundred years ago and the forty-year existence of the Philosophisch-Theologische Studium at Erfurt. Of the thirty articles those most pertinent to biblical studies are by J. Wanke on God's word for people of our time—twenty-five years since Vatican II's *Dei verbum,* G. Hentschel on David's unusual behavior in 2 Sam 12:15-25, J. Lubsczyk on God's revelation of the mystery of his kingdom in the coming of the Son of Man, J. Schreiner on teaching and learning theology in an OT perspective, and C.-P. März on the pragmatics of christological and soteriological reflection in Hebrews. The other contributors include E. Kleineidam, H. Schürmann, Feiereis, J. Vercrusse, L. Ullrich, L. Scheffczyk, and Ernst.

W. Dicharry, *Human Authors of the New Testament.* Vol. 2, *Paul and John* (Collegeville, MN: Liturgical Press, 1992, paper $12.95) 253 pp., 7 maps. Illustrated. Bibliographies. Indexed. LCN: 92-3115. ISBN: 0-8146-2099-X.

The first volume in this project concerned the Synoptic Gospels [*NTA* 35, p. 239]. This volume contains four chapters: passionate Paul and the early letters, prolific Paul and the later letters, ingenuous John and the sublime Gospel, and ingenious John and the veiled Revelation. For each chapter it provides a portrait of the writer and the circumstances, an analysis of the work(s), and reflections on present significance. Dicharry is based at St. Stephen Church in New Orleans.

J. K. ELLIOTT, *Essays and Studies in New Testament Textual Criticism,* Estudios de Filología Neotestamentaria 3 (Córdoba: Ediciónes El Almendro, 1992, paper) 172 pp. Indexed. ISBN: 84-86077-92-3.

The thirteen articles in this collection deal with the following topics: whether we can recover the original text of the NT, the purpose and construction of a critical apparatus to the Greek NT (1986), the Atticist grammarians [§ 17-819; 1976], nouns with diminutive endings in the NT [§ 15-772], textual variation involving the augment in the Greek NT [§ 23-759], temporal augment in verbs with initial diphthong in the Greek NT [§ 24-713], the two forms of the third declension comparative adjectives in the NT [§ 22-345], Jerusalem in Acts and the Gospels [§ 22-152], the use of ἕτερος in the NT [§ 14-414], the various names for Peter in the NT [§ 17-836], μαθητής with a possessive in the NT [§ 24-766], the relevance of textual criticism to the Synoptic problem (1990), and an eclectic textual commentary on the Greek text of Mk (1981). Elliott is senior lecturer in NT studies at the University of Leeds.

G. R. EVANS, *The Language and Logic of the Bible: The Earlier Middle Ages* (Cambridge, UK—New York: Cambridge University Press, 1991, paper) xix and 199 pp. Bibliography. Indexed. LCN: 84-3175. ISBN: 0-521-42393-7.

The paperback version of a work described in *NTA* 30, p. 87, this investigation of early medieval thought on the language of the Bible considers how medieval scholars studied the Bible, the surface and depths of *lectio,* and *disputatio.* Evans is lecturer in history at the University of Cambridge and fellow of Fitzwilliam College.

D. N. FREEDMAN, *The Anchor Bible Dictionary* (6 vols.; New York—London—Toronto: Doubleday, 1992, $360) lxxviii and 7035 pp. Bibliographies. LCN: 91-8385. ISBN: 0-385-19351-3 (vol. 1—A-C), -19360-2 (vol. 2—D-G), -19361-0 (vol. 3—H-J), -19362-9 (vol. 4—K-N), -19363-7 (vol. 5—O-Sh), -26190-X (vol. 6—Si-Z).

Prepared by an international and interconfessional team of almost a thousand contributors, this six-volume work took six years to produce and contains almost seven million words. It includes articles on biblical and extrabiblical books, major words and names in the Bible, and various historical and archaeological subjects. The many articles pertaining to the NT include the following: W. R. Schoedel on the Apostolic Fathers, W. J. Urbrock on blessings and curses, H. Y. Gamble on the NT canon, M. de Jonge on Christ, J. D. G. Dunn on NT Christology, V. P. Furnish on Colossians, H. D. Betz on 2 Corinthians, J. J. Collins on the Dead Sea scrolls, G. W. E. Nickelsburg on *1 Enoch,* Furnish on Ephesians, D. E. Aune on early Christian eschatology, P. Perkins on NT ethics, D. Lührmann on faith in the NT, E. Schüssler Fiorenza on feminist hermeneutics, V. K. Robbins on NT form criticism, Betz on Galatians, K. Rudolph on gnosticism, J. M. Bassler on God in the NT, T. Rajak on the Hasmonean dynasty, H. W. Attridge on Hebrews, Betz on Hellenism, B. C. Lategan on hermeneutics, L. I. Levine on Herod the Great, F. W. Horn on the Holy Spirit, Dunn on incarnation, S. Laws on the epistle of James, B. F. Meyer on Jesus, P. W. Hollenbach on John the Baptist, R. Kysar on the Johannine epistles and Gospel, L. H. Feldman on Josephus, D. C. Duling on the kingdom of God/heaven, R. F. O'Toole on the Last Supper, E. P. Sanders on Jewish law in the NT period, F. F. Bruce on early Christian literature, T. H. Tobin on Logos, L. T. Johnson on Lk-Acts, P. J. Achtemeier on Mk, J. P. Meier on Mt, H. E. Remus on NT miracles, J. D. Crossan on parable, Betz on Paul, K. P. Donfried on Peter, A. J. Saldarini on Pharisees, P. Borgen on Philo, D. J. Harrington on ps.-Philo, M. E. Boring on early Christian prophecy, C. M. Tuckett on Q, J. Murphy-O'Connor on Qumran, A. Yarbro Collins on Revelation, J. Reumann on righteousness, C. D. Myers on Romans, R. T. Fortna on the Signs-Source, S. R. Garrett on the sociology of early Christianity,

J. Fossum on Son of God, D. J. Simundson on suffering, E. M. Meyers on synagogue, E. J. Epp on NT textual criticism, R. Morgan on NT theology, R. Cameron on *Gospel of Thomas,* J. D. Quinn on the Pastorals, B. Witherington on women in the NT, and D. Rhoads on the Zealots. The associate editors were G. A. Herion, D. F. Graf, and J. D. Pleins; the managing editor was A. B. Beck.

'Gelukkig de mens.' Opstellen over Psalmen, exegese en semiotiek aangeboden aan Nico Tromp, ed. P. Beentjes, J. Maas, and T. Wever (Kampen: Kok, 1991, paper 49.90 gld.) 267 pp., frontispiece. Bibliographies. ISBN: 90-242-3068-3.

The eighteen articles prepared in honor of Professor Tromp appear under three headings: Psalms (nine), the semiotic approach to texts (seven), and work on Bible translations (two). The articles most pertinent to NT studies are by Beentjes on the function of Psalm 1 in the Cairo Geniza *Wisdom Text,* T. C. de Kruijf on Psalm 110 in the NT, J. F. M. Smit on whether 1 Corinthians 13 is a sublime hymn or ironic speech, J. Delorme on "the beginning of the gospel" in Mk 1:1, and Maas on the structure of the religious communication in Jn 11:1-46. Also included are a photograph of the honoree, a list of his publications, and a *tabula gratulatoria.*

M. Görg and B. Lang (eds.), *Neues Bibel-Lexikon.* Lieferung 6, *Haar-Herr* (Zurich: Benziger, 1991, paper 38 SFr) cols. 1-128, 7 figs. Bibliographies. ISBN: 3-545-23057-0.

The initial fascicle in this successor to *Bibel-Lexikon* edited by H. Haag was described in *NTA* 33, p. 235. This fascicle contains articles by K. Herrmann on haggada and halakah, K. Aland on the manuscripts of the NT, P. Trummer on Hebrews, D. Zeller on the Gentile mission, H. Frankemölle on healing miracles, M. T. Wacker on the Enoch tradition, and K. Müller on Herodians and Herodias.

M. Görg and B. Lang (eds.), *Neues Bibel-Lexikon.* Lieferung 7, *Herrenmahl-Jesus Christus* (Zurich: Benziger, 1992, paper 38 SFr) cols. 129-322, 5 figs. Bibliographies. ISBN: 3-545-23078-9.

The seventh fascicle in this project contains articles by A. Sand on ascension, K. Woschitz on hope, B. J. Brooten on homosexuality, M. Limbeck on inspiration, Görg on Yahweh, L. Oberlinner on James, and M. Küchler on Jerusalem. The final three columns begin the article on Jesus Christ.

Kirche im Kommen. Festschrift für Bischof Josef Stimpfle, ed. E. Kleindienst and G. Schmuttermayr (Frankfurt—Berlin: Propyläen, 1991, DM 48) 640 pp. Indexed. ISBN: 3-549-05459-9.

The thirty-one papers honoring Bishop Stimpfle on his 75th birthday appear under eight headings: faith and church in the encounter with atheism and materialism (four), church and secular society (four), biblical exegesis and questions of the time (four), the distinctively Christian (four), the pilgrim people of God (five), church and office (five), church and ecumenism (two), and Mary as the image of the church (three). The articles most pertinent to NT study are by F. Mussner on the covenant never revoked by God (Rom 11:27), B. Albrecht on the holy city and the bride (Revelation 21), A. Simonis on the bishop as a shepherd, and F. Wetter on the apocalyptic woman as a sign of certain hope. The other contributors include P. Poupard, P. Lapide, J. C. Korec, J.-M. Lustiger, W. Kasper, K. Lehmann, J. Ratzinger, L. Scheffczyk, and L. J. Suenens.

B. Lang (ed.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques,* Band 37 1990-1991 (Düsseldorf: Patmos, 1992, paper DM 158) xiv and 394 pp. Indexed. ISBN: 3-491-66037-8.

The previous volume was described in *NTA* 36, p. 104. This volume provides bibliographic information and summaries (in most cases) for 2,527 articles and books under the following general headings: text and translation; foundations; OT exposition; NT exposition; extrabiblical sources; language; world of the Bible; archaeology and customs; institutions and rituals; history of Israel; Judaism—early Christianity—gnosis—Islam; biblical theology; concepts and symbols; the Bible in systematic theology; the Bible in church life; history of interpretation; the Bible in art, literature, and film; and the history of religion. The summaries appear in German, English, and French.

A. B. MICKELSEN AND A. M. MICKELSEN, *Understanding Scripture. How to Read and Study the Bible* (rev. ed.; Peabody, MA: Hendrickson, 1992, paper $9.95) xi and 141 pp. Bibliography. Indexed. LCN: 92-7905. ISBN: 0-943575-84-2.

The revised edition of *Understanding Scripture. A Layman's Guide to Interpreting the Bible* (1982), this volume deals with various topics in biblical interpretation: what we can expect from Bible study, how we can know what the Bible means, what makes the Bible different, what to look for in Bible translations, how the Bible was written and compiled, the life and times of Bible people, etc.

M. MINOR, *Literary-Critical Approaches to the Bible. An Annotated Bibliography* (West Cornwall, CT: Locust Hill, 1992, $50) xxxi and 520 pp. Indexed. LCN: 92-7469. ISBN: 0-933951-48-5.

This annotated bibliography of 2,254 books and articles in English that take a literary-critical approach to the Bible or specific biblical texts is organized under the following general headings: the Bible, the Hebrew Bible, Law, Prophets, Writings, and NT. Within each section or subsection the items are listed alphabetically by authors' names. The NT is treated in 771 items. Each entry provides bibliographic information and a brief summary of content. Minor teaches at Teikyo Westmar University.

C. A. NEWSOM AND S. H. RINGE (EDS.), *The Women's Bible Commentary* (London: SPCK, 1992; Louisville, KY: Westminster/Knox, $19.95) xix and 396 pp. Bibliographies. LCN: 91-44831. ISBN: 0-281-04581-X (SPCK), 0-664-21922-5 (W/K).

Aiming to gather some of the fruits of feminist biblical scholarship, this volume provides for each OT and NT book a brief introduction and comments on passages judged to be of particular relevance for women. The NT contributors are A.-J. Levine (Mt), M. A. Tolbert (Mk), J. Schaberg (Lk), G. R. O'Day (Jn, 1–3 Jn, Acts), B. R. Gaventa (Rom), J. M. Bassler (1–2 Cor), C. Osiek (Gal), E. E. Johnson (Eph, Col, 2 Thess), P. Perkins (Phil, 1 Thess, Phlm), J. Dewey (1–2 Tim, Tit), M. R. D'Angelo (Heb), S. Dowd (Jas, 1–2 Pet, Jude), and S. R. Garrett (Rev). Also included are essays by E. Schuller on the OT Apocrypha, D. J. Good on early extracanonical writings, and A. L. Wordelman on the everyday life of women in the NT period.

R. NORTH (ED.), *Elenchus of Biblica 1989,* Elenchus of Biblical Bibliography 5 (Rome: Pontificio Istituto Biblico, 1992, paper) 1092 pp. Indexed. ISBN: 88-7653-598-5.

This volume [see *NTA* 36, p. 105] provides bibliographic information for ca. 18,000 to 20,000 items under the following headings: bibliography, introduction, critical texts and versions, exegesis for the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general exegesis of the NT, NT commentaries—Gospels, Acts, Johannine corpus, Paul and other epistles, biblical theology, biblical philology, post-biblical Judaism, para-biblical religions, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

L. PACOMIO (ED.), *L'esegesi cristiana oggi* (Casale Monferrato: Piemme, 1991, paper 40,000 L) 285 pp. Indexed. ISBN: 88-384-1638-9.

After I. de la Potterie's essay on Vatican II and the Bible, this volume presents papers by R. Guardini on Sacred Scripture and the science of faith, J. Ratzinger on biblical interpretation in conflict, and de la Potterie on biblical exegesis as the science of faith. Then it provides papers by G. Colombo on "scientific exegesis" and E. Bianchi on the spiritual reading of Scripture today. Pacomio has supplied a twelve-page introduction.

S. Prickett (ed.), *Reading the Text. Biblical Criticism and Literary Theory* (Oxford—Cambridge, MA: Blackwell, 1991, $54.95) vi and 354 pp., 2 plates. Indexed. LCN: 91-8919. ISBN: 0-631-16012-4.

The six chapters in this volume constitute a single connected history of the intertwined relationship between biblical criticism and literary theory: M. Reeves on the Bible and literary authorship in the Middle Ages, R. Zim on the Reformation as the trial of God's word, F. Deconinck-Brossard on England and France in the 18th century, Prickett on Romantics and Victorians (from typology to symbolism), R. Detweiler and V. K. Robbins on 20th-century hermeneutics (from new criticism to poststructuralism), and K. Hart on the poetics of the negative. Prickett has provided an eleven-page introduction.

S. Quinzio, *Un commento alla Bibbia,* Saggi, nuova serie 5 (Milan: Adelphi, 1991, paper 60,000 L) 820 pp. ISBN: 88-459-0864-X.

The one-volume edition of the commentary on the OT and NT published in four volumes between 1972 and 1976 [see *NTA* 22, p. 337]. After an introduction to reading and understanding Scripture, it deals with the OT books: Pentateuch, historical books, wisdom books, prophets, and books of Maccabees. Then following an essay on the crucified Word, it treats the Gospels, Acts, Paul's letters, the Catholic epistles, and Revelation. Taking key texts from the individual books as a framework, Quinzio makes observations on the documents and their theological significance.

T. A. Robinson, *Mastering Greek Vocabulary* (2nd ed.; Peabody, MA: Hendrickson, 1991, paper $7.95) xi and 178 pp. Indexed. ISBN: 0-943575-45-1.

The revised and corrected version of the work described in *NTA* 35, p. 97, this aid to mastering the vocabulary in the Greek NT contains six sections: identical Greek/English words, cognate groups, derived English words, prefixes and suffixes, identical prefixes and suffixes, and words occurring 10-19 times.

J. W. Rogerson, *W.M.L. de Wette, Founder of Modern Biblical Criticism. An Intellectual Biography,* JSOT Supplement Series 126 (Sheffield, UK: JSOT Press, 1992, £35 or $55) 313 pp., frontispiece, 4 plates. Bibliography. Indexed. ISBN: 1-85075-330-X.

Called by some the founder of modern biblical criticism, de Wette (1780-1849) worked in biblical studies, theology, ethics, religious studies, art, literature, and aesthetics. This intellectual biography of him presents his life and work with particular reference to his theological development. It unfolds in eight chapters: the hidden years, Jena 1799-1807 (doubt and hope, success and tragedy), Heidelberg, Berlin I (toward certainty), Berlin II (breakthrough and disaster), Weimar, Basel, and retrospect. Also included are lists of de Wette's writings and letters. Rogerson is professor of OT at the University of Sheffield.

C. Rowland, *Christian Origins. An Account of the Setting and Character of the most Important Messianic Sect of Judaism* (London: SPCK, 1991, paper £16) xx and 428 pp. Bibliography. Indexed. ISBN: 0-281-04110-5.

A new paperback edition of the work described in *NTA* 30, p. 223, this volume surveys Jewish life and thought at the beginning of the Christian era, and traces the emergence of Christianity with reference to Jesus, Paul, and the transition from messianic sect to Christian religion.

G. Schneider, *Jesusüberlieferung und Christologie. Neutestamentliche Aufsätze 1970–1990,* Supplements to Novum Testamentum 67 (Leiden—New York: Brill, 1992, 125 gld. or $71.50) ix and 391 pp. Bibliography. Indexed. LCN: 91-37197. ISBN: 90-04-09555-1.

The first nine papers in this collection appear under the heading "Jesus' preaching and instructions": God the Father of Jesus Christ in Jesus' proclamation and early Christian confession, whether the Lord's Prayer is a "Jewish" prayer (1987), Matthew's "Our Father" (1985), the variant in Lk 11:2 about the coming of the Spirit (1986), the lamp-saying in Mk 4:21 parr. [§15-868], following Christ (1971), imitating God as the motive of Jesus' ethics (1989), the newness of Christian love of neighbor [§ 18-669], and Jesus' saying about divorce in the NT tradition [§ 16-149]. The next five articles concern "the way to the cross": the problem of a pre-canonical passion narrative [§ 17-482], the arrest of Jesus—the tradition history of Mk 14:43-52 [§ 17-955], whether there was a pre-Synoptic scene about Jesus before the Sanhedrin [§ 14-874], the proceeding against Jesus according to Lk 22:54–23:25 (1988), and the theological perspectives on Jesus' death in the Gospel crucifixion accounts [§ 22-741]. The final four papers deal with "Jesus the Christ": the question about David's Son in Mk 12:35-37 [§ 17-145], the preexistence of Christ (1974), christological preexistence statements in the NT [§ 21-539], and "new creation" in Christ (1971). An eight-page bibliographic supplement is included. Schneider is professor of NT at the Ruhr-Universität in Bochum.

D. F. STRAUSS, *Hermann Samuel Reimarus und seine Schutzschrift für die vernünftigen Verehrer Gottes* [1862] (Hildesheim—Zurich—New York: Olms, 1991, paper DM 84) xx and 288 pp. ISBN: 3-487-09476-2.

The reprint of a work first published in 1862, this volume presents Strauss's exposition and critique of H. S. Reimarus's views on the Bible and theology contained in the *Wolfenbüttel Fragments* (1774-78). After situating Reimarus's work in its 18th-century context, Strauss discusses the treatment of OT history and the approaches to events in Jesus' life and to the development of early Christianity, and concludes with comments on Reimarus's significance for 19th-century theology.

G. STRECKER, *Literaturgeschichte des Neuen Testaments,* Uni-Taschenbücher 1682 (Göttingen: Vandenhoeck & Ruprecht, 1992, paper DM 34.80) 300 pp. Bibliographies. Indexed. ISBN: 3-525-03278-1.

This introduction to NT literary history deals with how the NT writings relate to other ancient literature, whether they took over literary forms from non-Christian literature, and whether there are distinctively Christian literary genres. After reviewing research and delineating the task, it discusses the text and language of the NT writings. Next it treats the NT epistolary literature: extent, literary genre, traditional material, paraenetic texts, etc. Then it focuses on the Gospels: genre, literary traditions and forms in the Synoptics, John's Gospel, and the significance of rhetoric for interpreting the Gospels. Finally it discusses Acts (relation to Lk, genre, sources, traditions, forms), Revelation (genre, sources, forms, authorship), and the NT canon. Strecker is professor of NT on the theological faculty at Göttingen.

Supplément au Dictionnaire de la Bible, ed. J. Briend and É. Cothenet, Fascicules 64B-65: *Samuel (Livres de)–Sarepta* (Paris: Letouzey & Ané, 1991, paper 412 F) cols. 1057-1420. Bibliographies.

After completing A. Caquot's article on the books of Samuel [see *NTA* 35, p. 376], this fascicle presents articles by P. Abadie on Sanballat, J. Margueron on Semitic sanctuaries, A. Mazar on sanctuaries and temples in Canaan, M. Delcor on Jewish sanctuaries, R. N. Whybray on W. Sanday and H. A. Sanders, H. Cazelles on blood, J. Massonnet on the Sanhedrin, and J. P. Thalmann on Sarepta.

J. E. M. TERRA (ED.), *Introdução à Bíblia,* Revista de Cultura Bíblica, vol. 16, nos. 61-62 (São Paulo: Edições Loyola, 1992, paper) 175 pp.

Intended to mark the centenary of Pope Leo XIII's encyclical *Providentissimus Deus,* this fascicle [see *NTA* 36, p. 287] features articles by Terra on major Catholic documents about biblical study (*Providentissimus Deus, Spiritus Paraclitus, Divino Afflante Spiritu, Dei verbum*) as well as treatments of biblical geography (Terra), archaeology (J. L. McKenzie), revelation (J. R. Geiselmann, J. de Fraine), inspiration (McKenzie, Terra), the poor (A. George), and other topics.

A. C. THISELTON, *New Horizons in Hermeneutics. The Theory and Practice of Transforming Biblical Reading* (Grand Rapids: Zondervan, 1992, $29.99) xii and 703 pp. Bibliography. Indexed. LCN: 91-40572. ISBN: 0-310-51590-4.

Thiselton, author of *The Two Horizons* (1980), describes and evaluates major hermeneutical approaches, and suggests how these theoretical models may be exemplified in treating biblical texts or issues in biblical interpretation. Thus he treats transforming texts, shifting paradigms of textuality, the transition from semiotics to deconstruction and postmodernist theories of textuality, pre-modern biblical interpretation, the hermeneutics of enquiry, Schleiermacher's hermeneutics of understanding, Pauline and other texts in light of a hermeneutics of understanding, the hermeneutics of self-involvement, the hermeneutics of metacriticism and the foundations of knowledge, the hermeneutics of suspicion and retrieval, social-critical theory, liberation and feminist theologies, the hermeneutics of reading, and the hermeneutics of pastoral theology.

B. H. THROCKMORTON, *The Gospels and the Letters of Paul. An Inclusive-Language Edition* (Cleveland, OH: Pilgrim, 1992, paper $15.95) xiv and 247 pp. LCN: 92-19339. ISBN: 0-8298-0925-2.

This volume contains inclusive-language translations for the complete texts of the four Gospels and the Pauline epistles (except the Pastorals) according to the principles used in *An Inclusive Language Lectionary* [*NTA* 28, pp. 195-196; 29, pp. 198-199; 30, p. 219]. Thus it renders Jn 3:16 as follows: "For God so loved the world that God gave God's only Child, that whoever believes in that Child should not perish but have eternal life." The translation is based on the Revised Standard Version (2nd ed., 1971), though it occasionally departs from the RSV in referring to times, distances, and money, and replaces some outmoded or infelicitous expressions.

B. TROCHOLEPCZY, *Rechtfertigung und Seinsfrage. Anknüpfung und Widerspruch in der Heidegger-Rezeption Bultmanns,* Freiburger Theologische Studien 146 (Freiburg—Basel—Vienna: Herder, 1991, paper DM 36) iv and 170 pp. Bibliography. ISBN: 3-451-22295-7.

Prepared as a doctoral dissertation under the direction of K. Lehmann and accepted in 1989 by the theological faculty at Freiburg, this volume explores R. Bultmann's use of M. Heidegger's existential philosophy in developing a theology centered on the concept of justification. It first considers Bultmann's point of contact with the self in contradiction to God: Bultmann's liberal theology (the search for life in its brightness and fullness), his dialectic theology (contradiction as contact), and his existential theology (contact as contradiction). Then it treats Heidegger in Bultmann's perspective, with particular attention to the phenomenon of historicality: Bultmann's contradicting contact in existential analysis, and Heidegger's starting point in the question of being. It concludes with reflections on the relation between justification (theology) and the question of being (philosophy).

Veritas et communicatio. Ökumenische Theologie auf der Suche nach einem verbindlichen Zeugnis. Festschrift zum 60. Geburtstag von Ulrich Kühn, ed. H. Franke et al. (Göttingen: Vandenhoeck & Ruprecht, 1992, paper DM 98) 377 pp. Bibliography. ISBN: 3-525-56116-4.

The twenty-five papers prepared in honor of Professor Kuhn on his 60th birthday appear under three headings: truth in communication (eight), in search of a binding witness in history and the present (eight), and problems in ecumenical dialogue (nine). The articles most pertinent to NT study are by C. Kähler on the therapeutic truth in Jesus' parables; W. Vogler on truth and community in 1 Jn 3:18-24; G. Gassmann on Scripture, tradition, and church; and K. Niederwimmer on the church as the bride of Christ in 2 Cor 11:2-3 and Eph 5:31-32. A bibliography of Kuhn's publications (compiled by M. F. Möller) is included.

J.-L. VESCO (ED.), *Cent'anni di esegesi.* Vol. 1, *L'Antico Testamento. L'École Biblique di Gerusalemme,* Supplementi alla Rivista Biblica 25 (Bologna: Dehoniane, 1992, paper 26,000 L) 211 pp. ISBN: 88-10-30213-3.

The Italian version of *L'Ancien Testament. Cent ans d'exégèse à l'École Biblique* (1990), this volume first considers contributions of scholars associated with the École Biblique de Jérusalem to our understanding of the world of the Bible: geography, ethnography, Assyriology, and Semitic philology. Then it deals with their work on OT history (pre- and post-exilic), the books of the OT (Pentateuch, prophets, poetic and wisdom books), and inter-testamental writings. The contributors include É. Nodet, J. Murphy-O'Connor, and É. Puech.

GOSPELS–ACTS

K. ALAND (ED.), *Synopse der vier Evangelien. Griechisch-Deutsche Ausgabe der Synopsis Quattuor Evangeliorum* (Stuttgart: Deutsche Bibelgesellschaft, 1989, DM 98) xxix and 722 pp. Indexed. ISBN: 3-438-05404-3.

The Greek text in this synopsis of the four Gospels [see *NTA* 9, p. 138; 8th corrected edition, 1987] corresponds to that of the 26th edition of the Nestle-Aland *Novum Testamentum graece* and the 3rd edition of the United Bible Societies' *Greek New Testament* [see *NTA* 23, p. 99]. This edition presents on the facing pages the German versions according to the Lutherbibel (1984) and (in small type at the foot of the pages) the Einheitsübersetzung (1979). The volume is comparable in format and scope to the Greek-English edition described in *NTA* 18, p. 113.

N. AYO, *The Lord's Prayer. A Survey Theological and Literary* (Notre Dame, IN—London: University of Notre Dame Press, 1992, $29.95) xiv and 258 pp. Bibliography. LCN: 90-50929. ISBN: 0-268-01291-1.

Ayo, who teaches theology and literature at the University of Notre Dame, uses the resources of the biblical exegete, church historian, theologian, literary critic, and person of interior devotion and prayerful spirit to write whatever might be said succinctly about the Lord's Prayer that would be helpful for the educated Christian of today to know. He first analyzes in detail the "thou" petitions (Mt 6:9b-10; Lk 11:2b) and the "we" petitions (Mt 6:11-13; Lk 11:3-4). Then he provides comments on each part (by Cyprian, Gregory of Nyssa, Maximus the Confessor, Thomas Aquinas, Origen, Teresa of Avila, S. Weil, Augustine, A. Delp, L. Boff), looks at the place of the Lord's Prayer in the liturgy, and concludes with an overall review of the various readings of the prayer.

J. J. BARTOLOMÉ, *La resurrección de Jesús. Experiencia y testimonios neotestamentarios,* Folletos Biblicos 3 (Caracas: Asociación Bíblica Salesiana, 1992, paper) 48 pp. ISBN: 980-6035-64-X.

After observations on the event of the resurrection of Jesus and the language used with regard to it, this booklet discusses Paul as a witness of the risen Jesus, the NT testimony concerning Jesus' resurrection (the affirmation and the narration of the Easter experience), and the resurrection of Jesus as the definitive revelation of God (the historical event, the Word of God).

G. BIGUZZI, *"Yo destruiré este templo." El templo y el judaísmo en el Evangelio de Marcos,* Grandes Temas de Nuevo Testamento 1 (Córdoba: Ediciónes El Almendro, 1992, paper) 200 pp. Bibliography. ISBN: 84-86077-94-X.

The Spanish version of *"Io distruggerò questo tempio." Il tempio et il giudaismo nel vangelo di Marco* [*NTA* 32, p. 98], this volume investigates Mark's presentation of Jesus' activities in the sacred precincts of Jerusalem (the ἱερόν) according to Mk 11–13, and his relation to the Jerusalem Temple (the ναός) in Mk 14–15 (especially 14:58; 15:29, 38). Biguzzi contends that Mark used the Temple to convey the disparity between Judaism and the gospel, and to encourage faith in the crucified Messiah.

A. P. Boers, *Lord, Teach Us to Pray. A New Look at the Lord's Prayer* (Waterloo, Ont.—Scottdale, PA: Herald, 1992, paper $12.50 Can. or $9.95) 184 pp. Bibliography. Indexed. LCN: 92-71102. ISBN: 0-8361-3583-0.

Boers, a Mennonite pastor in Windsor, Ontario, first considers the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) in the Bible and today, and then offers reflections on the various phrases and themes in the prayer: our Father, our Father and the sins of our fathers, providence and obedience, the Lord looks down from heaven, hallowed be thy name, thy kingdom come, etc.

J. Bonsen, *Verhalen van opstanding. Praktijk en hermeneutiek* (Kampen: Kok, 1991, paper 36.50 gld.) 206 pp. Bibliography. Indexed. ISBN: 90-242-6530-4.

Prepared as a doctoral dissertation under the direction of R. G. van Roon and presented to the Protestant theological faculty at Brussels, this investigation of the meaning of the resurrection for the praxis of Christians today first lays the hermeneutical foundations with the praxis of the reader as the starting point, provides an ideological analysis, and suggests that the present form of belief in a life after death is not fundamentally different from the pagan belief in immortality. Then it analyzes the various accounts in Luke's Gospel that pertain to Jesus' burial, empty tomb, and appearances, and concludes that their core is that Jesus the just one will live through death. Finally it reflects on the significance of the resurrection accounts for the praxis of the reader.

W. Bulst and H. Pfeiffer, *Das Turiner Grabtuch und das Christusbild.* Vol. 2, *Das echte Christusbild. Das Grabtuch, der Schleier von Manoppello und ihre Wirkungsgeschichte in der Kunst* (Frankfurt: Knecht, 1991, DM 54) 167 pp. and 14 plates. Bibliography. Indexed. ISBN: 3-7820-0633-X.

The first volume in this project bore the subtitle *Das Grabtuch. Forschungsberichte und Untersuchungen* (1987). This volume contains chapters on the following topics: the Image of Kamulia; the Mandylion of Edessa; the Acheropita of the Lateran and the Veronica of St. Peter's in Rome; the basic types of the classical bearded Christ, and the Shroud of Turin and the Veronica; the Holy Face of Manoppello; the Sudarium of Oviedo, the Shroud of Turin, and their relation to the Veil of Manoppello; and the similarities and differences among the various images of Christ. The appendixes deal with (1) Gregory's homily (A.D. 944) about the Edessa image, and (2) the Veronica legend in the "Golden Legend" of Jacobus de Voragine.

D. Burkett, *The Son of the Man in the Gospel of John,* JSNT Supplement Series 56 (Sheffield, UK: JSOT Press, 1991, £25 or $43.75) 199 pp. Bibliography. Indexed. ISBN: 1-85075-292-3.

The revision of a doctoral dissertation directed by D. M. Smith and presented to Duke University in 1989, this investigation of the expression ὁ υἱὸς τοῦ ἀνθρώπου in John's Gospel first reviews scholarship on the topic and outlines the crucial issues. Then it discusses the Son of Man in Prov 30:1-4 and Jn 3:13, and the Son of Man as Jacob's ladder (1:51), as the one lifted up and glorified (3:14; 12:23, 32, 34; 13:31-32), as the Word of God (6:27, 53, 62), as ἐγώ εἰμι (8:28), and as the light of the world (9:35; 12:34-36; 3:13-21). Burkett concludes that "Son of the Man" expresses Jesus' divine sonship cryptically in keeping with the enigmatic character of Prov 30:1-4 from which it derived.

J. Camery-Hoggatt, *Irony in Mark's Gospel. Text and subtext,* Society for New Testament Studies Monograph Series 72 (Cambridge, UK—New York: Cambridge University Press, 1992, $49.95) xii and 219 pp. Bibliography. Indexed. ISBN: 0-521-41490-3.

Based on a doctoral dissertation directed by H. C. Kee and presented to Boston University, this volume argues that irony—especially dramatic irony—permeates Mark's Gospel and evinces a rhetorical strategy central to it. After introducing the problem of Markan irony, it considers the social functions of irony and the literary functions of narrative, and draws the two together under the heading "text and subject: toward a rhetoric of irony." Then it presents a thoroughgoing reading of Mark's Gospel, pointing out and elaborating the ironies that appear along the way. Camery-Hoggatt, associate professor of NT at Southern California College in Costa Mesa, concludes that Mark's ironies express a crisis of loyalties between Christianity and traditional Judaism, calling into question those institutions and attitudes that opposed the new and different expression of piety.

L. Cilia, *La morte di Gesù e l'unità degli uomini (Gv 11,47-53; 12,32). Contributo allo studio della soteriologia giovannea,* Supplementi alla Rivista Biblica 24 (Bologna: Dehoniane, 1992, paper 26,000 L) 167 pp. Bibliography. Indexed. ISBN: 88-10-30212-5.

Presented as a doctoral dissertation in 1990 to the theological faculty of the Angelicum in Rome, this investigation of the Johannine understanding of Jesus' death and the unity of humankind first considers Jn 11:47-53: literary structure, the (holy) place and the unity of nations (11:47-48), Caiaphas' saying about Jesus' death for the people (11:49-50), and the Evangelist's comment about Jesus dying to gather the people in the (holy) place (11:51-52). Then it focuses on the parallel text in Jn 12:32, with particular attention to Jesus' sayings "when I am lifted up" and "I will draw all to me." It concludes with observations on "death for," the universal dimensions of God's people, and the theological coherence of John.

J. A. Darr, *On Character Building. The Reader and the Rhetoric of Characterization in Luke-Acts,* Literary Currents in Biblical Interpretation (Louisville, KY: Westminster/Knox, 1992, paper $15.95) 208 pp. Bibliography. Indexed. LCN: 92-3752. ISBN: 0-664-25117-X.

Darr, assistant professor of theology at Boston College, first explains a reader-response (or pragmatic) model attuned to the Greco-Roman literary culture of the 1st century. Next he focuses on characterization in Lk-Acts, and establishes guidelines and procedures for interpreting *dramatis personae* in this narrative. Then he demonstrates and extrapolates the method by applying it to several Lukan characters: recapitating John the Baptist (holism, rhetoric, and characterization); observers observed (the Pharisees and the rhetoric of perception); Herod the fox (metaphor and characterization); and tetrarch and extratext. Darr concludes that Lukan characterization is a function of the dialogue between the audience and the text.

R. Degenhardt (ed.), *Geheilt durch Vertrauen. Bibelarbeiten zu Markus 9,14-29,* Kaiser Taschenbücher 110 (Munich: Kaiser, 1992, paper DM 19.80) 187 pp. ISBN: 3-459-01920-4.

The nine reflections in this volume take their starting point from the account of the healing of the boy with the unclean spirit in Mk 9:14-29: F. Crüsemann on faith and the powers of death; M. Leutzsch on dealing with prejudice; W. Bindemann on reaching out the hand to miracles; G. Theissen on God's reign and the end of anxiety over demons; I. Riedel on peace of soul and presence of a spirit; B. Kley, E. Reihlen, and A. Schönherr on a turning against normal expectation; W. Huber on the nearness of God and scenes of liberation; U. Bach on God's salvation and European apartheid-thinking; and H. Wöller on Jesus healing Peter.

C. Dietzfelbinger, *Johanneischer Osterglaube,* Theologische Studien 138 (Zurich: Theologischer Verlag, 1992, paper 15 SFr) 79 pp. ISBN: 3-290-10868-6.

Dietzfelbinger, author of *Die Berufung des Paulus als Ursprung seiner Theologie* [*NTA* 30, p. 235], first examines the pre-Johannine Easter traditions and their Johannine reworking in Jn 20:1-29: the tomb narrative (vv. 1-10), the Christophany to Mary Magdalene (vv. 11-18), the appearance to the disciples (vv. 19-23), and the appearance to Thomas (vv. 24-29). Then he considers the Easter promise in Jn 14:18-24 as a way of understanding Johannine Easter-faith.

J. A. du Rand, *Johannine Perspectives. Introduction to the Johannine Writings,* part 1 (Pretoria: Orion, 1991, paper) xii and 409 pp. Bibliography. Indexed. ISBN: 0-7987-0602-3.

Du Rand, professor of NT studies at Rand Afrikaans University in Johannesburg, first discusses the Fourth Gospel: characteristics; first historical readers, conceptual framework, and purpose; authorship; composition and origin; division; and relation to the Synoptic Gospels, 1–3 John, and Revelation. Then he deals with the Johannine letters: canonicity; genre; Greek text and style of reasoning; possible setting and relation to John's Gospel; doctrine and identity of the opponents; literary composition, possible dating, and place of origin; and division and structure. Finally he treats the book of Revelation: an apocalyptic writing; how it originated; presentation of the message; interpretation; and structure. There are prefaces by R. A. Culpepper and A. B. du Toit.

F. Fendler, *Studien zum Markusevangelium. Zur Gattung, Chronologie, Messiasgeheimnistheorie und Überlieferung des zweiten Evangeliums,* Göttinger Theologische Arbeiten 49 (Göttingen: Vandenhoeck & Ruprecht, 1991, paper DM 42) 208 pp. Bibliography. ISBN: 3-525-87803-6.

The revised version of a doctoral dissertation directed by G. Strecker and accepted in 1990 by the theological faculty at Göttingen, this volume first considers the literary genre of Mark's Gospel in the light of recent research and from synchronic and diachronic perspectives. Next it discusses the chronological framework of Mark's Gospel. Then it deals with the messianic secret in critical dialogue with the views of H. Räisänen. Finally it examines the *Deuteromarkus* hypothesis proposed by A. Fuchs and others as an attempt to explain the so-called minor agreements among the Synoptic Gospels.

S. M. Fischbach, *Totenerweckungen. Zur Geschichte einer Gattung,* Forschung zur Bibel 69 (Würzburg: Echter, 1992, paper DM 48) xiv and 345 pp. Bibliography. ISBN: 3-429-01427-1.

Prepared as a doctoral dissertation under the direction of H.-J. Klauck and accepted in 1991 by the Catholic theological faculty at Würzburg, this volume first discusses the elements and motifs of the revival of the dead genre. Next it treats examples of the genre from the OT and early Judaism (1 Kgs 17:17-24; 2 Kgs 4:18-37; 13:20-21; *4 Ezra* 9:38–10:4; rabbinic examples) and in Greco-Roman authors (Iamblichus, Philostratus, Apuleius, magical papyri, etc.). Then it examines the NT examples: the daughter of Jairus (Mk 5:21-43 parr.), the son of the widow of Nain (Lk 7:11-17), Lazarus (Jn 11:1-44), Tabitha (Acts 9:36-43), and Eutychus (Acts 20:7-12). Finally it asks whether Jesus raised the "dead," and offers some general conclusions.

R. J. García Avilés, *Llamados a ser libres. "Seréis dichosos" (Ciclo A); Llamados a ser libres. "No la ley, sino el hombre" (Ciclo B),* En torno al Nuevo Testamento 7, 9 (Córdoba: Ediciónes El Almendro, 1989-90, paper) 244 pp., 282 pp. Indexed. ISBN: 84-86077-79-6 (A), -83-4 (B).

These volumes present commentaries on the Gospel texts for Sundays and special feasts in Years A and B in the liturgical lectionary cycle. The essays appear under these major headings: Advent and Christmas, Lent, passion and resurrection, and ordinary time. The Gospel texts for Year A are mainly from Matthew's Gospel, and those for Year B from Mark's Gospel. Readings from the Fourth Gospel are included in both cycles. The second volume treats four special feasts (St. Joseph, Peter and Paul, etc.).

I. Gargano, *"Lectio divina" su il Vangelo di Luca/2,* Conversazioni Bibliche (Bologna: Dehoniane, 1991, 20,000 L) 154 pp. ISBN: 88-10-70925-2.

Based on conferences given at Camaldoli in 1990, this volume presents reflections on eight texts in Luke's Gospel: the birth of Jesus (Lk 2:1-21), the public life of Jesus (4:16-30), the prayer of Jesus (11:1-13), the parable of the host (11:5-8), the dishonest steward (16:1-9), the rich feaster (16:19-31), Zacchaeus (19:1-10), and the parable of the ten pounds (19:11-46).

J. B. Green, *The Way of the Cross. Following Jesus in the Gospel of Mark* (Nashville, TN: Discipleship Resources, 1991, paper $5.95) viii and 102 pp. LCN: 91-71794. ISBN: 0-88177-103-1.

This investigation of the meaning of the cross in Mark's Gospel contains six chapters: "Why have you forsaken me?" (15:31-34); the ministry of Jesus—a story of success? (1:21-28); the journey of Jesus—going to Golgotha (10:32-34); "Come, follow me"—the call to discipleship (1:16-20); discipleship as cross-bearing (8:34-38); and the community of disciples—watching and walking together (13:9-13). Green is academic dean and associate professor of NT at New College for Advanced Christian Studies in Berkeley, CA.

W. Grimm, *Die Motive Jesu. Das Vaterunser. Kommentiert und ausgelegt,* Biblisch-Theologische Grundlagen 1 (Stuttgart: Calwer, 1992, DM 34) 142 pp. Bibliography. Indexed. ISBN: 3-7668-3141-0.

After general comments about the Lord's Prayer, this volume discusses two Jewish antecedents: the "You are our Father" prayer in Isa 63:15–64:11, and the Eighteen Benedictions. Then it examines in detail each part of the Lord's Prayer in Mt 6:9-13/Lk 11:2-4: the address and the six petitions. Finally it considers the "place" (literary, liturgical, church law) of the Lord's Prayer and summarizes the exposition in ten points.

C. Hermans, *Wie werdet Ihr die Gleichnisse verstehen? Empirisch-theologische Forschung zur Gleichnisdidaktik,* Theologie & Empirie 12 (Kampen: Kok, 1990, paper 54.90 gld.; Weinheim: Deutscher Studien Verlag) ii and 236 pp. Bibliography. Indexed. ISBN: 90-242-3110-8 (K), 3-89271-277-8 (DSV).

Taking its title from Mk 4:13, this volume seeks to help religious educators to understand better statements like "God is a rock" and the NT parables and similitudes as metaphorical statements about God's reign. It contains chapters on religious language, the object of *Gleichnisdidaktik,* its content, understanding metaphors (developing an instrument of measurement), communicative insight into the significance of metaphors for twelve-to-sixteen year olders, and how one can learn to understand parables and similitudes.

R. W. Herron, *Mark's Account of Peter's Denial of Jesus. A History of Its Interpretation* (Lanham, MD—New York—London: University Press of America, 1991, cloth $43, paper $27) xv and 194 pp., frontispiece. Bibliography. Indexed. LCN: 91-26366. ISBN: 0-8191-8352-0 (cloth), -8353-9 (paper).

The edited version of a doctoral dissertation directed by W. H. Kelber and N. C. Nielsen and presented to Rice University in Houston, TX, this volume first investigates the history of the interpretation of Mk 14:54, 66-72 in the premodern period: the apostolic and patristic eras, the Middle Ages, and the Reformation and post-Reformation periods. Then it deals with the modern period: the 19th and early 20th centuries, and post-World War II. Finally it compares premodern and modern methodologies and interpretations, and concludes with reflections on Mk 14:54, 66-72. The texts of ten major interpreters appear in the 25-page appendix. Heron concludes that Mark portrayed Jesus' disciples as redeemable and rejects as overinterpretation the theory that Mark engaged in a vendetta against them and a later generation of Jerusalem representatives. W. L. Lane has supplied a two-page foreword.

M. D. Hooker, *The Gospel according to St Mark,* Black's New Testament Commentaries (London: A & C Black, 1991, paper £15.99) viii and 413 pp., map. Bibliography. Indexed. ISBN: 0-7136-3284-4.

The primary concern in this commentary on Mark's Gospel is with the interpretation of the Evangelist. It looks at the finished product to discover what the Evangelist is trying to convey to his readers. After a 26-page introduction, the volume presents an exposition according to the following outline: the prologue—the basis of Jesus' authority (1:1-13); authority at work—success and opposition in Galilee (1:14–3:6); truth hidden and revealed—parables and miracles (3:7–6:6a); hard hearts and lack of faith (6:6b–8:26); the way of the cross—teaching on discipleship (8:27–10:52); the king comes to Jerusalem (11:1–13:37); the story of the passion (14:1–15:47); and epilogue—the resurrection (16:1-8). Hooker, professor of divinity at the University of Cambridge, is the author of *The Message of Mark* (1983).

H. M. HUMPHREY, *"He Is Risen!" A New Reading of Mark's Gospel* (New York—Mahwah, NJ: Paulist, 1992, paper $11.95) v and 184 pp., map. Bibliography. Indexed. LCN: 91-44459. ISBN: 0-8091-3302-4.

Humphrey, professor of religious studies at Fairfield University in Connecticut, presents an interpretive reading of Mark's Gospel that pays close attention to its story line in order to appreciate its theology. After an eighteen-page introduction to the Gospel's composition and structure and to its wisdom background, he provides an exposition of the text that brings out the concentric structures of its major sections (A—1:1-15; B—1:21-3:6; C—3:20–6:13; D—6:30–8:21; E—8:27-10:45; D′—11:1-12:40; C′—13:1-37; B′—14:10–15:39; A′—16:1-8) and its interludes (1—1:16-20; 2—3:7-19; 3—6:14-29; 4—8:22-26; 4′—10:46-52; 3′—12:41-44; 2′—14:1-9; 1′—15:40-47). An appendix deals with "Wisdom" and Wisdom of Solomon parallels in Mk.

J. D. KINGSBURY, *Conflicto en Lucas. Jesús, autoridades, discípulos,* En torno al Nuevo Testamento 15 (Córdoba: Ediciónes El Almendro, 1992, paper) 236 pp. Bibliography. Indexed. ISBN: 84-8005-002-0.

The Spanish version of *Conflict in Luke. Jesus, Authorities, Disciples* [*NTA* 35, p. 383].

N. KLATT, *Jesu und Buddhas Wasserwandel. Walking on the Water of Jesus and of the Buddha. A Presentation of the Case in English. With a Critical Discussion of the Opinion of J. Duncan M. Derrett in German* (Göttingen: Klatt, 1990, paper DM 19.50) 62 pp. ISBN: 3-928312-00-6.

Klatt, author of *Literarkritische Beiträge zum Problem christlich-buddhistischer Parallelen* (1982), argues that the story of Jesus walking on the water (see Mk 6:45-52; Mt 14:22-33; Jn 6:16-21) is so similar to a tale about the Buddha in *Mahâvagga* 1.20.16 that the NT account must have been borrowed from an Indian source. The first part of this booklet (pp. 9-30) presents in English the problem of the parallel texts and the methods for its solution. The second part (pp. 31-55) assesses critically (in German) the recent article by J. D. M. Derrett [§ 34-126] on the topic.

S. LAEUCHLI, *Jesus und der Teufel: Begegnung in der Wüste. Imagination, Spiel und Therapie in der Versuchungsgeschichte* (Neukirchen-Vluyn: Neukirchener, 1992, paper DM 38) vi and 161 pp. ISBN: 3-7887-1393-3.

Laeuchli, who has taught for many years at Temple University in Philadelphia, examines the NT accounts of the temptation of Jesus from the perspectives of imagination, play, and therapy. The four chapters appear under the following headings: the wilderness (Mk 1:12-13); make bread out of stones! (Mt 4:2-4); the temptation on the pinnacle of the Temple (Mt 4:5-7); and the temptation on the mountain (Mt 4:8-10). Nine clinical contributions by E. Rothchild-Laeuchli are included.

J. LAMBRECHT, *Out of the Treasure. The Parables in the Gospel of Matthew,* Louvain Theological & Pastoral Monographs 10 (Louvain: Peeters, 1992, paper 695 BFr; Grand Rapids: Eerdmans, $24.95) 299 pp. Bibliographies. Indexed. ISBN: 90-6831-161-1 (P).

Taking its title from Mt 13:52, this redaction-historical investigation places each Matthean parable in its context, discusses the parallel texts and literary history, and focuses on Matthew's distinctive interpretation. After defining some key terms (similitude, parable, allegory, etc.), it provides expositions for the lost sheep (18:12-14), the unforgiving servant (18:23-35), the workers in the vineyard (20:1-16), the two sons (21:28-32), the wicked tenants (21:33-44), the guests invited to the feast (22:2-14), the parables in Mt 13, the faithful or wicked servant (24:45-51), the wise and foolish virgins (25:1-13), the talents (25:14-30), and the last judgment scene (25:31-46). Lambrecht, professor emeritus of NT at the Catholic University of Leuven, characterizes Matthew's approach to the parables as polemical, paraenetical, and catechetical.

G. LÜDEMANN, *Texte und Träume. Ein Gang durch das Markusevangelium in Auseinandersetzung mit Eugen Drewermann,* Bensheimer Hefte 71 (Göttingen: Vandenhoeck & Ruprecht, 1992, paper DM 29.80) 277 pp. Indexed. ISBN: 3-525-87159-7.

Lüdemann, professor of NT on the theological faculty at Göttingen, first provides an introduction to Drewermann's starting point and approach to biblical interpretation. Then he enters into critical dialogue with Drewermann regarding the interpretation of each pericope in Mark's Gospel. He concludes that Drewermann's contribution to historical-critical exegesis is slight, that he often loses sight of the concrete text, that he confuses the relation between symbol and reality, and that he imports a foreign anthropology into the biblical texts.

U. LUZ (ED.), *La Bible: Une pomme de discorde. Un livre unique—différents chemins d'approche,* Essais Bibliques 21 (Geneva: Labor et Fides, 1992, paper 25 SFr) 148 pp. ISBN: 2-8309-0675-6.

As a concrete way of illustrating the diversity in biblical interpretation today, this volume presents six papers focusing on the account of Jesus' feeding the 5,000 in Mk 6:30-44: D. Marguerat on the historical-critical method (discovering the living history of the text), E. Lerle on a fundamentalist approach (fidelity to the Bible), W. Bittner on an evangelical approach (the word of God as a human witness of God), D. Jornod on a feminist reading (bread in sufficiency), K. Füssel on a materialist reading (economy, prayer, and knowledge of the truth), and R. Kaufmann on the perspective of Jungian psychology (return to the desert). Luz has provided a nine-page introduction and an eighteen-page essay on whether the various approaches are reconcilable. Also included are comments on each paper by the other contributors and a "common conclusion."

C. MARSH, *Albrecht Ritschl and the Problem of the Historical Jesus* (San Francisco: Mellen Research University Press, 1992) xxiv and 236 pp. Bibliography. Indexed. LCN: 92-3639. ISBN: 0-7734-9822-2.

Based on a doctoral dissertation accepted in 1987 by the faculty of theology at the University of Oxford, this investigation of Ritschl's theological method gives particular attention to the relation between historical-critical research on the Gospels and Christian theology. It first considers Ritschl's christocentric theology as the context for his picture of Jesus under three headings: biblical theology and NT study, Gospel study and the quest for Jesus, and Ritschl's picture of Jesus. Then it offers a critique of Ritschl's picture of Jesus with reference to his use of the Gospels, his approach to Jesus, the problem of the "canonical" Jesus, and the problem of christological diversity. Finally it presents a reappraisal of Ritschl's picture of Jesus and the task of theology.

W. G. MARX, *Proof Positive. A Fresh Look At Synoptic Origins* (Lima, OH: Fairway, 1992, paper $14.50) 117 pp., fig. Bibliography. Indexed. ISBN: 1-55673-462-X.

Marx contends that each Synoptic Gospel was the work of one author and that each must have been written by the person whose name it bears: Matthew's Gospel reflects the knowledge and experience of the one called from the tax-collector's table; Mark recorded the good news as it came through Peter's reminiscences; and Luke the physician sought to win "Theophilus" (a pseudonym for King Agrippa II) to Christ.

D. Matual, *Tolstoy's Translation of the Gospels. A Critical Study* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1992, $69.95) x and 202 pp. Bibliography. Indexed. LCN: 92-6906. ISBN: 0-7734-9502-9.

Leo Tolstoy's *Union and Translation of the Four Gospels* was a diatessaron, i.e. a single Gospel resulting from the fusion of all four. This volume first discusses Tolstoy's religious views and examines his work as editor, translator, and scholar. Then it considers the quality of Tolstoy's translation with respect to the four principal themes of his religious thought: God as Logos, Christology, ecclesiology, and ethical views. Matual is professor of Russian at Wright State University.

B. F. Meyer, *Christus Faber. The Master Builder and the House of God,* Princeton Theological Monograph Series 29 (Allison Park, PA: Pickwick Publications, 1992, paper $27.50) x and 300 pp. Indexed. LCN: 91-45746. ISBN: 1-55635-014-7.

Following up on Meyer's *The Aims of Jesus* (1979), the eleven studies in this collection concern Jesus and the church: orientations; "phases" in Jesus' mission [§ 36-1211]; Jesus' scenario of the future [§ 35-1102]; Jesus and the Scriptures—appointed deed, appointed doer; "many (= all) are called, but few (= not all) are chosen" (Mt 22:14) [§ 34-632]; how Jesus charged language with meaning [§§ 34-1092; 35-594]; Jesus and his mission—finding the *Gestalt;* the Easter experience interpreted and secured; the church in earliest Christianity—identity and self-definition [§ 36-1504]; Jesus and the church—divine solution to the human problem; and the temple at the navel of the world.

P. Molinari and A. Hennessy, *The Vocation and Mission of Joseph and Mary* (Dublin: Veritas, 1992, paper £2.95) 59 pp. ISBN: 1-85390-149-0.

The authors are director and assistant director respectively of the Living Water Bible and Prayer Centre at Tabgha in Israel. Their contemplative reading of the NT infancy narratives and related texts attends especially to the growth processes of deeply spiritual people living ordinary lives in a 1st-century Jewish village. Their four reflections concern the vocation of Joseph, the vocation of Mary, the vocation of Mary and Joseph, and the fulfillment of the mission.

S. D. Moore, *Mark and Luke in Poststructuralist Perspectives. Jesus Begins to Write* (New Haven, CT—London: Yale University Press, 1992, $25) xix and 192 pp., 4 figs. Bibliography. Indexed. LCN: 91-30523. ISBN: 0-300-05197-2.

After calling attention to deconstruction and its importance in reading texts today, this volume presents new readings of the Gospels of Mark and Luke with the help of the poststructuralist techniques and perspectives developed by J. Derrida, J. Lacan, and M. Foucault. It treats Mark's Gospel under three headings: the lion roars, the lion s(pr)ings, and the lion('s) unconscious. Then it deals with Luke's Gospel in the following way: the so(u)n(d) of God, the flavor of the Lord, Look-Acts (seeing is believing), Look-Ax (Luke's cutting glance), and reading the largest body of writing in the NT. Moore, assistant professor of religion at Wichita State University, is the author of *Literary Criticism and the Gospels. The Theoretical Challenge* (1989).

L. Morris, *The Gospel according to Matthew,* Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1992, $39.95; Leicester, UK: Inter-Varsity) xvii and 781 pp. Indexed. LCN: 92-15806. ISBN: 0-8028-3696-8 (E), 0-85111-338-9 (I-V).

Morris, retired principal of Ridley College in Melbourne, seeks to make as clear as possible the meaning of the Greek text that Matthew bequeathed to the church. In his seventeen-page introduction he deals with the distinctive characteristics of Matthew's Gospel (Jewishness, fulfillment in Christianity, ecclesiastical interest, etc.), date, place of origin, authorship, and sources. Then he presents his translation, exposition, and notes according to the following general outline: the birth and infancy of Jesus (1:1–2:23), preliminaries to Jesus' ministry (3:1–4:11), Jesus' ministry in Galilee (4:12–13:52), the end of Jesus' ministry in Galilee (13:53–18:35), Jesus' journey to Jerusalem (19:1–20:34), Jesus' ministry in Jerusalem (21:1–25:46), the passion story (26:1–27:66), and the resurrection (28:1-20).

P. MOURLON BEERNAERT, *Marthe, Marie et les autres. Les visages féminins de l'Évangile,* Écritures 5 (Brussels: Lumen Vitae, 1992, paper 520 BFr) 256 pp. Illustrated. ISBN: 2-87324-010-5.

Mourlon Beernaert, professor of Sacred Scripture at Lumen Vitae in Brussels and at the ISSR in Charleroi, first considers the presence of women in the Gospels, the social and religious status of women in Judaism in Jesus' time, and Jesus' teachings about women in the parables and controversies. Then he discusses Jesus' encounters with women: four desperate situations, the active fidelity of several women, the personal faith of three women, and three women in the presence of the Christ-Messiah. Finally he treats the proclamation of the good news with the women of Easter: the women at the cross and at the tomb, the women in each Gospel, and the newness of Jesus with regard to women.

D. A. NEALE, *None but the Sinners. Religious Categories in the Gospel of Luke,* JSNT Supplement Series 58 (Sheffield, UK: JSOT Press, 1991, £27.50 or $48) 217 pp. Bibliography. Indexed. ISBN: 1-85075-314-8.

Prepared as a doctoral dissertation under the direction of L. C. A. Alexander and presented to the University of Sheffield, this volume first offers a historical analysis of "sinners" in Jesus' time under three headings: Pharisaism in context, the *'am hā'āreṣ* (tithing and the purity of food), and the quest for the historical "sinner." Then it analyzes the idea of "sinner" in various episodes in Luke's Gospel: the call of Levi (5:17-32), the story of the sinful woman (7:36-50), the gospel for the lost (15), the Pharisee and the toll collector (16–18), and the story of Zacchaeus (19:1-10). Neale concludes that in Judaism "sinners" were the necessary counterpart of the "righteous," and that in Lk the "sinners" illustrate the reversal of all expectations brought about by Jesus.

M. C. PARSONS AND J. B. TYSON (EDS.), *Cadbury, Knox, and Talbert. American Contributions to the Study of Acts,* SBL Biblical Scholarship in North America (Atlanta: Scholars Press, 1992, cloth $39.95, paper $24.95) x and 264 pp. Bibliographies. LCN: 91-36644. ISBN: 1-55540-653-X (cloth), -654-8 (paper).

This assessment of the contributions to scholarship on Acts by three 20th-century American scholars first presents essays by B. R. Gaventa and D. L. Jones on the pioneering work of H. J. Cadbury, a response by R. I. Pervo, and a bibliography of Cadbury's writings (by Gaventa). Next it provides three essays on the questioning mind of J. Knox (by Tyson, J. T. Townsend, and V. K. Robbins), reflections by Knox, and his bibliography (by Parsons). Then it offers three articles on the fruitful approach of C. H. Talbert (by Parsons, L. B. Chance, and D. P. Moessner), a response by Talbert, and his bibliography (by Parsons). A ten-page article by D. L. Tiede on the future of the study of the Lukan writings in North American scholarship concludes the volume.

E. PÉREZ-COTAPOS L., *Parábolas: Diálogo y experiencia. El método parabólico de Jesús según Dom Jacques Dupont,* Anales de la Facultad de Teología 42 (Santiago: Pontificia Universidad Católica de Chile, 1991, paper $30) 272 pp. Bibliography. Indexed. ISSN: 0069-3596.

Prepared as a doctoral dissertation under the direction of E. Rasco and accepted in 1990 by the Pontifical Gregorian University in Rome, this investigation of J. Dupont's research on the parables first surveys recent exegesis of the parables (from A. Jülicher to the present). Then it focuses on Dupont's contributions: methodological issues, the parabolic method in the praxis of Jesus (actualization, medium of dialogue, the persuasive force of experience), the present relevance of Jesus' parabolic method and of the Gospel parables, and some thematic aspects (the God of Jesus, christological implications, attention to behavior). A general evaluation, two appendixes, and bibliographic information are included.

G. PÉREZ RODRÍGUEZ, *La infancia de Jesús (Mt 1-2; Lc 1-2),* Teología en Diálogo 4 (Salamanca: Universidad Pontificia de Salamanca, 1990, paper) 266 pp. Bibliography. ISBN: 84-7299-260-8.

This volume first gives general and special introductions to the accounts of Jesus' infancy in Mt 1–2 and Lk 1–2, along with a treatment of the births of famous figures in antiquity. Then it presents commentaries on the individual pericopes in the NT infancy accounts: the genealogy of Jesus (Mt 1:1-17), the announcement of John's conception (Lk 1:5-25), the announcement of Jesus' conception (1:26-38), etc. F. F. Ramos has supplied a five-page foreword.

A. RAFFELT (ED.), *Begegnung mit Jesus? Was die historisch-kritische Methode leistet,* Freiburger Akademieschriften 1 (Düsseldorf: Patmos, 1991, paper DM 14.80) 86 pp. Indexed. ISBN: 3-491-77370-9.

The four essays in this volume consider what the historical-critical method achieves with regard to encounter with Jesus: U. Ruh on "another Jesus" (new Jesus-books between psychology and spirituality), E. Grässer on the historical-critical method as a help for understanding in life of Jesus research, L. Oberlinner on the baptism pericope (Mk 1:9-11 parr.) and the tomb story (Mk 16:1-8 parr.), and F. Hahn on the contribution of historical-critical exposition for faith and the church. The editor has provided a five-page foreword.

A. RANON, *Da Gesù ai vangeli.* Vol. 1 of *Introduzione al Nuovo Testamento,* Strumenti di Scienze Religiose (Padua: Messaggero, 1990, paper 18,000 L) 251 pp. Bibliographies. ISBN: 88-250-0012-X.

After describing the historical-social context (the political situation, the Jewish world), this volume considers the relation between Jesus and the Gospels, Jesus' public activity and preaching of God's kingdom, the development of the Jesus tradition toward the Gospels, the Synoptic Gospels (Mk as the Gospel of facts and faith, Mt as the ecclesial and doctrinal Gospel, Lk as the Gospel of the evangelizing disciple), and the Johannine corpus (Jn as the Gospel of faith and love, Revelation as the mystery of history). The two appendixes show how to read Gospel texts: J. Dupont on Mt 13:1-23, and C. M. Martini on Lk 24:13-35.

D. ROURE, *Jesús y la figura de David en Mc 2,23-26. Trasfondo bíblico, intertestamentario y rabínico,* Analecta Biblica 124 (Rome: Pontificio Istituto Biblico, 1990, paper 33,000 L) x and 172 pp. Bibliography. Indexed. ISBN: 88-7653-124-6.

Prepared as a doctoral dissertation under the direction of F. Lentzen-Deis and R. Le Déaut and accepted in 1990 by the Pontifical Biblical Institute, this volume analyzes the argumentation in Mk 2:23-26, its antecedents, and its literary expression. After surveying the state of the question, it presents a linguistic and literary analysis of the narrative and the dialogue, and discusses the figure of David and his relation to the Law (with particular attention to 1 Sam 30:21-25, the David-Moses parallel in Chronicles, and Isa 16:4b-5). Then it treats the prophetic image of David at Qumran and in ancient Judaism (with particular attention to 11QPs^a 27:2-11, 2 Sam 23:1-7 and its targumic interpretation, and *Sifre* on Deut 18:15). Finally it offers an exegesis of Mk 2:23-26 that summarizes the results of the investigation.

J. SCHMID, *Synopse der drei ersten Evangelien mit Beifügung der Johannes-Parallelen* (10th ed.; Regensburg: Pustet, 1992, paper DM 24.80) iv and 218 pp., table. Indexed. ISBN: 3-7917-1330-2.

The tenth edition of the work described in *NTA* 5, p. 356, this synopsis of the Gospels is divided into 272 pericopes. It presents the German texts of the Gospel parallels in vertical columns: Matthew, Mark, Luke, and (where pertinent) John. Also included are a table of Synoptic parallels, an index of Gospel texts, and twelve pages of notes at the end. The synopsis was originally designed in conjunction with the Regensburger Neues Testament series.

W. SCHMITHALS, *Johannesevangelium und Johannesbriefe. Forschungsgeschichte und Analyse,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 64 (Berlin—New York: de Gruyter, 1992, DM 168) x and 473 pp. Bibliography. Indexed. ISBN: 3-11-013560-4.

The first part of this volume reviews the history of research on the Fourth Gospel and the Johannine epistles: the external evidence, the early church tradition, the pre-critical exposition, traditional historical problems, the "authenticity" of the Johannine writings, scholarship from H. J. Holtzmann to R. Bultmann, Bultmann's commentary on the Fourth Gospel, from Bultmann's commentary to the present, the composition and structure of the Gospel, the Johannine letters, and the hypothesis of a Johannine school. The second part analyzes the Johannine texts in light of scholarship (the beloved-disciple redaction, the Prologue, the letters) and develops the hypothesis of two major stages: the basic Gospel written toward the end of the 1st century A.D. in response to expulsion from the synagogue, and the revised and expanded Gospel written by the person responsible for the Johannine letters in response to various gnostic currents.

G. E. STERLING, *Historiography and Self-Definition. Josephos, Luke-Acts and Apologetic Historiography,* Supplements to Novum Testamentum 64 (Leiden—New York: Brill, 1992, 220 gld. or $125.75) xv and 500 pp. Bibliography. Indexed. LCN: 91-24185. ISBN: 90-04-09501-2.

The lightly revised version of a doctoral dissertation directed by J. R. Donahue and accepted in 1989 by the Graduate Theological Union in Berkeley, CA, this volume defines apologetic historiography as "the story of a subgroup of people in an extended prose narrative written by a member of the group who follows the group's own traditions but Hellenizes them in an effort to establish the identity of the group within the setting of the larger world." After observations on genre and historiography, it treats Greek ethnography (literary precursors, Hecataeus of Miletus, Herodotus), ethnography in transition (Hecataeus of Abdera, Megasthenes), the origins of apologetic historiography (Berossus, Manetho), the Hellenistic-Jewish historians (Eusebius, Alexander Polyhistor, Demetrius, Artapanus, ps.-Eupolemus, Eupolemus), Josephus' *Antiquities,* and Lk-Acts. Sterling, assistant professor of NT at the University of Notre Dame, concludes that both Josephus' *Antiquities* and Lk-Acts can be regarded as apologetic historiography.

M. W. G. STIBBE, *John as storyteller. Narrative criticism and the fourth gospel,* Society for New Testament Studies Monograph Series 73 (Cambridge, UK—New York: Cambridge University Press, 1992) xiii and 214 pp. Bibliography. Indexed. LCN: 91-18214. ISBN: 0-521-41524-1.

Based on a doctoral dissertation directed by J. Muddimann and presented to the University of Nottingham, this volume aims to show that John's Gospel is a multi-story phenomenon calling for a multi-disciplinary narrative methodology. It first constructs an integrative method that looks at Johannine narrative at the levels of text, context, and pre-text; i.e. the surface level of the narrative, the social context of the narrative, and the historical reference, sources, and tradition of the narrative. Then it applies this method of narrative criticism to the Johannine passion narrative (chaps. 18–19): practical criticism, genre criticism, sociological reading, and narrative-historical approach. Stibbe describes the Fourth Gospel as poetic history, i.e. as a creative redescription of historical tradition in which the concrete reality of Jesus' life is by no means destroyed.

M. STOWASSER, *Johannes der Täufer im Vierten Evangelium. Eine Untersuchung zu seiner Bedeutung für die johanneische Gemeinde,* Österreichische Biblische Studien 12 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1992, paper öS 248) viii and 271 pp. Bibliography. Indexed. ISBN: 3-85396-084-7.

The slightly revised version of a doctoral dissertation accepted in 1991 by the Catholic theological faculty at the University of Vienna, this investigation of the role of John the

Baptist in the Fourth Gospel examines the pertinent texts according to the procedures of "text analysis": delineation of the text, context analysis, structure, and the coherence of the text. Thus it treats the significance of John the Baptist in the Prologue (Jn 1:1-18), the witness of the Baptist for Jesus (1:19-34), the Baptist at Aenon near Salim (3:22–4:3), and the retrospectives on John's activity (5:33-36; 10:40-42). Stowasser concludes that the Fourth Gospel attributes to John the Baptist a unique dignity but nevertheless subordinates him to Jesus.

W. A. Strange, *The Problem of the Text of Acts,* Society for New Testament Studies Monograph Series 71 (Cambridge, UK—New York: Cambridge University Press, 1992, $49.95) xiv and 258 pp. Bibliography. Indexed. LCN: 91-18372. ISBN: 0-521-41384-2.

Based on a doctoral dissertation directed by J. B. Muddiman and others and presented to Oxford University, this volume first surveys scholarship on the Greek text of Acts. Then it considers the nature of the Western text of Acts, Lukanism and the Western text of Acts, marginal annotation and the origin of some Western readings in Acts, and the composition and editing of Acts. A fifteen-page appendix lists the textual witnesses. Strange concludes that much of the distinctive stratum of the Western text of Acts originated in Luke's own marginal annotations, and that the Western and non-Western texts of Acts represent versions of a text left unedited by Luke.

C. H. Talbert, *Reading John. A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles* (New York: Crossroad, 1992, $23.95) xv and 284 pp. LCN: 92-5999. ISBN: 0-8245-1179-4.

Similar in format and scope to Talbert's *Reading Luke* (1982) and *Reading Corinthians* (1987), this close reading of the Johannine epistles and Gospel seeks to understand large thought units and their relationship to Johannine thought as a whole. It first treats the Johannine epistles: getting oriented (2–3 Jn; 1 Jn 1:1-5), walking in the light (1 Jn 1:6–2:28), discerning the spirits (2:29–4:6), etc. Then it deals with the Fourth Gospel: a revealing and empowering presence (Jn 1:1-18), creator of a new community (1:19–2:12), proponent of a new birth (2:13–3:21), etc. An appendix considers descending-ascending redeemer figures in Mediterranean antiquity. Talbert is professor of religion at Wake Forest University in Winston-Salem, NC.

C. Thiede, *Gesù, storia o leggenda?,* Grandi religioni 6 (Bologna: Dehoniane, 1992, paper 18,000 L) 180 pp. Bibliography. ISBN: 88-10-60406-7.

The Italian version of *Jesus: Life or Legend?* (1990), this volume first discusses how the documents regarding Jesus were composed: media of social communication, the polyglot world of the NT, and the written accounts of Jesus' life. Then it considers how ancient and reliable the documents about Jesus are: from scrolls to books, controversies about ancient manuscripts, and dating the Qumran Cave 7 fragments. Finally it deals with Jesus at Rome: Rome as center of the world, the archaeological evidence, Jerusalem at Rome, and the spread of the Christian movement. Thiede is the author of *Simon Peter* (1985) and *The Earliest Gospel Manuscript?* (1990).

J. C. Thomas, *Footwashing in John 13 and the Johannine Community,* JSNT Supplement Series 61 (Sheffield, UK: JSOT Press, 1991, £25 or $43.75) 214 pp. Bibliography. Indexed. ISBN: 1-85075-308-3.

Prepared as a doctoral dissertation under the direction of A. T. Lincoln and presented to the University of Sheffield, this analysis of Jn 13:1-20 focuses on (1) the place and role of the footwashing pericope in the Fourth Gospel, and (2) what can be deduced about the meaning and function of footwashing in the Johannine community. After establishing the text, the volume discusses footwashing in the Jewish and Greco-Roman environment, provides a literary and exegetical analysis, and offers a historical reconstruction. Thomas concludes that the footwashing pericope is a strategic part of the farewell materials, and suggests that the Johannine community practiced footwashing in the context of post-conversion sin.

P. van Staden, *Compassion - The Essence of Life. A social-scientific study of the religious symbolic universe reflected in the ideology/theology of Luke,* Hervormde Teologiese Studies Supplementum 4 (Pretoria: Periodicle Section of the Nederduitsch Hervormde Kerk, 1991, paper $35) xii and 274 pp. Bibliography. Indexed. ISBN: 0-9583208-2-9.

The revised version of a doctoral dissertation directed by A. van Aarde and presented in 1989 to the University of Pretoria, this volume investigates how Luke interpreted the significance of Jesus' life for social life in his own day. It contends that Luke understood God's involvement with human beings in terms of compassion. After outlining the project, it discusses social-scientific study of the NT, defines theoretical issues applicable to the investigation, constructs the research program embodying a correlated synthesis of the salient features from both the literary and the social-scientific fields (with particular attention to Lk 14:7-24), and considers the implications in terms of the ideological perspectives of holiness and wholeness versus compassionate involvement relating to church and society. J. H. Elliott has supplied a three-page foreword.

H. Wansbrough (ed.), *Jesus and the Oral Gospel Tradition,* JSNT Supplement Series 64 (Sheffield, UK: JSOT Press, 1991, £40 or $60) 469 pp. Bibliographies. Indexed. ISBN: 1-85075-329-6.

After an introduction by the editor, this volume presents papers by Ø. Andersen on oral tradition; D. E. Aune on studying oral tradition in the Hellenistic world; H.-P. Rüger on oral tradition in the OT; S. Talmon on oral tradition and written transmission in the Judaism of the Second Temple period; P. S. Alexander on orality in Pharisaic-rabbinic Judaism at the turn of the eras; R. Riesner on Jesus as preacher and teacher; Aune on oral tradition and the aphorisms of Jesus; B. Gerhardsson on narrative *měšālîm* in the Synoptic Gospels; E. E. Ellis on the making of narratives in the Synoptic Gospels; M. L. Soards on oral tradition before, in, and outside the canonical passion narratives; J. D. G. Dunn on John and the oral Gospel tradition; T. Holtz on Paul and the oral Gospel tradition; W. Rordorf on whether *Didache* contains Jesus tradition independently of the Synoptic Gospels; and B. F. Meyer on some consequences of Gerhardsson's account of the origins of the Gospel tradition.

M. A. Wauck, *The Alba House Gospels. So You May Believe* (New York: Alba House, 1992, paper $12.95) xviii and 282 pp. LCN: 91-40303. ISBN: 0-8189-0625-1.

This new translation of the four Gospels into contemporary American English seeks to reflect the spoken Koine Greek of the 1st century and where possible the underlying poetic structures. It provides a general introduction to the Gospels, an introduction to each Gospel, and cross-references and comments below the text. It translates Mk 1:15 as follows: "The proper time has been fulfilled and the Kingdom of God has come; repent and believe in the good news!" It renders Lk 6:20 in this way: "Blessed are you poor, for yours is the Kingdom of God." D. A. Murray has supplied a two-page preface. The book is also available in pocketbook format (ISBN: -0626-X, paper $4.95). Wauck is completing the translation of the rest of the NT.

R. L. Webb, *John the Baptizer and Prophet. A Socio-Historical Study,* JSNT Supplement Series 62 (Sheffield, UK: JSOT Press, 1991, £35 or $57.50) 446 pp., 3 tables. Bibliography. Indexed. ISBN: 1-85075-316-4.

The slightly revised version of a doctoral dissertation submitted to the University of Sheffield in 1990, this volume seeks to situate John the Baptist's public roles as baptizer and prophet within the sociohistorical context of Second Temple Judaism. After examining the pertinent sources (Josephus, *Ant.* 18:116-119; Synoptic Gospels; Fourth Gospel; extrabiblical material), it surveys OT and Second Temple (especially Qumran) literature about ablutions and discerns various functions in the immersion administered by John in the Jordan River. Then it studies judgment/restoration figures in the OT and Jewish writings, and concludes that John's expected figure is described in terms of Yahweh's coming (through an agent on earth) to judge and restore God's people. It also contends that John was a leadership popular prophet who may well have used “baptism” in the Jordan to symbolize the entrance of the true, remnant Israel into the promised land—an action with serious sociopolitical implications that led to his death under Herod Antipas.

K. WENGST, *Bedrängte Gemeinde und verherrlichter Christus. Ein Versuch über das Johannesevangelium,* Kaiser Taschenbücher 114 (4th ed.; Munich: Kaiser, 1992, paper DM 24) 275 pp. Bibliography. Indexed. ISBN: 3-459-01924-7.

The first edition of this investigation of the historical setting of John’s Gospel was described in *NTA* 26, p. 203. The third edition was noticed in *NTA* 35, p. 247. This edition includes an eight-page dialogue with M. Hengel’s *The Johannine Question* (1987).

S. WŁODARCZYK, *Realizacja zbawienia “Dziś” w Chrystusie. Sēmeron w soteriologii Łukasza* (Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1989, paper) 160 pp. Bibliography. ISBN: 83-228-0174-2.

This investigation of the role of “today” (σήμερον) in Lukan realized soteriology examines the literary structure, context, and content of the pertinent passages in Lk-Acts: the birth of the Savior in the city of David (Lk 2:11), the fulfillment of Scripture in the synagogue at Nazareth (Lk 4:21), the marvelous healing of the paralytic (Lk 5:26), Jesus’ journey up to Jerusalem (Lk 13:32-33), the coming of salvation to Zacchaeus’ house (Lk 19:5, 9), the dying Jesus’ promise of paradise (Lk 23:42-43), and the fulfillment of Ps 2:7 (Acts 13:32-33).

A. WOUTERS, *“. . . wer den Willen meines Vaters tut.” Eine Untersuchung zum Verständnis vom Handeln im Matthäusevangelium,* Biblische Untersuchungen 23 (Regensburg: Pustet, 1992, paper DM 48) 458 pp. Bibliography. Indexed. ISBN: 3-7917-1307-8.

Prepared as a doctoral dissertation under the direction of F. Laub and presented in 1990 to the Catholic theological faculty at Munich, this redaction-critical investigation of Matthew’s Gospel considers what significance action has in discipleship according to the Evangelist. After a review of research on the topic, it discusses the significance of the future for human action: the “entrance” sayings (5:20; 7:21; 18:3; 19:23-24; 21:31-32), the kingdom of heaven and the kingdom of God, the judgment and human action, and the promised future and ethical demand. Then it deals with the disciples and God’s demand: the test (22:1-14), doing the “will of the Father,” righteousness as human and divine action, and the will of the Father and righteousness as essential elements of discipleship. Finally it treats the community in the tension between past and future: action and community, being with Jesus in his community, and action as response.

J. O. YORK, *The Last Shall Be First. The Rhetoric of Reversal in Luke,* JSNT Supplement Series 46 (Sheffield, UK: JSOT Press, 1991, £25 or $42.50) 209 pp. Bibliography. Indexed. ISBN: 1-85075-278-8.

Based on a doctoral dissertation directed by V. K. Robbins and presented to Emory University in Atlanta, this volume first surveys scholarship on the theme of reversal in Lk-Acts. Next it attempts to understand better Luke’s use of explicit or bi-polar reversal with reference to particular Gospel texts (Lk 1:53-55; 6:20-26; 16:19-31; 18:9-14; 14:11/18:14; 9:24/17:33; 13:30). Then it considers examples of implicit bi-polar reversal (Lk 2:34; 3:4-6; 7:36-50; 10:25-37; 14:7-24; 15:11-32; 18:18-30). Finally it deals with the impact of these passages on the overall perspective of Lukan eschatology, and the message that a 1st-century audience would have “heard” in the combined reading of these reversals. York concludes that Luke’s use of bi-polar reversal signaled the arrival of the kingdom in the present.

EPISTLES–REVELATION

N. BAUMERT, *Antifeminismus bei Paulus? Einzelstudien,* Forschung zur Bibel 68 (Würzburg: Echter, 1992, paper DM 56) 484 pp. Bibliography. Indexed. ISBN: 3-429-01450-6.

Baumert, professor of NT exegesis at the Philosophisch-Theologische Hochschule Sankt

Georgen in Frankfurt, first examines Paul's alleged antifeminism with regard to texts in the main Pauline letters: "not male and female" (Gal 3:28c), whether a woman must wear a veil (1 Cor 11:3-16), "the woman must be silent in church assemblies" (1 Cor 14:33b-36), seeking a bride as the unifying theme of 1 Thess 4:3-8, sexual relations as symbol and perversion (Rom 7:1-6; 1 Cor 6:12-20; 5:1-13; etc.), and the freedom of the innocent divorced person (1 Cor 7:10-11). Then he discusses the Messiah and humanness (Eph 5:15-33), a stone of scandal (1 Timothy 2), and honoring the "weaker sex" (1 Pet 3:1-7). The last three essays concern issues in semantics and syntax: the use of ἔνι (see Gal 3:28), the dependent infinitive with τό, and whether καιρός is a time concept.

D. A. Carson, *A Call to Spiritual Reformation. Priorities from Paul and His Prayers* (Grand Rapids: Baker, 1992, paper) 230 pp. LCN: 92-11392. ISBN: 0-8010-2569-9.

Carson, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, works through some of Paul's prayers so that readers may hear them today and improve their own prayer. After chapters on prayer as the urgent need of the church today and on lessons from the school of prayer, he treats the framework of prayer (2 Thess 1:3-12), worthy petitions (2 Thess 1:1-12), praying for others, a passion for people (1 Thess 3:9-13), the content of a challenging prayer (Col 1:9-14), excuses for not praying, overcoming the hurdles (Phil 1:9-11), a sovereign and personal God, praying to the sovereign God (Eph 1:15-23), praying for power (Eph 3:14-21), and praying for ministry (Rom 15:14-33). The volume concludes with a prayer for spiritual reformation.

S. Cipriani, *Le lettere di Paolo,* Commenti e studi biblici (7th ed.; Assisi: Cittadella, 1991, 60,000 L) 878 pp., 2 maps. Bibliographies. Indexed.

The seventh (revised and updated) version of a work first published in 1962, this volume presents a 45-page general introduction to Paul's life and theology, and then provides for each Pauline letter an introduction, the Italian text, and extensive notes below. The letters are treated in roughly chronological order: main letters (1–2 Thess, 1–2 Cor, Gal, Rom), prison letters (Col, Eph, Phlm, Phil), and Pastorals (1 Tim, Tit, 2 Tim, Heb). A forty-page analytical index is included.

G. H. Clark, *First John. A Commentary* (2nd ed.; Jefferson, MD: Trinity Foundation, 1992, paper $10.95) 184 pp. Indexed. ISBN: 0-940931-94-X.

First published in 1980, this verse-by-verse commentary on 1 John by the late Professor Clark (1902-85) gives special attention to the major theological themes of truth and love. It suggests the following general outline: introduction (1:1-4); fellowship with the Father (1:5–2:28); our sonship—tested by righteousness, love, and belief (2:29–4:6); closer correlation or righteousness, love, and belief (4:7–5:20); and Jesus Christ as the true God (5:21).

R. D. Davis, *The Heavenly Court Judgment of Revelation 4-5* (Lanham, MD—New York—London: University Press of America, 1992, $42.50) vii and 296 pp. Bibliography. Indexed. LCN: 92-4368. ISBN: 0-8191-8613-9.

The revision and amplification of a doctoral dissertation directed by K. A. Strand and presented to Andrews University in Berrien Springs, MI, this thematic analysis of Revelation 4–5 in light of its own context and the general perspective of the OT and NT argues that the text portrays a covenantal context with a temple setting, a heavenly court scene involving a divine council, and an investigative-type judgment of the Lamb (and the righteous through corporate solidarity with him). After an introduction to Revelation 4–5, the volume discusses the five major themes in the text, the thematic contribution of chapters 1–3, OT heavenly court scenes (1 Kings 22, Isaiah 6, Ezekiel 1–11, Daniel 7, etc.), the heavenly court scene of Revelation 4–5, and the implications for studying Revelation. An excursus treats the heavenly court scenes of *1 Enoch*.

C. A. Franco Martínez, *Jesucristo, su persona y su obra, en la carta a los Hebreos. Lengua y cristología en Heb 2,9-10; 5,1-10; 4,14 y 9,27-28,* Studia Semitica Novi Testamenti 1 (Madrid: Ciudad Nueva, 1992, paper; Madrid: Fundación San Justino) 421 pp. Bibliography. Indexed. ISBN: 84-86987-31-8 (CN).

With special attention to matters of language, this investigation of Jesus' person and work in Hebrews first considers him as the pioneer of salvation (Heb 2:9-10): the one who tasted death for everyone (v. 9), and the entrance of sons into glory (v. 10). There are also excursuses on "sons of the heavenly Father" (Mt 5:45), and on whether there are Aramaisms in Hebrews. Then it discusses Jesus as the one appointed to be the high priest (Heb 5:1-10): a priesthood not usurped (v. 5), the prayer of the Son "not heard" (vv. 7-8), and the priestly obedience of Jesus (vv. 8-10). Finally it treats Jesus in the heavenly sanctuary: the one who passed through the heavens (4:14), and Jesus and human beings—a community of destiny (9:27-28).

D. Georgi, *Remembering the Poor. The History of Paul's Collection for Jerusalem* (Nashville, TN: Abingdon, 1992, paper $17.95) 232 pp. Bibliography. LCN: 91-12720. ISBN: 0-687-36117-6.

The English version of *Die Geschichte des Kollekte des Paulus für Jerusalem* [*NTA* 12, p. 140]; this volume traces the history of Paul's collection for the Jerusalem community: the convention at Jerusalem (A.D. 48), the fate of the Jerusalem convention (48-53), a new start and the impending end of the collection (53-54), its resumption (55), the letter of recommendation for Titus and his companions (2 Corinthians 8), the circular letter to the Achaian congregations (2 Corinthians 9), closure of the collection and planning of the journey to Jerusalem (55-56), and the conveyance of the collection and its results (from spring of 56 to Paul's death). The appendixes treat (1) chronology and (2) Philo's treatise on ἰσότης. A new five-page preface places the work in context, and a 25-page afterword reflects on whether there is justification in money. Georgi is professor of NT at the University of Frankfurt.

F. W. Horn, *Das Angeld des Geistes. Studien zur paulinischen Pneumatologie,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 154 (Göttingen: Vandenhoeck & Ruprecht, 1992, DM 158) 478 pp. Bibliography. Indexed. ISBN: 3-525-53835-9.

The slightly revised version of a *Habilitationsschrift* accepted in 1990 by the theological faculty at Göttingen, this investigation of Paul's understanding of the Holy Spirit first deals with the presuppositions of Pauline pneumatology: contemporary presuppositions, whether the Spirit is a function of or the substance of eschatological existence, and the horizon of early Christian pneumatology. Then it traces the development of Pauline pneumatology: the early Pauline preaching (1 Thessalonians), the confrontation with pneumatic enthusiasm at Corinth (1 Corinthians), and the confrontations with the Jewish-Christian counter-missions (2 Corinthians, Galatians, Philippians). Finally it discusses the idea of the "pledge" of the Spirit, the activities of the Spirit, and the Spirit as both eschatological function and substance. Horn is the author of *Glaube und Handeln in der Theologie des Lukas* (1986).

P. Iovino, *La prima lettera ai Tessalonicesi. Introduzione, versione, commento,* Scritti delle origini cristiane 13 (Bologna: Dehoniane, 1992, paper 38,000 L) 307 pp. Bibliography. ISBN: 88-10-20613-4.

In his 59-page introduction to 1 Thessalonians Iovino treats the historical setting, the evangelization of Thessalonica, the events leading up to Paul's letter, the letter itself, and its teaching. Then he presents for each pericope a literary analysis, an Italian translation, and a verse-by-verse exposition: prescript (1:1), thanksgiving (1:2-3), expansion of the thanksgiving (1:4-10), remembrance of Paul's presence at Thessalonica (2:1-12), etc. He divides 1 Thessalonians into two major parts: thanksgiving to God for the gospel proclaimed and accepted (1:2–3:13), and exhortations for the growth of the community (4:1–5:22). Iovino, professor of NT exegesis at the Facoltà Teologica di Sicilia in Palermo, is the author of *Chiesa e tribolazione* (1985).

L. A. Jervis, *The Purpose of Romans. A Comparative Letter Structure Investigation*, JSNT Supplement Series 55 (Sheffield, UK: JSOT Press, 1991, £25 or $42.50) 187 pp. Bibliography. Indexed. ISBN: 1-85075-304-0.

Prepared as a doctoral dissertation under the direction of R. N. Longenecker and presented to the University of Toronto, this volume first surveys various scholarly approaches to the purpose of Romans and proposes comparative letter structure analysis as a way of clarifying Paul's purpose. Then it examines the Pauline opening formulas, thanksgivings, apostolic parousias, and conclusions, respectively, as a way of identifying the distinctive features of Romans. Jervis concludes that in Romans Paul exercised his apostolic mandate to set forth the gospel in written form.

H.-J. Klauck, *Gemeinde zwischen Haus und Stadt. Kirche bei Paulus* (Freiburg—Basel—Vienna: Herder, 1992, DM 22.80) 128 pp. Bibliography. ISBN: 3-451-22620-0.

The four chapters in this volume concern aspects of the church in the NT, with particular attention to Paul's letters: the community in relation to the house and city—evangelization in Corinth in Paul's time [see § 36-1405]; constructive community formation—the social and theological context of the building metaphor according to Paul; building up the community through team-work—the cooperation of men and women in Paul's missionary activity [see § 38-1500]; and the church as a community of friendship in various NT writings [see § 36-381]. Klauck is professor of NT at the University of Würzburg.

G. W. Knight, *The Pastoral Epistles. A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1992, $39.95; Carlisle, UK: Paternoster) xxxiv and 514 pp. Bibliography. Indexed. LCN: 92-5467. ISBN: 0-8028-2395-5 (E), 0-85364-532-9 (P).

In his 52-page introduction to the Pastorals, Knight, professor of NT at Knox Theological Seminary in Fort Lauderdale, FL, and author of *The Faithful Sayings in the Pastoral Letters* (1968), and *The Role Relationship of Men and Women* (rev. ed., 1985), argues for their Pauline authorship and suggests that on the basis of their style Luke may have been the amanuensis. The emphasis of the commentary is the exegesis of the Greek text and the flow of the argument. The Pastorals are treated in the following order: 1 Timothy, Titus, and 2 Timothy. There are excursuses on early church offices and leaders (see 1 Tim 3:1-13) and on motivations for appropriate conduct (see Tit 2:1-10).

R. C. Kroeger and C. C. Kroeger, *I Suffer Not a Woman. Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence* (Grand Rapids: Baker, 1992, paper $12.95) 253 pp., 21 figs., 2 maps. Indexed. LCN: 91-31822. ISBN: 0-8010-5250-5.

After raising theological and practical problems associated with the traditional interpretation of 1 Tim 2:12, this volume first approaches the text in its various contexts: religious, historical, and literary. Then it focuses on the prohibition in 1 Tim 2:12 and proposes a new translation ("I do not allow a woman to teach nor to proclaim herself author of man") as the most appropriate response to a gnostic or proto-gnostic mythology glorifying Eve. Finally it considers the prohibition's rationale in 1 Tim 2:13-15. Seven appendixes are included. The authors contend that 1 Tim 2:12 does not concern the subordination of women but rather forbids women to teach that female activity brought man into existence because according to the Scriptures God created Adam first.

T. D. Lea and H. P. Griffin, *1, 2 Timothy, Titus*, New American Commentary 34 (Nashville, TN: Broadman, 1992, $19.95) 352 pp. Indexed. LCN: 91-38419. ISBN: 0-8054-0134-2.

After a 42-page general introduction to the Pastorals (authorship, chronology, occasion and purpose, theological themes, etc.), Lea presents a commentary on 1 Timothy according to the following outline: salutation (1:1-2), the explanation of the task to Timothy (1:3-20), and the emphases that will accomplish the task (2:1–6:21). Then he treats 2 Timothy: salutation (1:1-2), the gratitude of Paul (1:3-5), appeals for ministerial stamina (1:6–2:13), appeals for doctrinal soundness (2:14–4:8), personal appeals from Paul to Timothy (4:9-18), and conclusion (4:19-22). Finally Griffin deals with Titus: salutation (1:1-4), instructions for establishing church leadership (1:5-16), instructions for exhorting various groups (2:1-15), Christian behavioral standards (3:1-11), and personal directions and closing salutations (3:12-15).

D. M. LLOYD-JONES, *Romans: An Exposition of Chapter 9, God's Sovereign Purpose* (Grand Rapids: Zondervan, 1992, $19.95) viii and 328 pp. LCN: 91-30395. ISBN: 0-310-27500-8.

This ninth volume in Lloyd-Jones's exposition of Romans first places Romans 9 in the context of the letter as a whole and of chapters 9–11 in particular. Then it offers reflections on Romans 9 in twenty-four chapters. Lloyd-Jones, who ministered at Westminster Chapel in London from 1938 to 1968 and died in 1981, contends that predestination and election are the main doctrines of Romans 9.

B. W. LONGENECKER, *Eschatology and the Covenant. A Comparison of 4 Ezra and Romans 1–11*, JSNT Supplement Series 57 (Sheffield, UK: JSOT Press, 1991, £35 or $60) 318 pp. Bibliography. Indexed. ISBN: 1-85075-305-9.

The slightly revised version of a doctoral dissertation directed by J. D. G. Dunn and presented to the University of Durham, this volume compares *4 Ezra* and Romans 1–11 against the background of E. P. Sanders's portrayal of early Judaism. After sketching the basic characteristics of early Judaism (covenantal, ethnocentric, socially diverse), it provides an introduction to *4 Ezra* and an analysis of its seven major episodes in order to bring out its new understanding of Jewish existence without the Temple. Then it shows how in Romans 1–11 Paul represents another perspective outside the common covenantal pattern of early Judaism, one that was also radically transformed as the result of a crisis event (the revelation of Jesus Christ). Longenecker concludes that what animated *4 Ezra* and Romans 1–11 were primarily the repudiation of Jewish ethnocentrism and consequently the revaluation of the Law and the people of God.

H. MERKLEIN, *Der erste Brief an die Korinther. Kapitel 1-4,* Ökumenischer Taschenbuchkommentar zum Neuen Testament 7/1 (Gütersloh: Mohn, 1992, paper DM 44; Würzburg: Echter) 335 pp. Bibliographies. ISBN: 3-579-00511-1 (M).

In his 33-page introduction to 1 Corinthians Merklein, professor of NT at the Catholic theological faculty in Bonn, deals with Corinth at the time of the founding of the Christian community there, the social structure of the Christian community, literary aspects of the letter, and the text and method of commentary (combining new linguistic and historical-critical approaches). Then after discussing the prescript (1:1-3) and proem (1:4-9), he treats the first major section (1:10–4:21) under the following heading: the relation of the preacher to the community in the light of the crucified one as the true wisdom of God. For each pericope there is a German translation, notes on the text and translation, an analysis (syntactic, semantic, pragmatic), and verse-by-verse comments. There are also general observations (pp. 99-152) on the syntactic, thematic, and pragmatic analysis of 1:10–4:21.

G. T. MONTAGUE, *The Apocalypse. Understanding the Book of Revelation and the End of the World* (Ann Arbor, MI: Servant Publications, 1992, paper) 246 pp., fig., map. Bibliography. LCN: 91-32297. ISBN: 0-89283-746-2.

After a twelve-page introduction to the book of Revelation, this volume presents an exposition according to the following general outline: introducing the narrator and the Son of Man (1:1-20); introducing the audience (2:1–3:22); the heavenly stage (4:1–5:14); opening the seals of chaos and suffering (6:1–7:17); sounding the trumpets (8:1–10:11); the suffering church (11:1–12:18); the beasts and the Lamb (13:1–14:20); the bowls of wrath (15:1–16:21); the fall of Babylon and her godless allies (17:1–19:21); the longer future, the final victory, and the new creation (20:1–22:5); and the final message and our response (22:6-21). Montague, professor of Scripture at St. Mary's University in San Antonio, TX, is the author of *Companion God. A Cross-Cultural Commentary on the Gospel of Matthew* (1989).

K.-W. NIEBUHR, *Heidenapostel aus Israel. Die jüdische Identität des Paulus nach ihrer Darstellung in seinen Briefen*, Wissenschaftliche Untersuchungen zum Neuen Testament 62 (Tübingen: Mohr-Siebeck, 1992, DM 188) xi and 234 pp. Bibliography. Indexed. ISBN: 3-16-145892-3.

The slightly revised and updated version of a *Habilitationsschrift* presented in 1991 to the theological faculty at the Martin-Luther-Universität in Halle-Wittenberg, this volume investigates how and why Paul in his letters emphasized his identity as a Jew: his conduct in "Judaism" (Gal 1:13-14), the exemplary Jew (Phil 3:5-6), the herald of Christ from God's people (2 Cor 11:22-23), and the Israelite and the apostle of the Gentiles (Rom 11:1). In dealing with these texts Niebuhr attends to their context, provides detailed exegetical analyses, and uses the new methods of text-linguistics and rhetorical criticism. He concludes that Paul understood himself as a member of the people of Israel and his mission to the Gentiles as for the sake of Israel.

J. F. O'GRADY, *Pillars of Paul's Gospel. Galatians and Romans* (New York—Mahwah, NJ: Paulist, 1992, paper $9.95) v and 177 pp., 4 maps. Bibliography. Indexed. LCN: 91-45556. ISBN: 0-8091-3327-X.

O'Grady, author of *Disciples and Leaders* (1991), first discusses Paul and his environment: background, religious experience, Jerusalem, and gospel. Next he treats Paul's letter to the Galatians: gospel; salvation by faith; and freedom, the Spirit, and the Christian life. Then he deals with Romans: universal sin; the gospel of faith; Israel, Christianity, and God's grace; and the living of graced believers. Finally he considers Pauline theology: the new community of faith, justification, and the many images of Jesus. He concludes with remarks on Paul's gospel today. Study questions accompany each chapter.

V. C. PFITZNER, *Strength in Weakness. A Commentary on 2 Corinthians*, Chi Rho Commentary (Adelaide: Lutheran Publishing House, 1992, paper) 206 pp., map. Bibliography. ISBN: 0-85910-623-3.

After an eleven-page introduction to 2 Corinthians and a four-page summary of its content, this volume presents an exposition according to the following outline: introduction (1:1-11), healing hurts from the past (1:12–2:13), the competence and confidence of the apostolic ministry (2:14–5:21), fellowship with Paul—appeals and affirmations (6:1–7:16), the collection for Jerusalem (8:1–9:15), Paul's defense of his own apostolic activity (10:1–13:10), and conclusion (13:11-13). Pfitzner, principal and lecturer in NT at Luther Seminary in Adelaide, defines the main theme of 2 Corinthians as follows: The ministry, authorized by Christ, is divine power at work in human weakness. Those who seek to impress with their own strength are not true servants of Christ.

S. PONGUTÁ H., *El es imagen de Dios invisible. Una lectura de Col 1*, Cuadernos Biblicos 3 (Caracas: Asociación Bíblica Salesiana, 1992, paper) 128 pp. Indexed. ISBN: 980-6035-61-5.

After an introduction to the Pauline captivity letters and to the letter to the Colossians (Colossae, occasion and purpose, authenticity, the community), this volume presents a reading of Colossians 1 according to the following outline: salutation (vv. 1-2), thanksgiving (vv. 3-8), intercession (vv. 9-12), transition (vv. 13-14), the so-called hymn (vv. 15-20), the reconciliation (vv. 21-23), and Paul's "now" (vv. 24-29).

J.-P. Prévost, *Pour lire l'Apocalypse* (Outremont, Que.: Novalis, 1991, paper; Paris: Cerf, 100 F) 160 pp. Illustrated. Bibliographies. ISBN: 2-89088-471-67 (N), 2-204-04395-8 (C).

After a brief introduction to the book of Revelation, this volume considers five keys to reading it: discovering the Christ of revelation, reading the prophecy in the present, taming the symbols (numbers and colors), entering the world of the apocalypses, and Revelation as good news. Then it provides five textual studies: hearing what the Spirit says to the churches (chaps. 2–3); "the Lamb immolated and slain," or the true visage of God (4–5); from judgment to salvation (6–7); the combat of the dragon against the woman (12); and from the "end of a world" to a new creation (21–22). Prévost teaches Sacred Scripture at the Université Saint-Paul in Ottawa.

G. F. Ravasi, *Lettere ai Corinzi. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni Bibliche (Bologna: Dehoniane, 1991, 15,000 L) 136 pp. Bibliography. ISBN: 88-10-70922-5.

After an introduction to the geographical, historical, literary, and theological coordinates of Paul's letters to the Corinthians, this volume presents chapters on the theology of the church (1 Corinthians 1–6); marriage, virginity, liturgy, charisms, and resurrection (7–16); the mission of the apostle (2 Corinthians 1–6); and the collection for the Jerusalem church and Paul's self-defense (7–13).

C. Reynier, *Évangile et mystère. Les enjeux théologiques de l'épître aux Éphésiens,* Lectio Divina 149 (Paris: Cerf, 1992, paper 165 F) 321 pp. Bibliography. Indexed. ISBN: 2-204-04484-9.

Based on a doctoral dissertation directed by J.-N. Aletti and accepted in 1990 by the theological faculty at the Centre Sèvres in Paris, this volume first considers the literary unity of Eph 3:1-13 and its implications: the literary genre, the place in the letter as a whole, and the literary composition. Then it discusses the concept of mystery and its importance: the minister of the mystery, the concept of the mystery ("being with"), and the mystery known and revealed. Finally it deals with the theological significance of Eph 3:1-13 and the concept of mystery: the function of the organic theme and of the spatial categories, the function of the concept of mystery, and the birth of a new theological language. The appendix provides a structured translation of Eph 3:1-13.

T. J. Sappington, *Revelation and Redemption at Colossae,* JSNT Supplement Series 53 (Sheffield, UK: JSOT Press, 1991, £30 or $52.50) 266 pp. Bibliography. Indexed. ISBN: 1-85075-307-5.

The revised version of a doctoral dissertation directed by R. N. Longenecker and presented to the University of Toronto, this volume first considers the ascetical-mystical piety of Jewish apocalypticism with reference to the literature of Jewish apocalypticism, and its evidence for revelatory experiences, the content of revelation, and the functions of revelation. Then it turns to the soteriology of Colossians as a response to the ideas and practices of those who adopted this religious pattern: methodological considerations, the Colossian error, revelation in Christ, and redemption in Christ.

M. Schiefer Ferrari, *Die Sprache des Leids in den paulinischen Peristasenkatalogen,* Stuttgarter Biblische Beiträge 23 (Stuttgart: Katholisches Bibelwerk, 1991, paper DM 49) xi and 501 pp., 4 tables. Bibliography. ISBN: 3-460-00231-X.

Prepared as a doctoral dissertation under the direction of J. Gnilka and presented in 1990 to the Catholic theological faculty at Munich, this investigation of the catalogues of sufferings in Paul's letters first presents a survey of research with particular attention to the tradition-historical parallels. Next it provides a detailed analysis of the following seven examples in Paul's letters: 1 Cor 4:10-13a; 2 Cor 4:8-9; 6:4b-5, 8-10; 11:23b-29; 12:10a; Phil 4:12; and Rom 8:35b. Then it looks synthetically at the Pauline peristasis-catalogues: content, form and rhetoric, concepts and motifs, etc. Finally it compares them with the modern lyrical works of P. Celan.

R. Schnackenburg, *The Johannine Epistles. Introduction and Commentary,* trans. R. and I. Fuller (New York: Crossroad, 1992, $39.50) xv and 320 pp. Bibliography. Indexed. LCN: 92-5. ISBN: 0-8245-1176-X.

The German original of this commentary first appeared in 1953; the third edition was described in *NTA* 9, p. 281. This English translation is based on the seventh German edition (1984). The 45-page introduction to the Johannine epistles and to 1 John concerns external form and genre, style and composition, the structure and unity of 1 John, the heresy combatted, place in the history of religions, etc. The main part of the volume presents a detailed exposition of 1 John along with twelve excursuses (on witness in 1 Jn 1:1-4, fellowship with God, heretical gnosis and Christian knowledge of God, etc.). Then there is a nine-page introduction to 2–3 John and an exegesis of each letter.

J. M. Scott, *Adoption as Sons of God. An Exegetical Investigation into the Background of ΥΙΟΘΕΣΙΑ in the Pauline Corpus,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 48 (Tübingen: Mohr-Siebeck, 1992, paper DM 79) xv and 353 pp. Bibliography. Indexed. ISBN: 3-16-145895-8.

A somewhat shortened version of a doctoral dissertation directed by P. Stuhlmacher and accepted by the Evangelical theological faculty at Tübingen in 1989, this volume first establishes that in the Hellenistic period the Greek term υἱοθεσία always denoted “adoption as a son” and never merely “sonship.” Then it considers adoption (profane and divine) in the OT and early Judaism. Finally it examines the theme of adoption in the Pauline letters: υἱοθεσία in Gal 4:5; the use of 2 Sam 7:14 in 2 Cor 6:18 and its correlation with υἱοθεσία in Gal 4:5; and υἱοθεσία in Rom 8:15, 23. Scott concludes that υἱοθεσία occurs four times in the sense of adoption expected by the 2 Sam 7:14 tradition in either a present (Gal 4:5; Rom 8:15) or future (Rom 8:23; Eph 1:5) aspect, and once in the Exodus tradition (Rom 9:4).

S. G. Sinclair, *Revelation. A Book for the Rest of Us* (Berkeley, CA: Bibal, 1992, paper $12.95) 156 pp. LCN: 92-8748. ISBN: 0-941037-19-3.

Based on lectures given at Codrington College in Barbados, this volume seeks to help Christians to get something out of the book of Revelation that will enrich their present relationship to God and other Christians. After offering a critique of various approaches to interpreting Revelation, it considers Revelation’s historical background, literary structure, and original message. Then it discusses the spiritual basis of Revelation’s message, and deals with two questions: Is Revelation true? Is Revelation helpful?

G. Sinn, *Christologie und Existenz. Rudolf Bultmanns Interpretation des paulinischen Christuszeugnisses,* Texte und Arbeiten zum neutestamentlichen Zeitalter 4 (Tübingen: Francke, 1991, paper DM 84) xiii and 306 pp. Bibliography. Indexed. ISBN: 3-7720-1883-1.

The slightly revised version of a doctoral dissertation directed by O. Merk and accepted in 1987 by the theological faculty at Erlangen-Nürnberg, this investigation of Bultmann’s interpretation of Pauline Christology first attempts an analytic definition of the concept of the History of Religions School, considers the theological emphases of this school, and discusses various expositions of Pauline Christology by members of this school. Then it deals with Bultmann as a member of the second generation of the History of Religions School, the development of Bultmann’s hermeneutical-systematic starting point for Pauline exegesis, and the *Theologie des Neuen Testaments* as the sum of Bultmann’s life-work. Sinn concludes that Bultmann’s approach to Pauline Christology combined directions taken over from the History of Religions School and other perspectives developed by Bultmann himself.

R. C. STEDMAN, *Hebrews,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1992, $14.95) 168 pp. Bibliography. LCN: 91-30977. ISBN: 0-8308-1815-4 (USA), 0-85111-672-8 (UK).

After a seven-page introduction to Hebrews and a three-page outline, this volume presents an exposition based on the NIV text according to the following outline: greater than the prophets (1:1-3), greater than the angels (1:4–2:18), greater than Moses (3:1-19), greater than Joshua (4:1-13), greater than Aaron (4:14–5:14), repentance can be impossible (6:1-20), our Melchizedek (7:1-28), etc. The volume inaugurates a series of NT commentaries edited by G. R. Osborne that seek to move from the text to its contemporary relevance and application. Stedman was for many years the pastor of Peninsula Bible Church in Palo Alto, CA.

M. THOMPSON, *Clothed with Christ. The Example and Teaching of Jesus in Romans 12.1-15.13,* JSNT Supplement Series 59 (Sheffield, UK: JSOT Press, 1991, £35 or $60) 292 pp. Bibliography. Indexed. ISBN: 1-85075-309-1.

The slightly revised version of a doctoral dissertation directed by J. Sweet and presented to the University of Cambridge, this volume argues that Jesus' example and teaching significantly influenced the shape of Paul's admonitions in Rom 12:1–15:13. It first discusses the meaning and detection of allusions, early epistolary usage of the Jesus tradition outside Paul, and Paul's knowledge of and attitude to the Jesus tradition. Then it investigates the influence of the Jesus tradition in the various parts of Rom 12:1–15:13: the great reversal (12:1-2), responsibility in the body (12:3-8), love in action (12:9-21), rendering what is due (13:1-7), fulfilling the Law (13:8-10), etc.

M. M. THOMPSON, *1–3 John,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1992, $14.95) 168 pp. Bibliography. LCN: 91-45910. ISBN: 0-8308-1819-7 (USA), 0-85111-671-X (UK).

Thompson, associate professor of NT interpretation at Fuller Theological Seminary in Pasadena, CA, and author of *The Humanity of Jesus in the Fourth Gospel* (1988), first provides a seventeen-page introduction to the Johannine epistles: occasion and purpose; authorship, date, and order; themes; and interpretation and application. Then she offers an exposition of 1 John: witness to the Word of life (1:1-4); walking in the light—the fundamental pattern (1:5–2:27); remembering who we are—the children of God (2:28–3:24); walking in the light—belief and love (4:1–5:12); and closing exhortations (5:13-21). She treats 2 John as follows: greetings to the church (1-3), living in love (4-6), living in truth (7-11), and closing greetings (12-13). She deals with 3 John in this way: living in truth (1-2), working together with the truth (3-8), imitating truth (9-12), and closing greetings (13-14).

D. TRAKATELLIS, *Being Transformed. Chrysostom's Exegesis of the Epistle to the Romans* (Brookline, MA: Holy Cross Orthodox Press, 1992, paper) v and 24 pp.

Bishop Trakatellis contends that John Chrysostom's exposition of Romans offers insightful ideas on the potential for and reality of human change in relation to God and faith in Christ. He discusses the exegetical and theological contributions of Chrysostom's thirty-two homilies on Romans under these headings: the negative human reality, προαίρεσις, faith, love, the basic change through Christ, and the vision of the transformed state. The study first appeared in *The Greek Orthodox Theological Review* 36 (1991).

V. D. VERBRUGGE, *Paul's Style of Church Leadership Illustrated by His Instructions to the Corinthians on the Collection* (San Francisco: Mellen Research University Press, 1992, $89.95) xvii and 404 pp. Bibliography. LCN: 91-44887. ISBN: 0-7734-9802-8.

Based on a doctoral dissertation directed by A. Yarbro Collins and accepted by the University of Notre Dame, this volume examines Paul's appeals about the collection in the context of ancient epistolary theory and the phenomenon of voluntary giving in the Greco-Roman world. After introducing the topic, it discusses the commanding letter and 1 Cor 16:1-2, critical and historical issues relating to the Corinthian correspondence, fund-raising and requesting letters in Greco-Roman society, the form and style of 2 Corinthians 8–9, and Paul in relation to the collection and the Corinthians. Verbrugge concludes that Paul saw himself as leader of only the Gentile churches that he had established, and that 2 Corinthians 8–9 seem to be the first fund-raising letters in Western history.

D. J. Williams, *1 and 2 Thessalonians,* New International Biblical Commentary 12 (Peabody, MA: Hendrickson, 1992, paper $9.95) xii and 168 pp. Bibliography. Indexed. LCN: 92-5252. ISBN: 0-943575-86-9.

In his seventeen-page introduction to 1 and 2 Thessalonians Williams, acting principal at Ridley College, University of Melbourne, contends that Paul wrote both letters in a short space of time (in A.D. 51). Then he presents an exposition of 1 Thessalonians: address and greeting (1:1), thanksgiving for the Thessalonians' faith (1:2-10), Paul's ministry (2:1-16), his longing to see the Thessalonians (2:17–3:5), etc. Next he treats 2 Thessalonians: address and greeting (1:1-2), thanksgiving and prayer (1:3-12), the man of lawlessness (2:1-12), stand firm (2:13-17), request for prayer (3:1-5), etc.

N. T. Wright, *The Climax of the Covenant. Christ and the Law in Pauline Theology* (Minneapolis, MN: Fortress, 1992, $25.95) xiii and 316 pp. Bibliography. Indexed. LCN: 91-28454. ISBN: 0-8006-2632-X.

Wright, lecturer in NT studies at the University of Oxford, contends that what Paul said about Jesus and the Law reflected his belief that the covenant purposes of Israel's God reached their climactic moment in the events of Jesus' death and resurrection. After a brief introduction, he presents five studies on Paul's Christology: Adam, Israel, and the Messiah (1 Cor 15:20-57; Rom 5:12-21); Χριστός as "Messiah" in Paul (Phlm 6); Jesus Christ is Lord (Phil 2:5-11); poetry and theology (Col 1:15-20); and monotheism, Christology, and ethics (1 Corinthians 8). Six studies appear under "Paul and the Law": curse and covenant (Gal 3:10-14); the seed and the mediator (Gal 3:15-20); reflected glory (2 Corinthians 3); the vindication of the Law (Rom 8:1-11); the meaning of περὶ ἁμαρτίας in Rom 8:3; and echoes of Cain in Romans 7. The last two chapters deal with the climax of the covenant: Christ, the Law, and the people of God (Romans 9–11); and the nature of Pauline theology.

BIBLICAL THEOLOGY

M. Adinolfi, *Il Verbo uscito dal silenzio. Temi di cristologia biblica,* Collana Biblica (Rome: Dehoniane, 1992, paper 20,000 L) 190 pp. Indexed. ISBN: 88-396-0424-3.

Adinolfi, professor of Scripture at the Antonianum in Rome and the Studium Biblicum Franciscanum in Jerusalem, deals with the following themes in biblical Christology: the celibacy of Jesus, the Lord's Prayer (Mt 6:9-13), the Servant of the Lord in Mk 10:45 and the three passion predictions (Mk 8:31; 9:31; 10:33-34), Jesus and the Spirit in the Fourth Gospel, Christ's being rich and becoming poor (2 Cor 8:9), the sending of the Son (Rom 8:3), election for obedience and the sprinkling of Jesus' blood (1 Pet 1:1-2), Christ and peace (Rom 5:1-2a), and the crucified Christ as folly to the Gentiles (1 Cor 1:23). The appendix treats the *verbum abbreviatum* (see Isa 10:22-23 and Rom 9:28) in Bonaventure's exposition. E. Galbiati has provided a two-page preface.

S. Agourides, *Γιατί σταυρώθηκε ὁ Χριστός? Ἑρμηνεῖες περὶ τοῦ Θανάτου τοῦ Χριστοῦ ἀπὸ τοὺς Συγγραφεῖς τῆς Κ. Διαθήκης* (Athens: S. Agourides, 1990, paper) 124 pp.

After introducing the theme of the Messiah's death and relevant background material in Judaism, this volume investigates why Christ died according to various NT writings: the Synoptic Gospels; John's Gospel [§ 35-1106]; Paul's letters [§ 35-1106]; Hebrews [§ 35-1107]; and 1 John, 1 Peter, and Revelation [§ 35-1107].

G. Barbaglio, *Dio violento? Lettura delle Scritture ebraiche e cristiane,* Commenti e studi biblici, nuova serie (Assisi: Cittadella, 1991, 30,000 L) 307 pp. Indexed. ISBN: 88-308-0466-5.

After reflecting on the theological problem of violence, this volume considers the theme of divine violence in the OT: the divine condemnation of human violence, the violent liberator and savior, the Lord's wars, God's judgment, the call for divine vengeance, and stereotype and innovation in the prophets. Then it treats the theme in the NT: Jesus' outlook (religious symbol and ethical code), the image of God the King present in Jesus, the fire of Gehenna, "you have killed him but God has raised him up," the impartiality of God (Paul's theology), and God as love (John's meditation).

J. Blohm, *"Die Dritte Weise." Zur Zellenbildung in der Gemeinde. Betrachtungen und Überlegungen zur Hauskreisarbeit unter Zugrundelegung einer empirischen Erhebung,* Calwer Theologische Monographien 18 (Stuttgart: Calwer, 1992, paper DM 64) 250 pp., 4 tables. Bibliography. ISBN: 3-7668-3110-0.

This volume considers the biblical, historical, and practical-theological aspects of the form of worship designed as "the third way" by Luther and prominent today in the "house church" movement. The twelve-page chapter on the NT discusses the expression κατ' οἶκον ἐκκλησία: meaning, history-of-religions milieu, sociological context, organizational conditions, content, and ecclesiological and missionary dimensions.

I. de la Potterie, *Mary in the Mystery of the Covenant,* trans. B. Buby (New York: Alba House, 1992, paper $15.95) xliii and 266 pp. LCN: 91-43114. ISBN: 0-8189-0632-4.

The English version of *Het Mariamysterie in het Nieuwe Testament* [*NTA* 30, p. 364], this volume deals with the biblical background of the NT image of Mary, the annunciation to Mary (Lk 1:26-38), the annunciation to Joseph (Mt 1:18-25), the virginal conception of Jesus according to John, the theological meaning of the virginal conception in Scripture and tradition, the mystery of the wedding feast (Jn 2:1-12), the spiritual maternity of Mary (Jn 19:25-27), and the woman crowned with stars (Revelation 12).

C. J. den Heyer, *De messiaanse weg.* Vol. 3, *De Christologie van het Nieuwe Testament* (Kampen: Kok, 1991, paper 51 gld.) 314 pp. Indexed. ISBN: 90-242-2304-0.

The first two volumes in this project were subtitled *Messiaanse verwachtingen in het Oude Testament en in de vroeg-joodse traditie* [*NTA* 29, pp. 101-102] and *Jesus van Nazaret* [*NTA* 31, p. 361]. This volume traces the development of christological thinking within the early Christian community: continuity with Jesus of Nazareth, God's raising of Jesus from the dead, the crucified Jesus, the suffering righteous one, on the third day, etc. Den Heyer teaches NT and biblical theology at the Theologische Universiteit at Kampen.

D. P. Fuller, *The Unity of the Bible. Unfolding God's Plan for Humanity* (Grand Rapids: Zondervan, 1992, $19.95) 508 pp. Bibliography. Indexed. LCN: 91-42393. ISBN: 0-310-53300-7.

Fuller, professor of biblical interpretation and former dean of the faculty at Fuller Theological Seminary in Pasadena, CA, seeks to discover and express the basic theme that gives coherence to the Bible's teachings: the unfolding of God's plan for humankind. After reflecting on the value of the inquiry about the Bible's unity, he considers the foundations of redemptive history with particular attention to Genesis 1–3. Then he discusses Israel as the "lesson book" for the nations with special reference to Abraham, the Law, and God's kingdom. Finally he deals with the gospel going to the world: Jesus presents the kingdom of God, the present realm of God's kingdom, and the conversion of Israel. An appendix treats the nature of the Mosaic Law.

N. L. GEISLER, *Miracles and the Modern Mind. A Defense of Biblical Miracles* (Grand Rapids: Baker, 1992, paper $10.95) 163 pp. Bibliography. Indexed. LCN: 92-4996. ISBN: 0-8010-3847-2.

This investigation of the biblical miracles asks twelve questions: Are miracles impossible, incredible, irrational, unscientific, identifiable, mythological, historical, essential, definable, anti-natural, distinguishable, or actual? One appendix discuses the historicity of OT miracles, and the other lists the supernatural events in the Bible. Much of the material appeared in *Miracles and Modern Thought* (1982); it has been "completely revised, updated, and extensively supplemented."

R. K. HARRISON (ED.), *Encyclopedia of Biblical and Christian Ethics* (rev. ed.; Nashville, TN: Nelson, 1992, paper) viii and 472 pp. Bibliographies. Indexed. LCN: 92-3120. ISBN: 0-8407-3391-7.

The publication of this work in 1987 offered scriptural guidance on ethical matters for some 540 topics. This "modest revision" includes new entries (on AIDS and homelessness), revisions of others (on abortion, addiction, civil rights, contraception, euthanasia, fetal rights, Kinsey report, nuclear warfare, and population control), corrections, and additional cross-references. The contributors include D. A. Hagner, W. L. Liefeld, J. R. Michaels, D. J. Moo, and L. Morris.

W. R. HARWOOD, *Mythology's Last Gods. Yahweh and Jesus* (Buffalo, NY: Prometheus, 1992, $24.95) 416 pp., plate, map, 17 charts. Bibliography. Indexed. LCN: 92-15252. ISBN: 0-87975-742-6.

The thoroughly revised version of a doctoral dissertation accepted by Columbia Pacific University, this volume seeks to demonstrate the fictional character of the Bible and to show that its Yahweh- and Jesus-myths were the products of human imagination. After discussing the origin of religion ("and woman created goddess"), it deals with various OT topics: creation and sin, Cain and Abel, incest and the abolition of endogenous marriage, etc. The three chapters devoted to the NT period appear under these headings: from David to Jesus—the age of the Messiah, requiem for a dead Jew, and the making of a god. Harwood, a novelist and teacher, contends that Jesus preached only Essene Judaism and that every teaching attributed to him can be traced to a pre-Christian source.

M. KALAFIAN, *The Prophecy of the Seventy Weeks of the Book of Daniel. A Critical Review of the Prophecy as Viewed by Three Major Theological Interpretations and the Impact of the Book of Daniel on Christology* (Lanham, MD—New York—London: University Press of America, 1991, cloth $39.50, paper $20) xiv and 259 pp. Bibliography. Indexed. LCN: 91-641. ISBN: 0-8191-8299-0 (cloth), -8302-4 (paper).

Based on a doctoral dissertation submitted in 1988 to the department of religious education at New York University, this volume describes and compares three Christian theological interpretations of the seventy-weeks prophecy in the book of Daniel and its relation to Christology. After introducing the topic and providing a historical overview of the millennium, it considers the premillennial, amillennial, and higher-critical interpretations, respectively. Then it deals with the similarities and differences in these approaches, and reflects on the impact of Daniel's prophecy on these views.

B. KLAPPERT ET AL., *Jesusbekenntnis und Christusnachfolge*, Kaiser Taschenbücher 115 (Munich: Kaiser, 1992, paper DM 12.80) 93 pp. ISBN: 3-459-01925-5.

The four papers in this volume deal with Christology from the perspective of Christian-Jewish relations: M. Stöhr on what is new in believing in Christ, H.-J. Kraus on a Christology of the Holy Spirit, F.-W. Marquardt on what it means to acknowledge oneself as a follower of Christ, and Klappert on a Christology of the nations' pilgrimage to Zion.

H.-J. Klauck (ed.), *Monotheismus und Christologie. Zur Gottesfrage im hellenistischen Judentum und im Urchristentum,* Quaestiones Disputatae 138 (Freiburg—Basel—Vienna: Herder, 1992, paper DM 48) 230 pp. Indexed. ISBN: 3-451-02138-2.

Prepared for a conference held at Luzern in 1991, the seven papers in this volume are by G. Sellin on the knowledge and experience of God according to Philo; M. Theobald on God, Logos, and Pneuma—"trinitarian" discourse about God in John's Gospel; K. Löning on the image of God in Acts in tension with early Judaism and other religions; M. Küchler on God and Wisdom in the Septuagint (Job 28; Proverbs 8); J. Gnilka on notions of God in the Jesus tradition; R. Hoppe on theology in the Deuteropaulines (Colossians and Ephesians); and P. Hofrichter on the Logos doctrine and the image of God according to the Apologists, modalists, and gnostics—Johannine Christology in the light of its earliest reception. Klauck has provided an eight-page introduction.

J. Koenig, *Rediscovering New Testament Prayer. Boldness and Blessing in the Name of Jesus* (San Francisco: HarperCollins, 1992, paper $15) xi and 203 pp. Indexed. LCN: 91-50500. ISBN: 0-06-064755-8.

Seeking to provide a unified view of the NT teaching on prayer along with the message of Jesus undergirding it, this volume first emphasizes the trinitarian character of NT prayer: Jesus our teacher and priest, how the Spirit leads us in prayer, and "thy kingdom come." Then it deals with petitionary prayer, praise and thanksgiving, our calling to pray for neighbors, prayers of forgiveness and healing, crying "out of the depths," prayer in the church's worship, prayer as peacemaking and warfare, and the accomplishments of prayer in the new creation. Koenig, professor of NT at General Theological Seminary in New York, is the author of *New Testament Hospitality* (1985).

M. E. Lodahl, *Shekhinah/Spirit. Divine Presence in Jewish and Christian Religion,* Studies in Judaism and Christianity (New York—Mahwah, NJ: Paulist, 1992, paper $11.95) vi and 234 pp. Bibliography. Indexed. LCN: 92-5525. ISBN: 0-8091-3311-3.

This study in the doctrine of the Holy Spirit is intended as a process pneumatology based on Jewish-Christian conversation. It deals first with the Spirit of God and the problem of exclusivism: Christian pneumatologies and anti-Judaism, and the divine presence (*rûaḥ, πνεῦμα, šĕkînâ*). Then it treats the Spirit of God and the problem of evil: text and presence (a hermeneutic of exile), and Holocaust and Holy Spirit. Finally it considers the Spirit of God and the problem of eschatology: toward a Shekinah Christology; and the eschatological Spirit in creation, covenant, and history. Lodahl is professor of philosophy at the College of Idaho.

F. Mildenberger, *Biblische Dogmatik. Eine Biblische Theologie in dogmatischer Perspektive.* Band 2, *Ökonomie als Theologie* (Stuttgart—Berlin—Cologne: Kohlhammer, 1992, paper DM 48) 433 pp. Indexed. ISBN: 3-17-011082-9.

The first volume in Mildenberger's "biblical dogmatics" concerned the understanding and authority of the Bible [*NTA* 36, p. 284]. This volume concerns God in reflecting on the value of life (metaphysical thought about God in crisis, belief in and thinking about God, God as the good of life), the life of the sinful human before the holy God (the possibility of human life before God through God, the zealous God, God's salvation in Jesus Christ), God's gift to humans and our gift to God (times and places of the gift, the life given by God, the time for believing), and the threefold name of God (God's time for us, God's name as the content of his history, the certainty of God). Mildenberger teaches systematic theology at the University of Erlangen.

M. O'Carroll, *Verbum Caro. An Encyclopedia on Jesus, the Christ* (Collegeville, MN: Liturgical Press, 1992, $35) x and 201 pp. Bibliographies. LCN: 92-1216. ISBN: 0-8146-5017-1.

This work follows the pattern of the other theological encyclopedias composed by the author: *Theotokos* (1983), *Trinitas* (1987), and *Corpus Christi* (1989). Thus it seeks to return to the sources, to record and explain important interventions of the church's teaching authority in reflection and debate on Jesus Christ, and to present the significant authors who have written on him and the principal themes that have emerged. The NT topics include Abba, the new Adam, the agony of Jesus, the ascension, the baptism of Jesus, the beatitudes, biblical Christology, the birth of Jesus, R. Bultmann, the character of Jesus, and so forth.

J. REUMANN, *Stewardship and the Economy of God,* Library of Christian Stewardship (Grand Rapids: Eerdmans, 1992, paper $12.95; Indianapolis, IN: Ecumenical Center for Stewardship Studies) xiv and 157 pp. Indexed. ISBN: 0-8028-0653-8 (E).

Based on lectures given in 1987 and 1988, this volume first discusses the "economy" (οἰκονομία) of God in Scripture and antiquity. Then after considering patristic, medieval, Reformation, and other developments in church history regarding οἰκονομία, it deals with recent views on the divine economy in history and stewardship, vantage points in history and theology for reuniting stewardship and the economy of God, three approaches to stewardship within the economy of God, and applying the rediscovered word "stewardship" in God's economy. Reumann is professor of NT studies at Lutheran Theological Seminary in Philadelphia, PA.

D. ROSTIG, *Bergpredigt und Politik. Zur Struktur und Funktion des Reiches Gottes bei Leonhard Ragaz,* Europäische Hochschulschriften, Reihe 23: Theologie 419 (Frankfurt—Bern—New York: Lang, 1991, paper $55.80) xii and 276 pp. Bibliography. Indexed. ISBN: 3-631-43577-0.

The shortened and updated version of a doctoral dissertation directed by H. Moritz and accepted in 1983 by the theological faculty at Leipzig, this investigation of Ragaz's understanding of the kingdom of God first considers the theological setting (A. Ritschl and J. Weiss) as well as the religious-sociological and social-ethical setting. Then it explores the kingdom of God as the center and content of Ragaz's theology: the problem of interpretation, his idealistic approach before 1903, God's kingdom as God's dominion, God's dominion in Jesus Christ, the relation to the world, and God's reign as the crisis and hope of social reality. Finally it reflects on tensions connected with God's kingdom: between ideological suspicion and expectation of eschatological salvation, between transcendence and immanence, and between political program and biblical promise.

A. SALAS (ED.), *Mesianismo y "mesianismos,"* Biblia y Fe, Revista de Teología Bíblica, vol. 18, no. 53 (Madrid: Escuela Bíblica, 1992, paper) 151 pp. ISSN: 0210-5209.

This fascicle [see *NTA* 36, p. 439] contains articles by J. Alonso Díaz on messianic hope in the OT, D. Munõz León on messianic hope in the Targums, X. Pikaza on messianic hope in the NT, S. Folgado Florez on millenarian messianism and its influence in the first Christian centuries, and R. M. Gracio das Neves on messianism today.

S. TALMON, *Juden und Christen im Gespräch. Gesammelte Aufsätze,* vol. 2, Information Judentum 11 (Neukirchen-Vluyn: Neukirchener, 1992, paper DM 68) 242 pp. Indexed. ISBN: 3-7887-1348-8.

The fifteen papers in this collection appear under two headings: common questions from a biblical perspective (eight), and Jews and Christians today (seven). The articles most pertinent to biblical (OT) studies concern revelation (1981), Torah as concept and life-principle (1979), the value of life (1985), exile and return (1977), Jerusalem (1970), expectations of the messiah and of salvation (1982), M. Buber as a biblical interpreter (1975), and F. Rosenzweig's biblical interpretation (1988).

P.-R. TRAGAN (ED.), *Alle origini del battesimo cristiano. Radici del battesimo e suo significato nelle comunità apostoliche. Atti dell'VIII convegno di teologia sacramentaria, Roma, 9-11 marzo 1989,* Studia Anselmiana 106, Sacramentum 10 (Rome: Pontificio Ateneo S. Anselmo, 1991, paper 48,000 L) 293 pp. Indexed.

After Tragan's introductory essay on the origins of Christian baptism, this volume presents papers by S. Maggiani on the symbol of water, P. Grech on the practice of baptism in Jesus' time, E. Lupieri on John the Baptist, P. Ricca on the baptism of Jesus in the Jordan, M. Quesnel on the early witnesses to baptism in Jesus' name, R. Penna on baptism and participation in the death of Christ according to Rom 6:1-11, G. Barbaglio on the "baptism" in 1 Cor 10:2, I. Volpi on the definition of baptism in 1 Pet 3:20b-21, and Tragan on Christian baptism according to Mt 28:16-20. The papers were prepared for a conference held in Rome in 1989.

N. T. Wright, *The Crown and the Fire* (London: SPCK, 1992, paper £4.99) xi and 106 pp. ISBN: 0-281-04567-4.

Wright, author of *The Climax of the Covenant* (1991) and *The New Testament and the People of God* (1992), first presents seven Good Friday meditations on words about the cross of Jesus: "If you are the Son of God"; "Son, we have sought you sorrowing"; "This man has done nothing wrong"; etc. Then he treats six biblical-theological topics: the new creation; the call of God; the world, the church, and the groaning of the Spirit; etc.

P. B. Yoder and W. M. Swartley (eds.), *The Meaning of Peace. Biblical Studies,* Studies in Peace and Scripture (Louisville, KY: Westminster/Knox, 1992, paper $19.99) xxi and 289 pp. Bibliography. Indexed. LCN: 91-39061. ISBN: 0-664-25312-1.

This volume makes available in English nine essays originally written in German: C. Westermann on peace in the OT (1969), O. H. Steck on the Jerusalem conceptions of peace and their development in the prophets of ancient Israel (1972), J. Kegler on prophetic speech about the future (1981), H. W. Wolff on "swords into plowshares" and the possible misuse of a prophetic word (1984) along with a response by W. Pannenberg (1984), J. Kremer on peace as God's gift (1982), L. Schottroff on the dual concept of peace (1982), E. Dinkler on εἰρήνη—the early Christian concept of peace (1973), H. Frankemölle on peace and the sword in the NT (1983), and U. Luz on the significance of the biblical witnesses for church peace action (1981). Also included are a preface by Swartley, an introduction to the OT section by Yoder and to the NT section by Swartley, and a nineteen-page general bibliography.

THE WORLD OF THE NEW TESTAMENT

M. Alcalá, *El Evangelio copto de Felipe,* En torno al Nuevo Testamento 14 (Córdoba: Ediciónes El Almendro, 1992, paper) 205 pp. Illustrated. Bibliography. Indexed. ISBN: 84-8005-000-4.

Alcalá, author of *El Evangelio copto de Tomás* (1989), first situates *Gospel of Philip* within early Christian literature and history and within the Nag Hammadi library, discusses matters of introduction (genre, author, text and language, date), considers the "sayings" of Jesus in it and its relation to the NT, and examines the gnostic elements in the work. The main part of the volume is a new Spanish translation of *Gospel of Philip* and a 116-page commentary.

M. Barker, *The Great Angel. A Study of Israel's Second God* (London: SPCK, 1992, paper £15; Louisville, KY: Westminster/Knox, $21.99) xvi and 253 pp. Bibliography. Indexed. LCN: 91-43042. ISBN: 0-281-04592-5 (SPCK), 0-664-25395-4 (W/K).

Barker, author of *The Lost Prophet* (1988) and *The Gate of Heaven* (1991), contends that in ancient Israelite religion Yahweh was one of the several sons of the Most High God and could be manifested on earth in human form, as an angel, or in the Davidic king. She argues that it was as a manifestation of Yahweh, the Son of God, that Jesus was acknowledged as Son of God, Messiah, and Lord. After showing that the Hebrew Bible distinguishes between the divine sons of Elohim/Elyon and those human beings who are called sons of Yahweh, she considers the evidence of the exile, the OT, wisdom, the angels, the name, Philo, Jewish writers, the gnostics, the first Christians, and the NT, respectively.

E. Brödner, *Die römischen Thermen und das antike Badewesen. Eine kulturhistorische Betrachtung* (2nd ed.; Darmstadt: Wissenschaftliche Buchgesellschaft, 1992, DM 48) xi and 307 pp. and 80 plates, 85 figs. Bibliography. Indexed. ISBN: 3-534-08783-6.

After discussing the origin of the ancient mode of bathing and commenting on archaeological investigation of ancient baths, this volume traces the development of the Roman baths until the mid-2nd century A.D. and focuses on Trajan and the baths of Trajan. Next it analyzes various aspects of the ancient baths: use of space, structure, and organization; equipment; and care of the water and heating. Then it treats types of baths (healing, military, private), the place of baths in the culture of the Roman city, the great imperial baths of Caracalla and Diocletian in Rome and of Constantine in Trier, the development of baths after Trajan, and Islamic baths. A seven-page glossary is included.

G. J. Brooke and B. Lindars (eds.), *Septuagint, Scrolls and Cognate Writings. Papers Presented to the International Symposium on the Septuagint and Its Relations to the Dead Sea Scrolls and Other Writings (Manchester 1990),* SBL Septuagint and Cognate Studies 33 (Atlanta: Scholars Press, 1992, cloth $44.95, paper $29.95) viii and 657 pp. Indexed. LCN: 92-5253. ISBN: 1-55540-706-4 (cloth), -707-2 (paper).

Prepared for a symposium held at Manchester in 1990, nine papers in this volume concern the Septuagint and the Dead Sea scrolls: E. Tov on the contribution of the Qumran scrolls to understanding the Septuagint, E. C. Ulrich on the value of the Septuagint manuscripts from Qumran, Brooke on *Temple Scroll* and Exodus 35–40 (LXX), J. Cook on the relation between 11QPs^{a} and the Septuagint on the basis of a computerized database, R. P. Gordon on the problem of haplography in 1–2 Samuel, L. Greenspoon on the place of the Qumran fragments of Joshua, A. van der Kooij on the Old Greek of Isaiah in relation to the Qumran texts of Isaiah, F. Polak on statistics and textual filiation in the case of 4QSam^{a}/LXX, and L. H. Schiffman on shared "halakhic" variants in the Septuagint and *Temple Scroll.* Eight papers treat the Septuagint and cognate writings: S. P. Brock on attitudes to Jewish biblical translation, R. Hanhart on translation of the Septuagint in light of earlier tradition and subsequent influences, A. Aejmelaeus on Septuagintal translation techniques as a solution to the problem of the tabernacle account, N. L. Collins on 281 B.C. as the year of the translation of the Pentateuch into Greek under Ptolemy II, L. L. Grabbe on the translation technique of the Greek minor versions (translations or revisions?), A. T. Hanson on the theme of seeing God in the Septuagint, J. Lust on ἕδρα and the Philistine plague, and Z. Talshir on whether the alternate tradition of the division of the kingdom (3 Kgdms 12:24a-z) is non-Deuteronomistic. Lindars provided a seven-page introduction.

M. Broshi (ed.), *The Damascus Document Reconsidered* (Jerusalem: Israel Exploration Society, 1992, $20) 83 pp. Illustrated. Bibliography. ISBN: 965-221-014-5.

After a three-page foreword by Broshi, this volume presents on facing pages new photographs of *Damascus Document* and a new transcription by E. Qimron, along with a textual apparatus noting readings from Qumran manuscripts and emendations by modern scholars. It also includes J. M. Baumgarten's article on the laws of *Damascus Document* in current research and F. García Martínez's bibliography of research on the work from 1970 to 1989.

A. Carlini (ed.), *Papyrus Bodmer XXXVIII. Erma: Il Pastore (Ia-IIIa visione),* Publications de la Bibliotheca Bodmeriana (Cologny—Geneva: Foundation Martin Bodmer, 1991, 74 SFr) 128 pp. and 22 plates, 6 figs. ISBN: 3-85682-025-6.

Bodmer Papyrus XXXVIII (4th-5th century A.D.) contains the Greek text of the first three visions of *Shepherd of Hermas.* After describing the manuscript and relating it to other manuscripts, this volume presents the Greek text, a 43-page textual and philological commentary, and photographs inside the back cover. Carlini prepared the edition in collaboration with L. Giaccone. Also included is a 26-page appendix describing the Codex of Visions that was prepared by R. Kasser with G. Cavallo and J. Van Haelst.

P. Cartledge and A. Spawforth, *Hellenistic and Roman Sparta. A tale of two cities,* States and Cities of Ancient Greece (London—New York: Routledge, 1992, paper $16.95) xiii and 304 pp., 2 maps. Bibliography. Indexed. LCN: 88-32138. ISBN: 0-415-07144-5.

This volume offers an account of Sparta between its loss of "great power" status in the 4th century B.C. and the temporary occupation by Alaric in A.D. 396. Cartledge treats Hellenistic Sparta: in the shadow of empire (Mantinea to Chaeronea), resistance to Macedon (the revolt of Agis III), the new Hellenism of Areus I, reform or revolution (Agis IV and Cleomenes III), Sparta between Achaea and Rome (the rule of Nabis), and Sparta from Achaea to Rome (188-146 B.C.). Spawforth deals with Roman Sparta: between sympolity and municipality, in the Greek renaissance, pagans and Christians, the Roman city and its territory, local government, high culture and agonistic festivals, the image of tradition, and from late antiquity to the Middle Ages. Four appendixes are included.

J. J. Collins and J. H. Charlesworth (eds.), *Mysteries and Revelations. Apocalyptic Studies since the Uppsala Colloquium,* JSP Supplement Series 9 (Sheffield, UK: JSOT Press, 1991, £25 or $42.75) 172 pp. Indexed. ISBN: 1-85075-299-0.

The eight articles in this volume are by Collins on genre, ideology, and social movements in Jewish apocalypticism; G. Boccaccini on Jewish apocalyptic tradition (the contribution of Italian scholarship); G. W. E. Nickelsburg on the apocalyptic construction of reality in *1 Enoch;* M. E. Stone on reading an apocalypse; M. Himmelfarb on the transformation of the visionary in the ascent apocalypses; Charlesworth on folk traditions in Jewish apocalyptic literature; A. Hultgård on *Bahman Yasht* as a Persian apocalypse; and D. Hellholm on the problem of definition of generic texts.

H. Conzelmann, *Gentiles—Jews—Christians. Polemics and Apologetics in the Greco-Roman Era,* trans. M. E. Boring (Minneapolis, MN: Fortress, 1992, $37.95) xxxvii and 390 pp. Bibliography. Indexed. LCN: 91-37936. ISBN: 0-8006-2520-X.

The English version of *Heiden—Juden—Christen: Auseinandersetzungen in der Literatur der hellenistisch-römischen Zeit* [*NTA* 26, pp. 218-219], this volume considers the political background, the evaluation of Judaism in Greco-Roman literature, the debate of Hellenistic Judaism with the Hellenistic-Roman world, and Christians and Jews from the beginning of Christianity until the time of Origen. The English edition contains a preface by Boring and two memorial tributes to the late Professor Conzelmann (1915-89) by D. Lange and E. Lohse.

M. J. Davidson, *Angels at Qumran. A Comparative Study of 1 Enoch 1–36, 72–108 and Sectarian Writings from Qumran,* JSP Supplement Series 11 (Sheffield, UK: JSOT Press, 1992, £40 or $70) 386 pp. Bibliography. Indexed. ISBN: 1-85075-332-6.

A substantially shortened version of a doctoral dissertation directed by F. Andersen and submitted in 1988 to the University of Queensland, this volume first investigates the roles of angels in various parts of *1 Enoch:* Book of Watchers (chaps. 1–16, 17–36), Astronomical Book (72–82), Book of Dreams (83–90), and Epistle of Enoch (91–108). Then it deals with references to angels in Qumran sectarian writings: *Rule of the Community, Damascus Document, Hodayot, War Scroll, Songs of the Sabbath Sacrifice,* and smaller documents. Finally it compares the Enochic and Qumran angelologies on various matters (nature, responsibility for sin, God's judgment), and concludes that the Qumran sectaries were not the authors of the books attributed to Enoch.

O. Davies (ed.), *Promise of Good Things. The Apostolic Fathers,* Spirituality of the Fathers (London—Dublin—Edinburgh: New City, 1992, paper £5.95) 119 pp. ISBN: 0-904287-42-4.

This volume presents new translations (by Davies and A. I. Jones) for texts from the Apostolic Fathers that are especially pertinent to spirituality. There are selections from *Didache, Letter of Barnabas, Shepherd of Hermas, 1 Clement, 2 Clement,* letters of Ignatius, *Letter of Polycarp,* and *Letter to Diognetus.* For example, the *Didache* texts concern the two ways (chap. 1), the way of life (3–4), and the Eucharist (9–10, 14). S. Cassidy has provided a ten-page introduction. An American edition will be published by New City Press in New York.

W. D. DAVIES, *The Territorial Dimension of Judaism. With a Symposium and Further Reflections* (Minneapolis, MN: Fortress, 1991, paper $12.95) xix and 163 pp. Bibliography. Indexed. LCN: 91-29502. ISBN: 0-8006-2553-6.

The first edition of this investigation of the relation between the God of Israel, the people of Israel, and the land of Israel in Judaism was described in *NTA* 27, p. 113. This edition also contains the text of a symposium on the book that appeared in *Midstream* (with contributions by K. Cragg, D. N. Freedman, A. Hertzberg, J. Neusner, K. Stendahl, R. J. Z. Werblowsky, and J. S. Whale), as well as a 23-page response by Davies.

A. DE GROOT AND D. T. ARIEL (EDS.), *Excavations at the City of David 1978-1985 Directed by Yigal Shiloh.* Vol. 3, *Stratigraphical, Environmental, and Other Reports,* QEDEM. Monographs of the Institute of Archaeology 33 (Jerusalem: Institute of Archaeology, Hebrew University, 1992, $45) xiv and 278 pp., 12 plates, 225 photographs, 24 figs., 63 plans. Bibliographies. ISSN: 0333-5844. Distributed by the Israel Exploration Society, Jerusalem.

The previous volume in this series of final reports on excavations in the City of David, Jerusalem, conducted between 1978 and 1985 under the direction of Y. Shiloh was described in *NTA* 35, pp. 261-262. This volume first presents stratigraphical reports on four excavation areas located in the southern part of the City of David hill (areas A1, A2, H, and K). Then it provides environmental reports relating to the flora and fauna of the City of David in various archaeological periods: macrobotanical remains, mollusks, and fish remains. Finally it gives reports on pottery, chalk assemblages, and jewelry molds. The twenty-one contributors include Ariel, De Groot, J. Magness, J. M. Cahill, and R. Rosenthal-Heginbottom.

D. DELIA, *Alexandrian Citizenship During the Roman Principate,* American Classical Studies 23 (Atlanta: Scholars Press, 1991, cloth $29.95, paper $19.95) xii and 210 pp. Bibliography. Indexed. LCN: 90-44547. ISBN: 1-55540-525-8 (cloth), -526-6 (paper).

After surveying ancient evidence regarding Alexandrian citizenship, this volume considers the tribes and demes in which Alexandrian citizens were organized, the Alexandrian ἐφηβεία and its presumed relationship to citizen status, the municipal *cursus* of local magistrates pursued by Alexandrian citizens, and the problem of the Alexandrian city council. Eight appendixes are included. Delia contends that there was a single class of Alexandrian citizens, and that theories of graded citizenship are implausible.

S. DIXON, *The Roman Family,* Ancient Society and History (Baltimore, MD—London: Johns Hopkins University Press, 1992, cloth $38.50, paper $13.95) xiv and 279 pp., 16 plates. Bibliography. Indexed. LCN: 91-25876. ISBN: 0-8018-4199-2 (cloth), -4200-X (paper).

Dixon, senior lecturer in the department of classics and ancient history at the University of Queensland, and author of *The Roman Mother* (1988), seeks to explain basic ideas and major developments in the study of the Roman family. After considering the evidence and reviewing scholarship on the topic, she deals with Roman family relations and the law, marriage, children in the Roman family, and the family through the life-cycle. She concludes that the essence of the Roman family seems to have been adaptability.

B. W. W. DOMBROWSKI, *An Annotated Translation of Miqṣāt Ma'asēh ha-Tôra (4QMMT)* (Weenzen: Dombrowski, 1992, paper) 44 pp.

This booklet presents the Hebrew text, English translation, and comments for each section in *Miqṣāt Maʿaśēh ha-Tôrâ* (4QMMT). It proceeds from the best preserved to the more problematic material (C 28c-34; B 75-82; B 1-24; B 25-35; B 36-54; B 55-74; C 6a-28b), and concludes with general remarks about the work's character and historical environment. This limited edition is not for sale but will be available free to subscribers to *The Qumran Chronicle* (Enigma Press, ul. Borsucza 3/58, 30-408 Krakow, Poland).

P. F. Dorcey, *The Cult of Silvanus. A Study in Roman Folk Religion,* Columbia Studies in the Classical Tradition 20 (Leiden—New York: Brill, 1992, 110 gld. or $63) xiii and 219 pp., 10 plates, 6 maps. Bibliography. Indexed. LCN: 91-45622. ISBN: 90-04-09601-9.

The revision of a doctoral dissertation presented in 1987 to the department of history at Columbia University in New York, this volume collects and analyzes the epigraphic and archaeological evidence for the cult of Silvanus, the Roman god of agriculture, forests, hunting, and boundaries. After dealing with the obscure beginnings of the god's worship, his supposed Etruscan roots, and the nature of his cult during the republic, it discusses the varied religious character of Silvanus as a deity and his functions, his relation to other divinities (Faunus, Pan, the Silvanae), regional differences in the god's cult in Italy and the provinces with attention to Silvanus' relationship with native deities, the cultic structure and organization, and the adherents of the cult. Six appendixes are included. Dorcey concludes that Silvanus is the best example of a Roman folk cult and indicates how rustic life was imagined from a city perspective.

Encyclopedia of the Early Church, ed. A. Di Berardino, trans. A. Walford (2 vols.; New York: Oxford University Press, 1992, $175) xxv and 1130 pp., 320 figs., 44 maps. Bibliographies. Indexed. LCN: 91-23934. ISBN: 0-19-520892-7.

These volumes represent the English version of *Dizionario patristico e di antichità cristiane* (1983); for the French version see *NTA* 35, p. 403. They incorporate the work of 167 scholars from seventeen countries representing a cross-section of Christian traditions. The articles cover archaeological, philosophical, linguistic, theological, historical, and geographical matters. Particular attention has been given to personalities in the patristic period and to the relation between Christianity and the thought and philosophies of the pagan world. The contributors include B. Aland, H. Crouzel, G. Filoramo, W. H. C. Frend, R. Hanson, A. F. J. Klijn, R. Le Déaut, A. Orbe, W. Rordorf, V. Saxer, and M. van Esbroeck. The second volume contains a 31-page synoptic table of events, 44 maps, 320 illustrations, and a 34-page four-column index. The bibliographies have been updated to 1991. Frend has provided a foreword to the English edition.

Eretz-Israel. Archaeological, Historical and Geographical Studies. Vol. 23, *Avraham Biran Volume* (Jerusalem: Israel Exploration Society, 1992, $90) xvi and 382 pp. and x and 159* pp., frontispiece. Illustrated. Bibliography. ISBN: 965-221-017-X.

This volume honoring Professor Biran (1909-) on his 80th birthday contains forty-five articles in Modern Hebrew and twenty-one in other languages (English, French, German). English summaries of all the Hebrew articles are provided. The Hebrew articles most pertinent to the NT world are by D. Ussishkin on archaeological soundings at Betar (Bar Kokhba's last stronghold), E. and H. Eshel on fragments of two Aramaic documents that were brought to Abʿior Cave during the Bar Kokhba revolt, M. Broshi on visionary architecture and town planning in the Dead Sea scrolls, D. Barag on Herod's royal castle at Samaria-Sebaste, S. Dar on Qalat Bustra (a temple and farmhouse from the Roman period on Mount Hermon), M. Hershkovitz on Aroer at the end of the Second Temple period, Z. Weiss on the synagogue at Hammat Tiberias (stratum II), A. Yardeni on the script in two fragmentary deeds from the Abʿior Cave, and Z. ʿUri Maʿoz on the synagogue in the Second Temple period. An article in English by V. Tzaferis deals with the "God who is in Dan" and the cult of Pan at Banias in the Hellenistic and Roman periods.

R. K. Fenn, *The Death of Herod. An essay in the sociology of religion* (Cambridge, UK—New York: Cambridge University Press, 1992, cloth $44.95, paper $15.95) x and 200 pp. Bibliography. Indexed. LCN: 91-36775. ISBN: 0-521-41482-2 (cloth), -42502-6 (paper).

Fenn, professor of Christianity and society at Princeton Theological Seminary, proposes to show how a sociologist might approach the structure and processes of Palestinian society in light of the death of Herod the Great in 4 B.C. and the crisis of succession. After introductory observations on methodology and past scholarship, he discusses the priestly and prophetic viewpoints, modes of analysis (description, interpretation, explanation), levels of observation and of analysis (making the right choices), the role of the observer and the beginnings of theory ("What is going on here?"), the search for useful concepts (evil and charisma), and the making of a theory. He concludes that a vicious circle was operating after Herod's death and that Palestinian Jewish society underwent a legitimacy crisis as a result.

N. FERNÁNDEZ MARCOS AND J. R. BUSTO SAIZ, *El texto antioqueno de la Biblia Griega.* Vol. 2, *1-2 Reyes,* Textos y Estudios "Cardenal Cisneros" de la Biblia Políglota Matritense 53 (Madrid: Instituto de Filología del Consejo Superior de Investigaciones Científicas, 1992, paper) lxxi and 161 pp. Bibliography. ISBN: 84-00-07255-3.

This volume continues the publication of the Antiochian text of the Greek OT begun with the 1989 edition of 1–2 Samuel. In their 55-page introduction the editors discuss the Antiochian manuscripts, the Antiochian text of the Septuagint, the indirect witnesses (Qumran, Josephus, Antiochian Fathers, Vetus Latina), earlier editions (Complutensian Polyglot, P. de Lagarde), etc. The main part of the volume presents the Antiochian Greek text of 1–2 Kings along with a critical apparatus. The edition was prepared in collaboration with M. V. Spottorno y Díaz-Caro.

J. A. FITZMYER AND S. A. KAUFMAN, *An Aramaic Bibliography.* Part 1, *Old, Official, and Biblical Aramaic* (Baltimore, MD—London: Johns Hopkins University Press, 1992, $48.50) xv and 349 pp. LCN: 91-21491. ISBN: 0-8018-4312-X.

This bibliography covers Old Aramaic (from 900 to 700 B.C.), Standard or Official Aramaic (to 200 B.C.), and Biblical Aramaic texts. The first part provides information about Aramaic studies in general, Old and Official Aramaic texts (from Syria-Palestine, Mesopotamia, Egypt, Arabia, Asia Minor, Iran and the East, and seals and coins), and Biblical Aramaic texts (general, Ezra, Daniel). The second part presents the full bibliographic information for all the references in the first part. The two appendixes deal with questionable Aramaic texts and textual concordances. The bibliography was prepared with the collaboration of S. F. Bennett and E. M. Cook. The second volume will include texts from the Middle Period of Aramaic (200 B.C. to A.D. 300).

M. FRANZMANN, *The Odes of Solomon. An Analysis of the Poetical Structure and Form,* Novum Testamentum et Orbis Antiquus 20 (Fribourg: Universitätsverlag, 1991, 125 SFr; Göttingen: Vandenhoeck & Ruprecht) xxvii and 456 pp. Bibliography. Indexed. ISBN: 3-7278-0780-6 (U), 3-525-53921-5 (V&R).

Prepared as a doctoral dissertation under the direction of M. Lattke and submitted in 1990 to the University of Queensland, this volume provides preliminary steps toward a form-critical investigation of the collection known as *Odes of Solomon.* After situating the project in the context of previous scholarship, it provides a structural analysis of the individual Odes (in Syriac, Coptic, and Greek), with particular attention to patterns of words/roots, cola, strophes, stanzas, and sub-odes. Then it considers the implications of the patterns of vocabulary and syntax for interpreting the texts and indicates how the Odes can be grouped according to patterns of vocabulary, syntax, small forms, and imagery. Finally it suggests that the direction of future research lies with the thoroughgoing analysis of the system of imagery in the Odes. Five appendixes are included.

F. GARCÍA MARTÍNEZ, *Qumran and Apocalyptic. Studies on the Aramaic Texts from Qumran,* Studies on the Texts of the Desert of Judah 9 (Leiden—New York: Brill, 1992, 115 gld. or $65.75) xvi and 233 pp. Indexed. LCN: 91-46425. ISBN: 90-04-09586-1.

This volume presents revised English versions of seven articles first published in Spanish on the contributions made by Qumran Aramaic texts to the study of apocalyptic: 4QMess Ar and the Book of Noah [§ 26-713]; the contribution of the Aramaic Enoch fragments to our understanding of the Books of Enoch [§ 32-1366]; the Book of Giants [§ 32-1366]; *Prayer of Nabonidus* [§ 26-1094]; 4Qps.-Daniel Ar and the pseudo-Danielic literature [§ 29-1163]; the eschatological figure of 4Q246 (1983); and the new Jerusalem and the future temple (1986).

W. GODLEWSKI (ED.), *Coptic Studies. Acts of the Third International Congress of Coptic Studies, Warsaw, 20-25 August, 1984* (Warsaw: Państwowe Wydawnictwo Naukowe—Éditions scientifiques de Pologne, 1990, $60) 506 pp. Illustrated. Bibliographies. ISBN: 83-01-07663-1.

This volume contains sixty-three papers presented at the Third International Congress of Coptic Studies held at Warsaw in 1984. The articles most pertinent to biblical and Nag Hammadi studies are by G. Aranda Pérez on whether there is only one textual tradition in the Sahidic version of the NT (in light of MSS Morgan 569 and Bodmer XIX); H.-G. Bethge on some literary, exegetical, and content problems in *Letter of Peter to Philip;* D. J. Good on Sophia in *Eugnostos the Blessed* and *Sophia of Jesus Christ;* G. Mantovani on illumination and illuminators—the quest of the sources of *Apocryphon of John;* P. Nagel on the present state of work on the edition of the Sahidic version of the OT; M. Roberge on the fall and ascent of Pneuma in *Paraphrase of Shem;* H.-M. Schenke on *Allogenes;* and E. Thomassen on unusual second-tense forms in *Tripartite Tractate.*

L. E. GOODMAN (ED.), *Neoplatonism and Jewish Thought,* Studies in Neoplatonism: Ancient and Modern 7 (Albany, NY: State University of New York Press, 1992, cloth $57.50, paper $18.95) xiii and 454 pp. Bibliography. Indexed. LCN: 92-8369. ISBN: 0-7914-1339-X (cloth), -1340-3 (paper).

Of the eighteen articles in this volume the one most pertinent to the NT world is by D. Winston on Philo's conception of the divine nature. The other contributors include J. M. Dillon on Solomon Ibn Gabirol's doctrine of intelligible matter, A. L. Ivry on Maimonides and Neoplatonism, S. T. Katz on utterance and ineffability in Jewish Neoplatonism, D. Novak on self-contradiction of the Godhead in Kabbalistic theology, and M. Idel on Jewish Kabbalah and Platonism in the Middle Ages and Renaissance. There are also a five-page preface by R. B. Harris and a nineteen-page introduction by Goodman.

G. GOTTLIEB, *Christentum und Kirche in den ersten drei Jahrhunderten,* Heidelberger Studienhefte zur Altertumswissenschaft (Heidelberg: Carl Winter Universitätsverlag, 1991, paper DM 20) ix and 118 pp. Bibliography. ISBN: 3-533-04483-1.

This historical survey of Christianity and church in the first three centuries A.D. deals with the Roman empire and the Christians, the milieu of Jesus and the first Christians (religion, ideology, culture), Jesus of Nazareth (life, self-understanding, early witnesses), Christology and confession, the beginnings of Christian literature, the spread of Christianity in the Roman empire, Christianity and socialization, the organization (from a flock of Spirit-filled Christians to the official church), the persecutions of Christians, and relation to the state.

L. L. GRABBE, *Judaism from Cyrus to Hadrian.* Vol. 1, *The Persian and Greek Periods;* vol. 2, *The Roman Period* (Minneapolis, MN: Fortress, 1992, $29.95 each) xxxi and 340 pp., xx and 410 pp. Bibliographies. Indexed. LCN: 91-36738. ISBN: 0-8006-2620-6 (vol. 1), -2621-4 (vol. 2).

Intended as both a handbook for students and a reference work for scholars, these volumes present for major topics in Second Temple Judaism (539 B.C. to A.D. 70) an assessment of the primary sources, a survey of the major interpretive issues, a synthesis of the history, and a bibliography of modern works. After an introduction to the major original sources and the socioeconomic conditions, the first volume treats the Persian period; the Jews and Hellenization; Alexander, the Diadochi, and the Ptolemies; and the Seleucid rule, the Maccabean revolt, and the Hasmonean priest-kings. The second volume deals with the Roman conquest and Herod the Great; province, kingdom, province—and the war with Rome; sects and violence—religious pluralism from the Maccabees to Yavneh; the period up to Bar Kokhba (A.D. 70-135); and the Jewish theocracy from Cyrus to Hadrian. Grabbe is senior lecturer in OT and early Judaism at the University of Hull (UK).

P. GREEN, *Alexander of Macedon, 356-323 B.C. A Historical Biography* (Berkeley—Los Angeles—Oxford: University of California Press, 1992, paper $15) xxxvii and 617 pp., 14 maps, 2 tables. Bibliography. Indexed. LCN: 91-7292. ISBN: 0-520-07166-2.

The paperback edition of the revised and expanded version of the work first published as *Alexander the Great* (1970), which appeared in paperback form in 1974. This edition contains a new five-page preface that places the work in its scholarly context. Green, professor of classics at the University of Texas in Austin and author of *Alexander to Actium* (1990), presents a historical biography of Alexander the Great in ten chapters: Philip of Macedon, the gardens of Midas, from a view to a death, the keys of the kingdom, the captain-general, the road to Issus, intimations of immortality, the lord of Asia, the quest for ocean, and how many miles to Babylon. Also included are maps and battle plans, a table of dates, an appendix on propaganda at the Granicus, and a genealogical table.

P. GRELOT, *What Are the Targums? Selected texts,* trans. S. Attanasio, Old Testament Studies 7 (Collegeville, MN: Liturgical Press, 1992, paper $11.95) 144 pp. Bibliography. Indexed. LCN: 92-6236. ISBN: 0-8146-5644-7.

The English version of *Les targoums: Textes choisis,* this volume presents translations and comments for fifty-seven targumic texts—twenty-six from the Law, nineteen from the Prophets, and twelve from the Psalms and Five Scrolls. The topics include the sentences of God (Gen 3:14-19), Abraham's testing and the binding of Isaac (Gen 22:1-14), the four nights (Exod 12:41-42), the bronze serpent (Num 21:4-9), the song of the vineyard (Isa 5:1-7), the resurrection of the dead (Ezek 37:1-14), and Psalm 110. Also included are a seven-page general introduction and a two-page conclusion about the method of the Targums.

J. GUTMANN (ED.), *The Dura-Europos Synagogue. A Re-evaluation (1932-1992),* South Florida Studies in the History of Judaism 25 (Atlanta: Scholars Press, 1992, $74.95) xl and 221 pp., frontispiece, 16 figs. Bibliography. Indexed. LCN: 91-46363. ISBN: 1-55540-676-9.

This edition contains seven papers from the original publication described in *NTA* 18, p. 399: C. Hopkins on the excavations of the Dura synagogue paintings, R. Brilliant on painting at Dura-Europos and Roman art, M. L. Thompson on hypothetical models of the Dura paintings, B. Goldman on the Dura synagogue costumes and Parthian art, A. Seager on the architecture of the Dura and the Sardis synagogues, M. Avi-Yonah on E. R. Goodenough's evaluation of the Dura paintings, and Gutmann on programmatic painting in the Dura synagogue. It also includes Gutmann's new 32-page introduction and an article by J. Neusner on Judaism at Dura-Europos.

R. G. HALL, *Revealed Histories. Techniques for Ancient Jewish and Christian Historiography,* JSP Supplement Series 6 (Sheffield, UK: JSOT Press, 1991, £35 or $60) 276 pp. Bibliography. Indexed. ISBN: 1-85075-249-4.

Based on a doctoral dissertation directed by D. M. Smith and presented to Duke University, this volume investigates ancient Jewish and Christian uses of "revealed history," i.e. accounts of the past that are based on information received from gods or their messengers. It first treats examples of revealed history in Jewish literature: prophetic history (Josephus, *Jubilees*), inspired historical sermons (Ezekiel, ps.-Philo, Judith, Josephus), apocalyptic world history (*1 Enoch* 83–90, *2 Baruch* 53–74, *Apocalypse of Abraham* 21–32), limited apocalyptic history (Daniel), and a flexible technique for persuasion (*4 Ezra, Sibylline Oracles*). Then it deals with cases of revealed history in early Christian works: *Shepherd of Hermas, Ascension of Isaiah, Odes of Solomon,* Lk-Acts, and John's Gospel.

P. Henne, *La christologie chez Clément de Rome et dans le Pasteur d'Hermas,* Paradosis 33 (Fribourg: Éditions Universitaires, 1992, 68 SFr) 371 pp. Bibliography. Indexed. ISBN: 2-8271-0555-1.

Prepared as a doctoral dissertation under the direction of A. de Halleux and accepted in 1988 by the theological faculty at the Université Catholique de Louvain-la-Neuve, this volume first investigates the Christology of *1 Clement* with particular attention to Christ the model of humility (chap. 16), Jesus Christ the way of salvation (chap. 36), and the christological titles (Our Lord Jesus Christ, the Christ). Then it considers the Christology of *Shepherd of Hermas* with special regard to the Fifth and Ninth Similitudes as well as the christological titles and themes. Henne concludes that in *1 Clement* Christ is not only a moral model but also an all-powerful collaborator in creation and an indispensable intermediary in redemption. He contends that *Hermas* reveals a glorious conception of Christ as the Son of God who redeems and saves human beings.

C. E. Hill, *Regnum caelorum. Patterns of Future Hope in Early Christianity,* Oxford Early Christian Studies (Oxford: Oxford University Press, Clarendon Press, 1992, $59) xvii and 236 pp., table. Bibliography. Indexed. LCN: 91-30765. ISBN: 0-19-826738-X.

The revision of a doctoral dissertation directed by R. D. Williams and accepted by the University of Oxford, this volume investigates early Christian attitudes toward chiliasm or millennialism, i.e. the belief in a temporary, earthly, messianic kingdom to be realized sometime in the future. After treating the *regnum caelorum terrestre* with regard to Irenaeus, other ante-Nicene chiliasts, and the "Pharisaic-apocalyptic" sources, it considers the *regnum caelorum caeleste* in the Apostolic Fathers, Apologists, Christian Pseudepigrapha, early martyrologies, Hippolytus, etc. Then it makes observations on NT eschatology with particular attention to the intermediate state and to Revelation and chiliasm. Finally it offers a summary and general conclusions. Also included are a table of eschatological views and an appendix on Cyprian, the Carthaginian confessors, and Revelation 20.

L. P. Hogan, *Healing in the Second Temple Period,* Novum Testamentum et Orbis Antiquus 21 (Fribourg: Universitätsverlag, 1992, 88 SFr; Göttingen: Vandenhoeck & Ruprecht) xiv and 337 pp. Bibliography. Indexed. ISBN: 3-7278-0782-2 (U), 3-525-53922-3 (V&R).

The revision of a doctoral dissertation directed by D. Flusser and accepted by the Hebrew University in Jerusalem in 1986, this volume investigates attitudes toward healing in the Hebrew Scriptures, the OT Apocrypha (Tobit, Sirach, Wisdom), the OT Pseudepigrapha (*1 Enoch, Jubilees, Testaments of the Twelve Patriarchs, Testament of Job, Testament of Shem,* ps.-Philo's *Biblical Antiquities, Lives of the Prophets,* 2 and 4 Maccabees, Dead Sea scrolls, Philo, Josephus), and the NT (Gospels, Paul, James, Revelation). It concludes with general observations about the causes of illness (God, intermediaries, evil spirits, stars, sin), means of healing (faith or prayer; exorcism or apotropaic means; virtuous living; physicians, scientific and folk medicine; magical means), and the justification of healing means.

T. Hopfner, *Plutarch über Isis und Osiris.* 1. Teil, *Die Sage;* 2. Teil, *Die Deutungen der Sage* (Reprint; Hildesheim—Zurich—New York: Olms, 1991, DM 118) 527 pp. Illustrated. ISBN: 3-487-05051-X.

The reprint in smaller form of a two-part work published in 1940 and 1941, this volume first presents the Osiris myth in Plutarch's *De Iside et Osiride* 12-21 in Greek and German translation on facing pages, along with a detailed commentary on each chapter in the light of information about ancient Egypt from texts and monuments. The second part contains a German translation of the rest of the work (chaps. 1-11, 22-80) and commentaries with particular attention to the Greek Magical Papyri. These sections of Plutarch's work offer various interpretations of the Osiris myth: rationalist-euhemeristic (chaps. 22-24), daemonological (25-31), physical (32-40), astronomical (41-44), dualistic (45-48), academic-Platonic (49-64), and Osiris and Harpocrates as vegetation gods (65-71).

Intertestamental Essays in Honour of Józef Tadeusz Milik, ed. Z. J. Kapera, Qumranica Mogilanensia 6 (Krakow: Enigma, 1992, cloth $60, paper $48) ii and 354 pp., frontispiece, 6 plates. ISBN: 83-900504-0-4 (paper).

Prepared to mark Milik's forty years of scholarly work on the texts from the Judean Desert, the eighteen "intertestamental studies" in this volume are by J. Cook on the dichotomy of the great Isaiah scroll (1QIsa^a), M. Delcor on the location of the Essene Gate in Jerusalem, J. D. M. Derrett on discipline and betrayal in Qumran, B. W. W. Dombrowski on συναγωγή in Acts 6:9, D. F. Graf on the "god" of Ḥumayma, P. Grelot on Gen 14:18-20 from *Genesis Apocryphon* to the Targums, A. Laato on the eschatological act of *kipper* in *Damascus Document,* E.-M. Laperrousaz on the chronology of Period I in the Essene occupation of Qumran and the date of the Dead Sea manuscripts, P. Muchowski on the dysorthographic forms *ḥăpôn* and *'ākôn* in 3Q15, S. Olafsson on whether late biblical Hebrew is a fact or fiction, A. Oppenheimer on benevolent societies in Jerusalem at the end of the Second Temple period, B. Pixner on the relation of the Essenes to *Barnabas* and Hebrews, R. Riesner on the Essene Quarter in Jerusalem, S. Segert on parallelistic structures in the Aramaic Enoch fragments, E. Tov on 4QJosh^b, J. VanderKam on *Birth of Noah,* J. P. M. van der Ploeg on fragments of Psalms at Qumran, and A. Wolters on literary analysis and *Copper Scroll.* Of the eight articles under the heading "Semitica varia" those most pertinent to the NT world are by S. Mędala on the original language of *4 Ezra,* and J. Neusner on language as taxonomy—the rules for using Hebrew and Aramaic in the Babylonian Talmud.

L. Jacobs, *Structure and form in the Babylonian Talmud* (Cambridge, UK—New York: Cambridge University Press, 1991) xii and 138 pp. Bibliography. LCN: 90-2669. ISBN: 0-521-40345-6.

Jacobs, author of *The Talmudic Argument* (1984), attempts to uncover the basic form and structure of the Babylonian Talmud. After discussing the general nature of the Babylonian Talmud and pointing to the pseudepigraphic and purely academic form of a good deal of the material, he considers rabbinic views on the order and authorship of the biblical books. Then he analyzes particular sugyot (*b. Qam.* 11a-12b; 20a-21a; *b. Sanh.* 10b-11a; *b. Ḥul.* 28b-29a), and compares the treatment of particular narratives in the Babylonian and Jerusalem Talmuds. Finally he treats the Rabbi Banaah stories (*b. B. Bat.* 58a-b) and the device of *'ăddĕhakî* ("just then") in the Babylonian Talmud. Jacobs concludes that in the Babylonian Talmud we have a story (rather than a record) of what went on in the learned circles of the Amoraim.

A. Jensen, *Gottes selbstbewusste Töchter. Frauenemanzipation im frühen Christentum?,* Frauenforum (Freiburg—Basel—Vienna: Herder, 1992, DM 68) 508 pp., map. Bibliographies. Indexed. ISBN: 3-451-22597-2.

Accepted as a *Habilitationsschrift* by the Catholic theological faculty at the University of Tübingen in 1992, this volume explores the extent to which early Christianity promoted or hindered the emancipation of women in the first four centuries A.D. It first considers women in the early church histories by Eusebius, Socrates, Sozomenos, and Theodoret, with particular attention to their marginalizing of women and portraying a men's church. Next it deals with women as courageous confessors and martyrs: Blandina, Perpetua and Felicitas, etc. Then it discusses women who were charismatic prophetesses: prophecy and Christian existence, Prisca and Maximilla, and the Eucharist of a prophetess. Finally it treats women teachers of a gnostic bent: the Anonyma of Carthage, and Philomena of Rome. Jensen concludes that more central in late antiquity than the issue of women's status was the conflict between the hierarchical ethos and the egalitarian ethos, and that hostility and friendliness toward women were not identical with religious or confessional boundaries.

B. W. Jones, *The Emperor Domitian* (London—New York: Routledge, 1992, $29.95) xi and 292 pp. Bibliography. Indexed. LCN: 91-22134. ISBN: 0-415-04229-1.

Jones, reader in classics and ancient history at the University of Queensland in Australia, argues that Domitian's foreign policy was realistic, his economic program was rigorously efficient, and his supposed persecution of Christians was nonexistent. Taking account of the results of recent scholarship as well as archaeological and epigraphic discoveries, he treats Domitian's early career, court, administration, wars, and relation with the aristocracy. He contends that no convincing evidence exists for a Domitianic religious persecution of Christians or Jews.

H. JONES, *The Epicurean Tradition* (London—New York: Routledge, 1992, paper $18.95) vii and 276 pp., frontispiece. Bibliography. Indexed. LCN: 91-41878. ISBN: 0-415-07554-8.

Jones, professor of classics at McMaster University in Hamilton, Ontario, traces the history of Epicureanism from its beginnings in Greece in the 4th century B.C. to its role in the development of philosophy and science in the 16th and 17th centuries A.D. The eight chapters appear under the following headings: man for a season, school in the garden, the invasion of Italy, the Christian reaction, medieval interlude, the humanist debate, French revival, and Epicurus Britannicus. The hardcover edition of the book was published in 1989.

A. KEMPINSKI AND R. REICH (EDS.), *The Architecture of Ancient Israel. From the Prehistoric to the Persian Periods* (Jerusalem: Israel Exploration Society, 1992, $48) xiv and 332 pp. Illustrated. Indexed. ISBN: 965-221-013-7.

Prepared to honor the memory of I. Dunayevsky (1906-68), this volume seeks to provide a comprehensive picture of architecture in ancient Israel from the Mesolithic Age to the Persian Period. Its twenty-four papers appear according to the following outline: materials and fashions of construction (two), the genesis of architecture (two), the early and intermediate Bronze Ages (six), the middle and late Bronze Ages (seven), and the Iron Age (seven). The articles deal with domestic structures, palaces, temples, fortifications, water systems, tombs, and so forth. The contributors include E. Netzer, Y. Porath, A. Ben-Tor, D. Bahat, R. Gonen, Z. Meshel, and E. Stern. Also included are a memorial note about Dunayevsky, introductions to the various periods, and a glossary of architectural terms by Reich and H. Katzenstein.

R. G. KRATZ, *Translatio imperii. Untersuchungen zu den aramäischen Danielerzählungen und ihrem theologiegeschichtlichen Umfeld,* Wissenschaftliche Monographien zum Alten und Neuen Testament 63 (Neukirchen-Vluyn: Neukirchener, 1991, DM 96) xii and 324 pp. Bibliography. Indexed. ISBN: 3-7887-1322-4.

The revised and shortened version of a doctoral dissertation directed by O. H. Steck and accepted in 1987 by the theological faculty at the University of Zurich, this volume first considers Daniel 1–6 and the formation of the book of Daniel: the need for literary criticism, the Maccabean book (Daniel 1–12), the Aramaic book (Daniel 1–7), and the later Daniel tradition. Then it discusses Daniel 1–6 and the early Daniel tradition: the need for tradition-historical research, tradition-historical reconstruction, the place of the Daniel tradition in post-exilic Judaism, and the connection of the stories in the framework of the collection. Finally it deals with Daniel 1–6 in post-exilic Judaism: the heavenly kingdom and its earthly representatives, God's Law and the king's law, and the connection to the Chronicler's perspective and its background. The concluding section reflects on the phenomenon of theocratic thinking in post-exilic Judaism.

A. LE BOULLUEC AND P. SANDEVOIR, *La Bible d'Alexandrie.* Vol. 2, *L'Exode* (Paris: Cerf, 1989, paper) 394 pp. Bibliography. Indexed. ISBN: 2-204-03066-X.

In their 46-page introduction to the Septuagint version of Exodus, Le Boulluec and Sandevoir consider this text as a "rewriting" of the Hebrew original and offer extensive observations on the Greek terminology used in rendering the text in Greek. The main part of the volume presents a new French translation of the Septuagint of Exodus along with extensive notes below (dealing with philological matters, Jewish and Christian parallels, bibliographic information, etc.). The volume on Genesis was prepared by M. Harl, and the one on Leviticus by P. Harlé and D. Pralon.

S. N. C. LIEU, *Manichaeism in the Later Roman Empire and Medieval China,* Wissenschaftliche Untersuchungen zum Neuen Testament 63 (2nd ed.; Tübingen: Mohr-Siebeck, 1992, DM 148) xxii and 370 pp., 3 maps. Bibliography. Indexed. ISBN: 3-16-145820-6.

Developed from a doctoral dissertation directed by P. Brown and presented to the University of Oxford in 1981, this investigation of the origin and spread of Manichaeism contains nine chapters: the gnosis of Mani; the apostle of Jesus Christ; mission and the Manichaean church; the state, the church, and Manichaeism; Augustine and Manichaeism (*ingens fabula et longum mendacium*); "the most persecuted of heresies"; from Mesopotamia to Ch'ang-an; Mani the Buddha of light; and the religion of light in South China. The first edition appeared in 1985 (Manchester University Press); this edition is expanded, revised, and updated.

A. LINDEMANN AND H. PAULSEN (EDS.), *Die Apostolischen Väter. Griechisch-deutsche Parallelausgabe* (Tübingen: Mohr-Siebeck, 1992, paper DM 59) viii and 574 pp. Indexed. ISBN: 3-16-145887-7.

This volume presents on facing pages the Greek (and Latin) texts and German translations for the writings of the Apostolic Fathers. The Greek texts are taken from the editions of F. X. Funk and K. Bihlmeyer (1924), and M. Whittaker (1968) for *Shepherd of Hermas.* The translations were prepared by Lindemann for *Didache, 1–2 Clement,* fragments of Papias and Quadratus, and *Diognetus;* by Paulsen for the letters of Ignatius and Polycarp, as well as *Martyrdom of Polycarp;* by D.-A. Koch for *Barnabas;* and by M. Dibelius (revised by Lindemann) for *Shepherd of Hermas.*

E. LUBAHN AND O. RODENBERG (EDS.), *Von Gott erkannt. Gotteserkenntnis im hebräischen und griechischen Denken,* Theologische Studienbeiträge 3 (Stuttgart: Christliches Verlagshaus, 1990, paper DM 19.80) 174 pp. Bibliography. Indexed. ISBN: 3-7675-7083-1.

Prepared for a conference held near Tübingen in 1990, the papers in this volume concern Hebrew and Greek understandings of God and their significance for understanding early Christianity. The editors have contributed three essays and two biblical meditations. The other contributors are O. Michel on Hebrew and Hellenistic thinking about God (covenantal thinking and wisdom teaching), H. Hempelmann on *veritas hebraica,* H. Gese on God's image and God's word, J. Cochlovius on the unity of Scripture, O. Betz on the twofold understanding of history, H. P. Rüger on Hebrew and Aramaic as helps to understanding the NT, and Michel on the work of F. Delitzsch (1813-90).

R. MACMULLEN AND E. N. LANE (EDS.), *Paganism and Christianity 100—425 C.E. A Sourcebook* (Minneapolis, MN: Fortress, 1992, paper $14.95) xiv and 296 pp. Indexed. LCN: 92-3069. ISBN: 0-8006-2647-8.

The nearly 175 documents in this anthology illustrate the social world of the Roman empire and illuminate the complex fabric of religious belief in the Greco-Roman world from A.D. 100 to 425. The selections appear under twenty-two headings: magic, dreams, astrology, "superstition"; healing shrines and temple management; cult scenes; hymns; cult groups; imperial cult; religious attitudes; Marcus Aurelius; theology; a new cult; holy men and women; missionizing (non-Christian); perceptions of Judaism; perceptions of Christianity; apologists; Hermetism and gnosticism; conversion (pre-Constantine); persecutions; the great persecutions in North Africa; Constantine; Julian; and conversion (post-Constantine). Brief explanatory introductions to the documents are included.

M. MAHER, *Targum Pseudo-Jonathan: Genesis. Translated, with Introduction and Notes,* The Aramaic Bible 1B (Collegeville, MN: Liturgical Press, 1992, $65) xiv and 208 pp. Bibliography. Indexed. LCN: 92-6452. ISBN: 0-8146-5492-4.

In his fourteen-page introduction to *Targum ps.-Jonathan* of Genesis, Maher deals with its halakha, haggada, language, date, and manuscript and editions. He describes its halakha as essentially Palestinian and its language as a mixture of Palestinian forms with eastern Aramaic elements. Then he provides a new translation of the text according to British Library Aramaic Additional MS 27031 along with explanatory notes below. Maher is lecturer in Scripture at the Mater Dei Institute of Religious Education in Dublin.

M. McNamara, *Targum Neofiti 1: Genesis. Translated, with Apparatus and Notes,* The Aramaic Bible 1A (Collegeville, MN: Liturgical Press, 1992, $65) xiv and 271 pp. Bibliography. Indexed. LCN: 91-43157. ISBN: 0-8146-5476-2.

In his 46-page introduction to the Palestinian Targums McNamara discusses the title and concept, history of the term and of research, manuscripts, indirect transmission, language, uniformity and diversity, translation and paraphrase techniques, etc. Then he provides a thoroughly revised version of his translation (with M. Maher) of *Targum Neofiti 1* of Genesis along with textual and explanatory notes below. The textual apparatus contains all the marginal variants in the manuscript of Codex Neofiti 1 as well as the significant variants of the other Palestinian Targum texts. McNamara is the author of *The New Testament and the Palestinian Targum to the Pentateuch* (1966) and *Targum and Testament* (1972).

Mémorial Jean Starcky. Textes et études qumrâniens, vol. 2, ed. É. Puech and F. García Martínez, Revue de Qumran 59 (Paris: Gabalda, 1992, paper 310 F) iv and 151 pp., 7 plates. Bibliography. ISSN: 0035-1725.

The first volume in the two-volume memorial to Professor Starcky (1909-88) was described in *NTA* 36, p. 296. This volume features J. T. Milik's 86-page article on the Aramaic models for the book of Esther (4QprotoEsther Aramaic^{a-f}). It also contains six studies: H. Eshel on the historical background of the pesher interpreting Joshua's curse on the rebuilder of Jericho, R. V. Huggins on whether a "Book of Periods" existed at Qumran, R. Bauckham on the quotation from 4QSecond Ezekiel in *Apocalypse of Peter,* E. G. Chazon on whether 4QDibHam is liturgy or literature, R. T. Beckwith on the Essene calendar and the moon, and J. C. Greenfield on the "defension clause" in some documents from Naḥal Ḥever and Naḥal Ṣe'elim.

A. P. Mendel, *Vision and Violence* (Ann Arbor, MI: University of Michigan Press, 1992, $29.95) v and 322 pp. LCN: 92-5620. ISBN: 0-472-10275-3.

The late Professor Mendel (1927-88), formerly professor of history at the University of Michigan and a specialist in Russian intellectual history, argued that the fantasy of apocalypse has held Western culture and history rapt with the prophecy of universal devastation while changing its guise from time to time (from God, to reason, to history, and then to nature). He first surveys the history of the apocalyptic vision from its emergence out of the ruins of the ancient Hebrew and Greek civilizations, through its late medieval religious revival, and down to its secular expressions in the French, Russian, and German (Nazi) revolutions. Then he confronts the "counter-culture" as a millennial movement and focuses on the recent growth of fundamentalisms. He concludes that the more modest and humane philosophy of "repair of the world" is more central to biblical teaching than apocalypticism is.

K. Müller, *Studien zur frühjüdischen Apokalyptik,* Stuttgarter Biblische Aufsatzbände 11 (Stuttgart: Katholisches Bibelwerk, 1991, paper DM 54) 335 pp. Indexed. ISBN: 3-460-06111-1.

The six papers in this collection concern the starting points of apocalyptic (1973), early Jewish apocalyptic (1978), apocalyptic's departure from "salvation history" (1973), pseudepigraphy in early Jewish apocalyptic literature [§ 27-784], the Son of Man in the Daniel cycle (1975), and Son of Man and Messiah [§§ 17-471, 892]. Müller, professor on the Catholic theological faculty at Würzburg, has provided a three-page foreword.

A. Negev, *Personal Names in the Nabatean Realm,* QEDEM. Monographs of the Institute of Archaeology 32 (Jerusalem: Institute of Archaeology, Hebrew University, 1991) 228 pp. ISSN: 0333-5844. Distributed by the Israel Exploration Society, Jerusalem.

This catalogue of Nabatean personal names first presents a general list of 1,249 names along with geographical, linguistic, and other information. Then it provides various analytical tables for the personal names: distribution; names of theophoric and allied origin; geographical names; tribal and ethnic names; Greek and Roman names; occupational names; celestial bodies and allied names; animals, birds, reptiles, etc.; plants, agriculture, and agricultural products; physical qualities; spiritual qualities; frequency; names in Egra and its surroundings; names in the Hauran; and the relationship between the Nabatean-Aramaic and Safaitic personal names. Also included are six appendixes, a 54-page commentary, and a 20-page epilogue on the ten lost tribes of the Nabateans. Negev is the author of *Nabatean Archaeology Today* (1986).

E. Netzer, *Masada III. The Yigael Yadin Excavations 1963–1965. Final Reports. The Buildings, Stratigraphy and Architecture,* The Masada Reports (Jerusalem: Israel Exploration Society—Hebrew University, 1991, $144) xxviii and 655 pp., 945 illustrations, 79 plans. ISBN: 965-221-012-9.

The initial two volumes in this final report on Y. Yadin's 1963-65 excavations at Masada were described in *NTA* 34, p. 417. This volume covers in detail the wide spectrum of architecture at Masada. It first treats the northern section (the acropolis): building no. 7 and the courtyard to its north, the central unit of the storeroom complex, the large bathhouse, the approach area to the northern palace, the northern palace, and the expansion of the storeroom complex. Next it considers the central part: the residential building (no. 9), the western palace, the small palaces (nos. 11, 12, and 13), and miscellaneous buildings on the summit. Then it deals with the various sections of the casemate wall, and concludes with remarks on architecture and stratigraphy. Netzer observes in the epilogue that the royal fortress at Masada functioned for nearly 110 years and that only a "war-machine" of the caliber of the Roman army could have overcome it. The fourth volume (by G. Foerster) will deal with the art and architectural elements at Masada, and the fifth volume will treat the lamps, textiles, and weapons.

J. Neusner, *The Bavli. An Introduction,* South Florida Studies in the History of Judaism 42 (Atlanta: Scholars Press, 1992, $59.95) xx and 208 pp. Indexed. LCN: 92-1244. ISBN: 1-55540-697-1.

After discussing the Babylonian Talmud in context, this volume considers how the Bavli deals with the meaning of *m. Baba Meṣi'a* 1:1-3 and with the resolution of conflict in *b. Baba Meṣi'a* 2a–5b. Then it treats the Bavli and the religious life (*b. Berakot* 2a–9b), the Bavli and the resurrection of the dead (*b. Sanhedrin* 90a–101b), and the Talmud and the well-examined life.

J. Neusner, *The Bavli's Massive Miscellanies. The Problem of Agglutinative Discourse in the Talmud of Babylonia,* South Florida Studies in the History of Judaism 43 (Atlanta: Scholars Press, 1992, $64.95) xiii and 282 pp. Indexed. LCN: 92-4271. ISBN: 1-55540-698-X.

After describing the various literary components of the Babylonian Talmud, this volume focuses on the phenomenon of the Bavli's massive miscellanies and the problem of agglutinative discourse. Then it examines three such massive miscellanies in *b. 'Aboda Zara* 1, *b. Berakot* 1, and *b. Sanhedrin* 10, respectively, to find out what principles explain how one thing is joined to the next, why many things are joined all together, and what all this has to do with the Mishnah. Finally it discusses traits of agglutinative discourse in the Babylonian Talmud.

J. Neusner, *The Bavli's Primary Discourse. Mishnah Commentary: Its Rhetorical Paradigms and their Theological Implications in the Talmud of Babylonia, Tractate Moed Qatan,* South Florida Studies in the History of Judaism 38 (Atlanta: Scholars Press, 1992, $59.95) xiii and 174 pp. Indexed. LCN: 92-1041. ISBN: 1-55540-689-0.

After discussing how the Bavli's Mishnah commentary should be defined, this volume examines in detail the exegetical program of the Bavli tractate *Mo'ed Qaṭan* for the Mishnah tractate *Mo'ed Qaṭan.* Then on the basis of this analysis it considers the Bavli's primary discourse (i.e. the main lines of expression of a coherent document) with regard to its rhetorical paradigms, theological implications, and attitude toward the Mishnah as a sacred writing.

J. Neusner, *The Foundations of the Theology of Judaism. An Anthology.* Part 2, *Torah,* South Florida Studies in the History of Judaism 44 (Atlanta: Scholars Press, 1992, $59.95) x and 148 pp. Indexed. ISBN: 1-55540-699-8.

Part of a three-volume project to set forth substantial classical statements that point to the basic definition of the pillars of systematic theological thinking in Judaism, this volume deals with five major topics: defining Torah, Torah and learning, Torah and value, Torah and character, and Torah and intellect (God's mind and ours). The first volume dealt with God (Northvale, NJ: Aronson, 1990), and the third volume concerns Israel.

J. Neusner, *How to Study the Bavli. The Languages, Literatures, and Lessons of the Talmud of Babylonia,* South Florida Studies in the History of Judaism 37 (Atlanta: Scholars Press, 1992, $59.95) xi and 235 pp. Indexed. LCN: 92-2954. ISBN: 1-55540-688-2.

After discussing the Babylonian Talmud as a piece of writing, this volume first investigates what we can learn from its multilingual character. Then it considers the Bavli's types of writing, their plan, and program: the Bavli's one voice, its miscellaneous character (composition and composites), massive miscellanies (the problem of agglutinative discourse), and essential discourse (the law behind the laws). Finally it deals with the lessons of the Bavli: its one statement, place in Judaism, and relation to the Bible.

J. Neusner, *The Law Behind the Laws. The Bavli's Essential Discourse,* South Florida Studies in the History of Judaism 35 (Atlanta: Scholars Press, 1992, $59.95) xvii and 192 pp. Indexed. LCN: 91-45439. ISBN: 1-55540-674-2.

This volume seeks to show that in its quest for the law behind the laws the Babylonian Talmud accomplishes a discourse essential to itself, different from those of the framers and exegetes of the Mishnah. It concerns the rhetorical and logical character of these essential discourses, what proportion of the several tractates is made up of these essential discourses, and how the broad-based propositional inquiry under discussion relates to the program of the Bavli as a whole. After exploring a case in point regarding the law behind the laws, it surveys nineteen tractates of the Babylonian Talmud for examples of essential discourse and concludes with observations on their rhetoric, logic, and proportion.

J. Neusner, *Sources and Traditions. Types of Compositions in the Talmud of Babylonia,* South Florida Studies in the History of Judaism 36 (Atlanta: Scholars Press, 1992, $59.95) xiv and 196 pp. Indexed. LCN: 91-46141. ISBN: 1-55540-675-0.

After discussing the sources and traditions in the Bavli, Neusner considers sources not of but merely in the Babylonian Talmud. Then he presents translations of composites and compositions in four tractates of the Bavli (*Makkot, Keritot, Mo'ed Qaṭan, Šebu'ot*) that do not comment on and explain the Mishnah's successive paragraphs. Finally he discusses types of sources in the Bavli: a preliminary taxonomy, another kind of source (a sustained exposition of an abstract legal or moral principle), and sources and traditions.

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 20A, *Tractate Baba Qamma Chapters 1-3;* vol. 20B, *Chapters 4-7;* vol. 20C, *Chapters 8-10,* Brown Judaic

Studies 247-249 (Atlanta: Scholars Press, 1992, $59.95, $64.95, $59.95) xviii and 194 pp., xviii and 230 pp., xviii and 220 pp. Indexed. LCN: 92-5146. ISBN: 1-55540-702-1 (vol. 20A), -703-X (vol. 20B), -704-8 (vol. 20C).

Tractate *Baba Qamma* deals with damages done by one's chattels (with special reference to oxen) and by oneself (with particular attention to theft). After an introduction to the pertinent biblical texts and the content of the tractate in the Mishnah, these volumes present structured American translations of *Baba Qamma* in the Babylonian Talmud for folios 2a–36a, 36a–83a, and 83b–119b, respectively. Brief literary analyses are included. Each volume also contains essays in the form of an appendix: (1) religious documents and the social order—the political economy of the Judaism of the Mishnah; (2) incremental history; and (3) documents and the dating of sayings (the case of *Sifra*), and a debate with E. Schweid on Neusner's *Judaism: The Evidence of the Mishnah.*

J. NEUSNER, *The Talmud of Babylonia. An American Translation.* Vol. 22A, *Tractate Baba Batra Chapters 1-2;* vol. 22B, *Chapter 3;* vol. 22C, *Chapters 4-6,* Brown Judaic Studies 239-241 (Atlanta: Scholars Press, 1992, $59.95 each) xvi and 168 pp., xvii and 218 pp., xviii and 172 pp. Indexed. LCN: 91-14855. ISBN: 1-55540-667-X (vol. 22A), -668-8 (vol. 22B), -673-4 (vol. 22C).

Tractate *Baba Batra* deals with real estate transactions, commercial transactions, and legal documents (with special attention to wills and bonds of indebtedness). After listing the relevant biblical passages and outlining the content of the mishnaic tractate (as well as *Baba Qamma* and *Baba Meṣiʿa*), these volumes provide structured translations and brief literary analyses for *Baba Batra* in the Babylonian Talmud, folios 2a–27b, 28a–60b, and 61a–102b, respectively. Also included in the volumes are essays (1) on what is at stake for understanding culture and politics in talmudic thinking, and on the problem of language in the analysis of talmudic thinking; (2) on the law behind the laws, and on the Bavli's logic of coherent exposition; and (3) on the making of the mind of Judaism, and on the formation of the Jewish intellect (Bible and Bavli).

J. NEUSNER, *The Talmud of Babylonia. An American Translation.* Vol. 27A, *Tractate Shebuot Chapters 1-3;* vol. 27B, *Chapters 4-8,* Brown Judaic Studies 242-243 (Atlanta: Scholars Press, 1992, $59.95 each) xvi and 167 pp., xvi and 219 pp. Indexed. LCN: 91-47144. ISBN: 1-55540-685-8 (vol. 27A), -686-6 (vol. 27B).

Tractate *Šebuʿot* deals with those who bring a guilt offering specified in Leviticus 5–6. It treats the uncleanness of the cult and its holy things, and the guilt offering, as well as oaths. After noting the pertinent biblical texts and outlining the mishnaic tractate, these volumes present structured American translations for *Šebuʿot* according to the Babylonian Talmud's folios 2a–29b and 30a–49b, respectively. Also included are essays (1) on language as taxonomy—the rules for using Hebrew and Aramaic in the Babylonian Talmud; and (2) on the Bavli that might have been—the Tosefta's theory of Mishnah commentary, and on how the Bavli shaped rabbinic discourse (the case of *Sifra*).

J. NEUSNER, *The Talmud of Babylonia. An American Translation.* Vol. 29A, *Tractate Menahot Chapters 1-3;* vol. 29B, *Chapters 4-7;* vol. 29C, *Chapters 8-13,* Brown Judaic Studies 235-237 (Atlanta: Scholars Press, 1992, $59.95, $62.95, $59.95) xvi and 194 pp., xvi and 237 pp., xvi and 185 pp. Indexed. ISBN: 1-55540-646-7 (vol. 29A), -659-9 (vol. 29B), -662-9 (vol. 29C).

Tractate *Menaḥot* deals with meal offerings, completing the discussion of various Temple offerings begun in tractate *Zebaḥim* [see *NTA* 36, p. 298]. These three volumes each contain Neusner's eight-page preface to the translation project and his eight-page introduction to the tractate. Then they provide structured American translations for the treatment of *Menaḥot* in the Babylonian Talmud folios 2a–38a (vol. 1), 38a–76b (vol. 2), and 76b–110a (vol. 3). Also included are Neusner's review of D. Kraemer's *The Mind of the Talmud* (1990) in volume 1, and in volume 2 his paper on analogical-contrastive thinking and the problem of dialectical thought (or, when is a list a series?).

J. Neusner, *The Transformation of Judaism. From Philosophy to Religion* (Urbana, IL—Chicago: University of Illinois Press, 1992, $34.95) xvi and 345 pp. Bibliography. Indexed. LCN: 90-27177. ISBN: 0-252-01805-2.

This volume traces the transition in Judaism between A.D. 200 and 400 from a philosophy (Mishnah, Tosefta, and related midrashic collections) to a religion (Palestinian Talmud and related midrashic collections). It first discusses the reception of the philosophical system: modes of thought, scarce resources, and legitimate violence. Then it considers the formation of the counterpart categories and the new structure: learning and the category "Torah," the transvaluation of value, and empowerment and the category "the people Israel." Finally it treats the new structure: the new learning (the gnostic Torah), the new order (the political economy of *zĕkût*), and enchanted Judaism and Augustine's *City of God.* Three appendixes are included.

T. Orlandi, *Evangelium Veritatis,* Testi del Vicino Oriente antico 8, Letteratura egiziana gnostica e cristiana 2 (Brescia: Paideia, 1992, paper 33,000 L) 153 pp. Bibliography. Indexed. ISBN: 88-394-0477-5.

In his 32-page introduction, Orlandi, professor of Coptic language and literature at the Università La Sapienza in Rome, discusses the Nag Hammadi texts, linguistic problems, and *Gospel of Truth.* Then he presents a new Italian translation of the Coptic text of *Gospel of Truth* along with philological notes, and offers a reading of the text as a whole. The appendixes provide the Coptic text of *Gospel of Truth* and a list of the Coptic "beginnings" of the various sayings.

E. Otto and S. Uhlig, *Bibel und Christentum im Orient. Studien zur Einführung der Reihe "Orientalia Biblica et Christiana,"* Orientalia Biblica et Christiana 1 (Glückstadt: J. J. Augustin, 1991) 87 pp. Illustrated. ISBN: 3-87030-150-3.

Otto, professor of OT and biblical archaeology at Mainz, contributes two papers to this volume: (1) the state of OT scholarship and its future shape in the framework of the theological disciplines, and (2) the birth of moral consciousness in the ethics of the Hebrew Bible. Uhlig, professor of African languages and cultures at Hamburg, discusses the 16th-century encounter between the Ethiopian Ṣagā Za-'ab and the Portuguese humanist Damian de Gois.

J. J. Price, *Jerusalem Under Siege. The Collapse of the Jewish State 66-70 C.E.*, Brill's Series in Jewish Studies 3 (Leiden—New York: Brill, 1992, 160 gld. or $91.50) xiv and 363 pp., map. Bibliography. Indexed. LCN: 91-40266. ISBN: 90-04-09471-7.

The revised version of a doctoral dissertation, this history of the Jewish War in Jerusalem between A.D. 66 and 70 contends that "the revolution grew partly out of faction, weakened and sputtered from the start because of faction, and changed course ineffectively and without purpose because of faction, exhausting and consuming its own people." The seven chapters concern rebels and aristocrats, coalition, the first regime, the *coup d'état,* civil war, the siege, and the destruction of Jerusalem. Also included are fourteen appendixes: Josephus' *Jewish War* as a historical source, sources other than Josephus, numbers, chronological problems in *War,* etc.

J. C. Reeves, *Jewish Lore in Manichaean Cosmogony. Studies in the* Book of Giants *Traditions,* Monographs of the Hebrew Union College 14 (Cincinnati: Hebrew Union College Press, 1992, $49.95) xi and 260 pp. Bibliography. Indexed. LCN: 90-25661. ISBN: 0-87820-413-X. Distributed by Behrman House, West Orange, NJ.

The thorough revision of a doctoral dissertation directed by B. Z. Wacholder and H. H. Paper, and submitted to Hebrew Union College-Jewish Institute of Religion in 1989, this volume explores the importance of *Book of Giants* for understanding Manichaean ideology and origins. After examining the information that survives in ancient sources regarding the Manichaean *Book of Giants*, it provides an exegetical study of the contents of both the Qumran and the Manichaean fragments of the work, analyzes a series of quotations in a paschal homily of Severus of Antioch, demonstrates that the basic structure of Manichaean cosmogony is ultimately indebted to Jewish exegetical expansions of Gen 6:1-4, and summarizes the results of the investigation regarding the probable Jewish background of nascent Manichaeism. Reeves concludes that the extent of Zoroastrian influence on the young Mani has been overrated, and that heterodox Jewish thought (particularly that embodied in Enochic literature) was a powerful stimulus in formulating Mani's theology.

O. F. Robinson, *Ancient Rome. City planning and administration* (London—New York: Routledge, 1992, $35) x and 256 pp., folding map. Bibliography. Indexed. LCN: 91-16820. ISBN: 0-415-02234-7.

Robinson, senior lecturer in the faculty of law at the University of Glasgow, focuses on the laws dealing with the local government of ancient Rome. After describing the physical city, she treats planning, building controls, public buildings and public works, streets and thoroughfares, the Tiber, water and fire, public health, control of services, feeding the city, shows and spectacles, the forces of law and order, public order, and loose ends. She concludes that Rome functioned successfully over a long period as a populous and complex city.

C. L. Rogers, *The Topical Josephus. Historical accounts that shed light on the Bible* (Grand Rapids: Zondervan, 1992, $17.99) 238 pp. Illustrated. Bibliography. Indexed. LCN: 91-39520. ISBN: 0-310-57440-4.

This volume deals with topics and characters treated in Josephus' writings that provide some background for NT study: important personalities (Herod the Great, Archelaus, Antipas, Pontius Pilate, Agrippa I, John the Baptist, Jesus), important institutions (the "philosophies" of Judaism, the Roman army), and important events (the falls of Galilee, Jerusalem, and Masada). Rogers, now retired, was the director of the Freie Theologische Akademie in Giessen.

P. G. Schneider, *The Mystery of the Acts of John. An Interpretation of the Hymn and the Dance in Light of the Acts' Theology*, Distinguished Dissertations 10 (San Francisco: Mellen Research University Press, 1991, paper $29.95) xix and 242 pp. Bibliography. LCN: 90-28187. ISBN: 0-7734-9956-3.

Presented as a doctoral dissertation to Union Theological Seminary in New York, this volume seeks to provide a coherent interpretation of the "mystery sacrament" involving a hymn and a dance in *Acts of John*. After surveying previous scholarship on the topic, it discusses John's two missions to Ephesus (chaps. 18–55, 58–86) and his death (106–115), John's discourse about the Lord, the setting of the hymn and the revelatory discourse, and the mystery. Schneider concludes that the mystery rite in *Acts of John* suggested that those who had received the Lord's esoteric gnosis and had been transformed into his likeness did not have to accept martyrdom. H. Hendrix and A. Segal have provided a four-page foreword.

K. Schubert, *Die Religion des Judentums* (Leipzig: Benno, 1992, DM 34) 298 pp. ISBN: 3-7462-0599-9.

Schubert, professor of Jewish studies at the University of Vienna, treats the following topics in Jewish religion: God and the heavenly court; Satan and demons; miracle and magic; humankind and creation; the concept of election; messianism and political eschatology; individual eschatology and resurrection; the problem of proselytes; Jewish piety; the religious art of Judaism; Jewish Hellenism and its consequences; medieval Jewish philosophy of religion; Ashkenazic Hasidism; and the Kabbala, mystic-messianic movements of the 17th and 18th centuries, and Hasidism. A sketch of Jewish history and a glossary are included.

D. Shotter, *Augustus Caesar,* Lancaster Pamphlets (London—New York: Routledge, 1991, paper $9.95) x and 98 pp., 5 figs. Bibliography. LCN: 91-10053. ISBN: 0-415-06048-6.

Shotter, senior lecturer in Roman history at the University of Lancaster, explores the career of Augustus Caesar, examines the hopes and expectations of his contemporaries, and considers what his "restored republic" really was and how it succeeded in satisfying the majority of his fellow citizens. The ten chapters appear under these headings: the Roman republic; the crisis of the republic; Octavian; the powers of Augustus; *auctoritas,* patronage, and the administration; the *res publica* of Augustus; the empire and the Augustan peace; the city of marble; the succession; and the legacy of Augustus. Four appendixes are included.

M. Sokoloff, *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period,* Dictionaries of Talmud, Midrash and Targum 2 (Ramat Gan: Bar Ilan University Press, 1990, $99) vii and 823 pp. ISBN: 965-226-101-7.

This dictionary of Jewish Palestinian Aramaic in the Byzantine period (from the 3rd century A.D. to the Arab Conquest) takes account of inscriptions, targums, Palestinian midrashim, the Palestinian Talmud, halakic literature, poetry, papyri, amulets, marriage documents, and Masoretic notes. The individual lexical entries (pp. 31-594) are divided into six parts: lemma, part of speech, gloss in English, etymology, semantic analysis, and bibliography. The extensive indexes of primary sources (pp. 595-820) allow one to see precisely which words in a specific text have been incorporated in the lexical entries. Three pages of addenda conclude the volume.

M. E. Stone, *A History of the Literature of Adam and Eve,* SBL Early Judaism and Its Literature 3 (Atlanta: Scholars Press, 1992, cloth $29.95, paper $19.95) viii and 163 pp. Bibliography. Indexed. LCN: 92-5703. ISBN: 1-55540-715-3 (cloth), -716-1 (paper).

This volume seeks to make a clear and integrated assessment and presentation of what is currently known about the various textual, literary, and transmission-historical aspects of the Adam literature. It first surveys the primary "Jewish" Adam literature: *Apocalypse of Moses,* Latin *Vita Adam et Evae,* Slavonic *Vita Adam et Evae,* Armenian *Penitence of Adam,* Georgian *Book of Adam,* and the fragmentary Coptic version. Next it discusses the chief critical and literary issues: original language, date, provenance, literary interrelationships, and research on specific topics. Then after dealing with testimonia and references to Adam books, it considers the secondary Adam literature in various languages: Greek, Latin, Syriac, Ethiopic, etc.

G. G. Stroumsa, *Savoir et salut,* Patrimoines (Paris: Cerf, 1992, paper 299 F) 404 pp. Indexed. ISBN: 2-204-04385-0.

The twenty-one studies in this collection (all in French) appear under four headings: Jewish traditions (six), the gnostic temptation (five), Manichaean origins (four), and the Manichaean challenge (six). The topics include the Angel and the Spirit [§ 26-1077], divine polymorphy and *Apocryphon of John* [§ 26-1166], form(s) of God—Metatron and Christ [§ 30-440], Jewish dimensions of the gnostic revolt against time [§ 32-1421], patristic soteriology and rabbinic Judaism (1986), esoteric traditions in early Christianity (1991), asceticism and gnosis [§ 26-1165], gnosis and the Christian disenchantment of the world (1985), aspects of Manichaean eschatology [§ 26-780], gnostics and Manichaeans in Byzantine Palestine (1985), and the Manichaean challenge to Egyptian Christianity (1986). Stroumsa is the author of *Another Seed: Studies in Gnostic Mythology* (1984).

Tesserae. Festschrift für Josef Engemann, ed. E. Dassmann and K. Thraede, Jahrbuch für Antike und Christentum, Ergänzungsband 18 (Münster: Aschendorff, 1991, cloth DM 158, paper DM 148) x and 419 pp. and 64 plates, frontispiece, 231 figs., 1 folding fig. Bibliography. ISBN: 3-402-08537-2 (cloth), -08536-4 (paper).

The thirty-two articles in this volume have been prepared to honor Professor Engemann on his 65th birthday. The contributors include B. Brenk on the conversion of the synagogue of Apamea into a church; G. Vikan on pilgrim art and pilgrim travel in early Byzantium; R. Stichel on whether there was illustration of the Jewish Scriptures in antiquity; U. Koenen on different interpretations of Gen 3:23-24 in late antiquity; E. Kitzinger on two medieval interpretations of the Pantocrator bust; A. Ovadiah, C. Gomez de Silva, and S. Mucznik on the mosaic pavements of Sheikh Zouède in the northern Sinai; G. Schöllgen on the chapter introductions in the Syriac *Didaskalia;* and V. Saxer on the short version of *Passion of Saint Vincent.* A photograph of the honoree and a list of his writings are included.

B. THIERING, *Jesus & the Riddle of the Dead Sea Scrolls. Unlocking the Secrets of His Life Story* (San Francisco: HarperCollins, 1992, $24) xii and 451 pp., 8 plates, 15 figs., 4 maps. Bibliography. Indexed. LCN: 91-59043. ISBN: 0-06-067782-1.

Thiering, who teaches at Sydney University, contends that the Dead Sea scrolls belong to the Christian (rather than pre-Christian) period, and that careful analysis of them and the NT Gospels can yield a new and more factual history of Jesus and Christian origins. She argues that Jesus was born into the royal priestly line of the Qumran sect, was born out of wedlock to a betrothed and thus officially "virgin" woman, befriended outcasts, performed no miracles, did not die on the cross but was drugged and later revived in the burial cave, and married twice and fathered three children. The four appendixes concern chronology (pp. 161-284), locations (pp. 285-331), hierarchy (pp. 332-377), and rules for the pesharist (pp. 378-383). Also included is a 21-page guide to people and events.

L. TREPP, *Der jüdische Gottesdienst. Gestalt und Entwicklung* (Stuttgart—Berlin—Cologne: Kohlhammer, 1992, paper DM 59) 326 pp., frontispiece. Bibliography. Indexed. ISBN: 3-17-011077-2.

Trepp, a rabbi who teaches philosophy at Napa College in the USA and Judaica at the University of Mainz, first explains the structure and logic of Jewish worship for everyday and for special festivals. Then he surveys the history of Jewish worship with attention to the First and Second Temples, Palestinian traditions, the contributions of the Babylonian rabbinate, medieval religious poetry, mysticism and Kabbala, the reform movements of the 19th century, and the development of "denominations" in America.

C. TREVETT, *A Study of Ignatius of Antioch in Syria and Asia,* Studies in the Bible and Early Christianity 29 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1992, $69.95) xiii and 248 pp. Bibliography. Indexed. LCN: 92-13316. ISBN: 0-7734-9495-2.

After discussing Ignatius the enigma (date of the letters, their authenticity, sources, etc.), this volume considers Ignatius and the churches in Syria, Ignatius and churches in Asia, "sent in the name of the Lord" (Ignatius as bishop, teacher, and prophet), and "paroxysms and poultices" (Ignatius' opponents). Trevett, who teaches in the department of religious studies at the University of Wales, College of Cardiff, concludes that Ignatius saw himself as preserving an essentially Pauline view of the church.

G. TROTTA (ED.), *Gerusalemme,* Attendendo l'aurora (Brescia: Morcelliana, 1990, paper 20,000 L) 208 pp. ISBN: 88-372-1404-9.

The first part of this volume presents six papers prepared for a conference held at Ferrara in 1990: E. Bianchi on Jerusalem and the church, P. Stefani on earthly Jerusalem and heavenly Jerusalem, A. Luzzatto on Jerusalem in Hebrew literature, A. Toaff on Jerusalem in the halakah, F. Rossi de Gasperis on the meaning of the Christian presence in Jerusalem, and G. Bianchi on listening to Israel. The second part contains the texts of three interviews (with Rossi de Gasperis, J.-P. Sonnet, and B. Hussar) and three papers (by R. J. Z. Werblowsky, P. De Benedetti, and S. Quinzio). Trotta has supplied a nine-page introduction.

J. C. VanderKam (ed.), *"No One Spoke Ill of Her." Essays on Judith,* SBL Early Judaism and Its Literature 2 (Atlanta: Scholars Press, 1992, cloth $24.95, paper $14.95) vi and 98 pp., 14 figs. Indexed. LCN: 91-43423. ISBN: 1-55540-671-8 (cloth), -672-6 (paper).

The six papers in this volume are by S. A. White on Judith as heroine (in the steps of Jael and Deborah), A.-J. Levine on otherness and domestication in the book of Judith (sacrifice and salvation), A. D. Roitman on Achior in Judith (his role and significance), M. S. Caponigro on the possible influence of Herodotus on the book of Judith, C. A. Moore on why the book of Judith was not included in the Hebrew canon, and N. Stone on the artistic developments of the Judith and Holofernes scene. VanderKam has provided a four-page introduction.

R. T. Wallis and J. Bregman (eds.), *Neoplatonism and Gnosticism,* Studies in Neoplatonism: Ancient and Modern 6 (Albany, NY: State University of New York Press, 1992, cloth $59.50, paper $19.95) xi and 531 pp. Indexed. LCN: 92-11542. ISBN: 0-7914-1337-3 (cloth), -1338-1 (paper).

Prepared for a conference held in 1984 at the University of Oklahoma, the twenty-one papers in this volume are by J. P. Anton on θεουργία and δημιουργία as a controversial issue in Hellenistic thought and religion; A. H. Armstrong on dualism—Platonic, gnostic, and Christian; F. García Bazán on the "Second God" in gnosticism and Plotinus' anti-gnostic polemic; Bregman on Synesius, the Hermetica, and gnosis; J. M. Dillon on pleroma and noetic cosmos; C. Evangeliou on Plotinus' anti-gnostic polemic and Porphyry's *Against the Christians;* S. Gersh on theological doctrines of the Latin *Asclepius;* C. L. Hancock on negative theology in gnosticism and Neoplatonism; J. P. Kenney on the Platonism of *Tripartite Tractate;* P. Manchester on the noetic triad in Plotinus, Marius Victorinus, and Augustine; P. Cox Miller on the myth of Eros and Psyche in Plotinus and gnosticism ("plenty sleeps there"); R. Mortley on "the name of the Father is the Son" (*Gospel of Truth* 38); B. A. Pearson on theurgic tendencies in gnosticism and Iamblichus' conception of theurgy; P. Perkins on beauty, number, and loss of order in the gnostic cosmos; J. Pépin on theories of procession in Plotinus and the gnostics; G. G. Stroumsa on Titus of Bostra and Alexander of Lycopolis—a Christian and a Platonic refutation of Manichaean dualism; A. A. Sismanian on the number and its shadow; L. Sweeney on Mani's twin and Plotinus—questions on "self"; J. D. Turner on the Platonizing Sethian texts from Nag Hammadi in their relation to later Platonic literature; Wallis on soul and νοῦς in Plotinus, Numenius, and gnosticism; and M. A. Williams on higher providence, lower providences, and fate in gnosticism and Middle Platonism. Also included are a three-page preface by R. B. Harris and an eight-page introduction by the editors.

A. Watson, *The State, Law and Religion. Pagan Rome* (Athens, GA—London: University of Georgia Press, 1992, $30) xv and 136 pp. Indexed. LCN: 91-14391. ISBN: 0-8203-1387-4.

Watson, professor of law at the University of Georgia, investigates the interaction between law and religion during the Roman republic and empire until the time of Constantine, with particular attention to the impact of the state religion on legal development. After a sketch of the nature of Roman religion, he focuses on the mid-5th century B.C. codification known as the "Twelve Tables"—their content and the public/private law distinction. Then he discusses formalism in religion and law, *votum* and *stipulatio,* the oath in private law, the pontiffs and the family, religion and property, state religion and alien religion, the pontiffs and legal development, the paradox resolved, and the *leges regiae.* The appendix concerns issues raised by the "Twelve Tables."

A. Welburn, *The Beginnings of Christianity. Essene mystery, Gnostic revelation and the Christian vision* (Edinburgh: Floris, 1991, £19.95 or $41.95) viii and 351 pp., 11 figs. Bibliography. Indexed. ISBN: 0-86315-122-1. Distributed in the USA by Anthroposophic Press, Hudson, NY.

With the help of R. Steiner's ideas concerning the history of human consciousness, this volume tries to fit together three streams of religious wisdom around the time of the origins of Christianity: NT Christianity with its hints of esoteric teaching, Judaism as it was being developed by the rabbis, and the frankly esoteric world of the pagan mysteries and the gnostics. Its twelve chapters concern wisdom among the initiated, new discoveries—new perspectives, esoteric history (light from the East), esoteric history (a parting of the ways), Jesus and Zarathustra (or the Hebrew Gospel), Christian and gnostic initiation, Buddha and Christ, the two messiahs, Christianity and consciousness (the Son of Man), the mystery Gospels of Philip and Thomas, an unfamiliar Paul, and the Gospel of John. Welburn teaches at New College, Oxford.

J. W. WEVERS (ED.), *Exodus*, Septuaginta 2/1 (Göttingen: Vandenhoeck & Ruprecht, 1991, DM 254) 474 pp. Bibliography. ISBN: 3-525-53445-0.

The 57-page introduction to this critical edition of the Greek text of Exodus deals with the textual witnesses (Greek evidence, ancient translations, printed editions), the textual history (recensions and text-groups in the Septuagint tradition, the later Greek translations), and the features of this edition. The main part of this volume presents the critical Greek text of Exodus with two apparatuses below. The appendixes treat (1) orthographical and grammatical matters, and (2) differences from the Brooke-McLean edition. Wevers prepared this volume in collaboration with U. Quast. He previously edited the volumes on Genesis (1974), Leviticus (1986), Numbers (1982), and Deuteronomy (1977) for the series.

E. WILL AND C. ORRIEUX, *"Prosélytisme Juif"? Histoire d'une erreur*, Histoire (Paris: Belles Lettres, 1992, paper 170 F) 398 pp. Indexed. ISBN: 2-251-38016-7.

Will and Orrieux contend that neither the Jewish texts, nor ancient and medieval texts external to Judaism, nor traditions about alleged "collective conversions" to Judaism prove that Judaism was ever animated by a conversionary spirit with regard to Gentiles. After delineating their task and clarifying the terminology, the authors outline the history of the term "proselytism." Next they consider the proselytes mentioned in the Jewish Scriptures and the question of universalism, Philo and proselytes, some classical and NT texts pertaining to Jewish proselytism, the "making of a proselyte" in rabbinic Judaism, whether one can legitimately speak of Jewish proselytism in the Middle Ages, and the alleged collective conversions to Judaism throughout history. Finally they sketch the development of the (false, in their opinion) notion of Jewish proselytism in modern theological and historical works by Christian and Jewish authors.

ADDITIONAL BOOKS RECEIVED

J.-M. AUBERT, J. COMBY, AND B. VAN DER MAAT (EDS.), *1492 - 1992: Conquête et Evangile en Amérique Latine: Questions pour l'Europe aujourd'hui. Actes du Colloque réalisé à Lyon du 28 au 30 janvier 1992 à l'Université Catholique de Lyon* (Lyon: PROFAC, 1992, paper 95 F) 323 pp. Bibliography. ISBN: 2-85317-046-2.

C. R. BRÅKENHIELM, *Människan i världen. Om filosofi, teologi och etik i våra världsbilder*, Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 1 (Uppsala: Uppsala University, 1992, paper) 105 pp. Bibliography. ISBN: 91-554-2959-9. Distributed by Almqvist & Wiksell International, Stockholm.

J. BRIEND, *Traités et serments dans le Proche-Orient ancien*, Suppléments aux Cahiers Evangile (Paris: Cerf, 1992, paper 45 F) 116 pp., map. Bibliography. ISSN: 0222-9706.

J. GALAMBUSH, *Jerusalem in the Book of Ezekiel. The City as Yahweh's Wife*, SBL Dissertation Series 130 (Atlanta: Scholars Press, 1992, cloth $29.95, paper $19.95) xiii and 181 pp. Bibliography. Indexed. LCN: 92-26309. ISBN: 1-55540-755-2 (cloth), -756-0 (paper).

F. García Lopez, *Le Décalogue,* Cahiers Evangile 81 (Paris: Cerf, 1992, paper 30 F) 68 pp. Bibliography. ISSN: 0222-9714.

J. I. González Faus, *Elogio del melocotón de secano,* La Iglesia que Queremos 4 (Córdoba: Ediciónes El Almendro, 1992, paper) 202 pp. ISBN: 84-8005-003-9.

P. J. McBrien, *How to Teach with the Lectionary* (Mystic, CT: Twenty-Third Publications, 1992, paper $9.95) xvi and 159 pp. LCN: 92-81717. ISBN: 0-89622-522-4. (Leader's Guide, $12.95, 0-89622-523-2).

P. N. Tarazi, *The Old Testament: An Introduction.* Vol. 1, *Historical Traditions* (Crestwood, NY: St Vladimir's Seminary Press, 1991, paper $9.95) xii and 173 pp. Bibliography. Indexed. LCN: 91-26542. ISBN: 0-88141-105-1.

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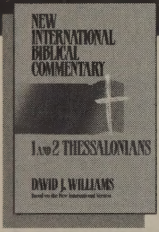

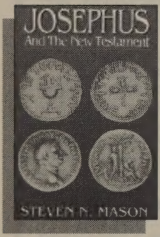

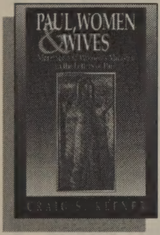

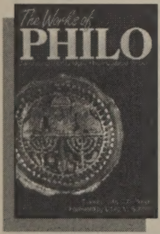

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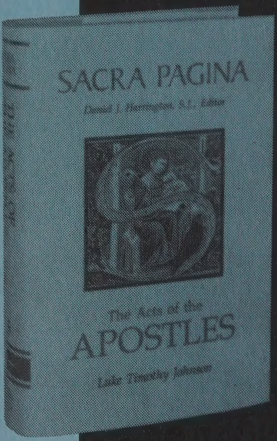

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

551r. D. N. FREEDMAN (ED.), *The Anchor Bible Dictionary* [*NTA* 37, pp. 105-106].

J. PELIKAN, "The Things That You're Liable to Read in the Bible," *New York Times Book Review* [New York] 20 December ('92) 3.—Freedman has assembled the first truly ecumenical biblical commentary on which Jews and Christians of many denominations have collaborated. The reader can find in these volumes information about all kinds of topics related to the Bible. At some points methodological considerations seem to intrude more than they need to, though this at least assures a measure of honesty about presuppositions that was often lacking in earlier works of this genre.—D.J.H.

Canon

552. K. R. CRAYCRAFT, "Why trust the Bible?" *HomPastRev* 93 (1, '92) 12-21.

The NT authors recognized that their teaching was authoritative. The earliest Church Fathers used authoritative written and oral traditions to form and inform the developing communities of faith. The process by which the NT canon emerged demonstrates that, while Scripture is the deposit of faith, the church is guardian and interpreter, as well as the authority that determines which documents contain the authentic faith traditions.—D.J.H.

553. H. KOESTER, "Writings and the Spirit: Authority and Politics in Ancient Christianity," *HarvTheolRev* 84 (4, '91) 353-372.

Paul's letters are not witnesses of inspired communication and edification, but political instruments designed to organize and maintain the social fabric and financial affairs of the communities to which they were written. At the end of the 2nd century, most of the Christian churches in the East and West had accepted the letters of the Pauline corpus and a selection from the Gospel literature because these were found to be approved resources for the organization of religious ritual and social and individual morality in the circle of developing Panchristianity. Subsequently, as inspiration came to imply that these writings contained deep wisdom that could be unlocked through inspired interpretation, the limits of the canon were defined more precisely to exclude writings that could be used for the falsification of church teaching.—C.R.M.

554. J. O'GRADY, "More About the Bible," *ChicStud* 31 (3, '92) 316-324.

Questions and answers about the Jewish Scriptures, the Christian Bible, the meaning of "covenant," whether there is pluralism in the NT, and who wrote the Gospels.—D.J.H.

555. R. R. TOPPING, "The Canon and the Truth: Brevard Childs and James Barr on the Canon and the Historical-Critical Method," *TorontoJournTheol* 8 (2, '92) 239-260.

This essay first considers the 18th and 19th-century historical-critical consensus on the development and significance of the canon and contrasts this with Childs's canonical proposal. Next it examines Barr's objections to Childs's canonical method, especially the apparent severance between scriptural text and objective reality. Then it explores Barr's criticism in conversation with Childs's work and other recent hermeneutical proposals. Friendly critics of Childs's approach are concerned with whether or not he is sufficiently attendant to critical questions that do not presuppose the homogeneity of the canon.—C.R.M.

Interpretation

556. O. Bayer, "Entmythologisierung? Christliche Theologie zwischen Metaphysik und Mythologie im Blick auf Rudolf Bultmann," *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* [Berlin] 34 (2, '92) 109-124.

By using the word "theology" Christian faith placed itself between metaphysics and mythology in such a way that it remains critically referred to both. Bultmann was not critical enough in regard to metaphysics or discerning enough in regard to mythology. His theological approach appropriated the Kantian dichotomy between the knowledge of what is and the rational understanding of what should be. Since Bultmann was a Kantian, a critique of his thought must confront his Kantianism.—D.J.H.

557. J. Begbie, "Who is this God?—Biblical Inspiration Revisited," *TynBull* 43 (2, '92) 259-282.

What is lacking in many treatments of biblical inspiration is a trinitarian doctrine of the Holy Spirit. After examining the opposing approaches of B. B. Warfield and J. Barr, the article shows that both would have benefited from sustained attention to the trinitarian setting of the Spirit's work. Then it suggests how five dimensions of the Spirit's agency might illuminate the nature of biblical inspiration: atoning and relating, ecclesiological, liberating, eschatological, and variety and particularity.—D.J.H.

558. J. C. Beker, "The Authority of Scripture: Normative or Incidental?" *TheolToday* 49 (3, '92) 376-382.

The authority of Scripture has become unclear, uncertain, and ambiguous. Its authority for our time can be reasserted with the help of a twofold model: (1) coherence and contingency, and (2) a catalytic hermeneutic. In this framework the authority of Scripture can become normative rather than merely incidental.—D.J.H.

559. K. Berger, "Meine Hermeneutik im Gespräch mit Hans Weder," *EvangTheol* 52 (4, '92) 309-319. [See § 37-607.]

The article first explains the author's approach to biblical hermeneutics according to the following outline: the experience of the "evident" as the point of departure, the search for a point of comparison between situation and text, loyalty toward the biblical text, criteria of application, orientation to the concrete, and the aesthetic starting point. Then it raises eight questions about Weder's approach to hermeneutics. [The same issue (p. 336) contains a reply by Weder.]—D.J.H.

560. J. Botha, "The ethics of New Testament interpretation," *Neotestamentica* 26 (1, '92) 169-194.

This essay first discusses E. Schüssler Fiorenza's 1987 SBL presidential address [see § 32-1034] and responses to it in the USA and South Africa. Then it develops a theoretical understanding of an ethics of NT interpretation. An ethos of responsible interpretation of the

NT compels the interpreter to take reading seriously. This implies that the implications of the linguisticality, literariness, and rhetoricity of the text, as well as the social phenomena of the world created by the text, must be honored and studied with all possible methodological sophistication and rigor.—C.R.M.

561. P. F. Craffert, "More on models and muddles in the social-scientific interpretation of the New Testament: The *sociological fallacy* reconsidered," *Neotestamentica* 26 (1, '92) 217-239.

The explicit use of models, even so-called cross-cultural models, does not necessarily reduce anachronistic and ethnocentric interpretations. If the use of models is unavoidable, the end result will be determined by their epistemological grounding, theoretical articulation, and methodological implementation. Social-scientific research on the NT and its world according to the nonhistorical role model will inevitably end up with the sociological fallacy [see § 25-779].—C.R.M.

562. S. M. Daecke, "Die enteignete Bibel. Die Heilige Schrift als Gegenstand weltlicher Kultur und Kritik," *Evangelische Kommentare* [Stuttgart] 25 (10, '92) 575-578.

In our secularized age the Bible is no longer the exclusive property of Christians and the church. Some people read the Bible as merely a work of literary artistry, and others reject its content in a hostile way. These secular appropriations challenge Christians to consider how for them the Bible is a living book.—D.J.H.

563. M. D'Ambrosio, "Henri de Lubac and the critique of scientific exegesis," *Communio/IntCathRev* 19 (3, '92) 365-388.

Unlike other advocates of spiritual exegesis, de Lubac recognized the legitimacy and fruitfulness of historical-critical exegesis and encouraged its acceptance by the Catholic church. But under the influence of M. Blondel, de Lubac identified the hidden and arbitrary presuppositions often bound up with historical criticism, and sought to clarify the proper limits of exegesis's competence as a specialized discipline and to expose biblical criticism when it overstepped these limits.—D.J.H.

564. J. de Sousa Teixeira, "Hermenêutica do testemunho," *Didaskalia* 21 (1, '91) 29-61.

This exposition of P. Ricoeur's approach to the hermeneutics of testimony first treats the problematic of testimony and its semantic dimensions (empirical, juridical, ethical). Next it considers the prophetic and kerygmatic aspects of testimony or witness with reference to Isa 43:9-13 (and 44:6-8) and to the NT as represented by Luke and John. Then it discusses the hermeneutics of testimony with regard to the historical and reflexive poles. Finally it reflects on three hermeneutical and epistemological questions related to the hermeneutics of testimony.—D.J.H.

565. J. Dewey, "Feminist Readings, Gospel Narrative and Critical Theory," *BibTheolBull* 22 (4, '92) 167-173.

The article adds feminist readings to the various modes of Gospel reading proposed by W. H. Kelber [§ 33-520]—meaning as reference, as narrative, as consciousness, as system, and as deferment—to see how feminist criticism partakes of, interacts with, and perhaps alters those methods of discerning meaning. The addition of feminist criticism, beginning from a non-androcentric standpoint, shows that the methods giving apparently stable results are also radically open, and serves to relativize meaning. It also focuses the question of power: Whose interests does a particular text or interpretation serve?—D.J.H.

566. D. Dormeyer, "Metaphor, History and Reality in the New Testament," *Scriptura* 40 ('92) 18-29.

After discussing the crisis of tradition and the term "gospel," the article considers the rhetorical function of central concepts and myths, the religious metaphor as the main link between theological central terms and myths, bold and distant (weak) metaphors in religious language, and the relation of metaphor and history to reality. Our pragmatic, rhetorical situation determines whether the composed metaphor is to be comprehended as a distant metaphor or as a concept. The distant metaphor has to be filled with our own experience, and the concept has to be decoded by its given content.—D.J.H.

567. P. Duprey, "Scripture, Tradition, and the Church," *JournEcumStud* 28 (3, '91) 381-396.

Scripture, tradition, and the church all are at the service of the manifestation and transmission of God's revelation to humankind. After reflecting on the renewed global understanding of revelation, the article discusses faith as the total self-gift of the person to God (the source of revelation), the unique place of Scripture in the transmission of revelation, the place of Scripture in the broader process of transmission, the critical function of Scripture vis-à-vis tradition, fidelity and certitude in the transmission of revelation, and the apostolic succession as guarantee of the infallible transmission of revelation. [The same issue contains a response to Duprey by M. E. Marty (pp. 397-400), as well as articles on the ecumenical nexus of Scripture, tradition, and the church in American Lutheran dialogue by H. Meyer (pp. 401-411) with a response by W. R. Bouman (pp. 412-417), in international Lutheran bilateral dialogues by D. J. Swan (pp. 418-429) with a response by F. Fleinert-Jensen (pp. 430-434), and in Faith and Order work by G. Gassmann (pp. 435-447) with a response by J. Gros (pp. 448-454).]—D.J.H.

568. J. Ebach, "Vergangene Zeit und Jetztzeit. Walter Benjamins Reflexionen als Anfragen an die biblische Exegese und Hermeneutik," *EvangTheol* 52 (4, '92) 288-309.

This attempt to bring the reflections of Benjamin (1892-1940) on the philosophy of history into dialogue with biblical exegesis and hermeneutics deals with points of possible correlation, the problem of "using" Benjamin (system or quotations?), his theory about the relation between past time and present time (distance and representation), constellation as method, and theology and materialism according to Benjamin (historical apokatastasis). It concludes with suggestions about how Benjamin's theories concerning past and present can be fruitful for biblical exegesis.—D.J.H.

569. C. H. Felder, "Afrocentrism and Biblical Authority," *TheolToday* 49 (3, '92) 357-366.

The Bible is the best handbook for multiculturalism, racial tolerance, and ethnic pluralism. Despite the academic hegemony of Eurocentric theologians and biblical scholars since the European Enlightenment, the biblical authors lived in a world before any color prejudice. —D.J.H.

570. E. S. **Fernandez**, "Hermeneutics and the Bible in Liberation Theology. A Critique from other Companions in the Struggle," *Vidyajyoti* 56 (8, '92) 385-402.

In liberation theology the authority of the Bible is based not on inerrancy and plenary inspiration but rather on the Bible's function for the community. Liberation theology's approach to biblical hermeneutics is intrinsically a part of its theological methodology and is attuned to its liberating thrust. It takes seriously the critiques arising from theologies that are companions in the struggle.—D.J.H.

571. H. W. **Frei**, "Conflicts in Interpretation," *TheolToday* 49 (3, '92) 344-356.

We should treat textuality (what is written) and the referent or truth of the text (what is written about) as two different things. But many secular interpreters want to emphasize the biblical text itself, and do not wish its interpretation to be governed by a criterion of meaning strongly connected to truth. Yet the Christian interpreter must take seriously the primacy of the literal sense and its puzzling but firm relationship to a truth toward which we cannot thrust.—D.J.H.

572. J. **Frey**, "Der implizite Leser und die biblischen Texte," *TheolBeitr* 23 (5, '92) 266-290.

Following a sketch of research on reading, the article explains the act of reading according to W. Iser: the process of reading as constituting meaning, uncertainty as the condition of this activity, and the implied reader. Next it considers whether the model of the implied reader is useful in biblical studies: ancient texts and modern categories, reading-research and the original orality of Scripture, and the terminological problem of "fictionality." Then it reflects on the insights and difficulties of this approach for biblical hermeneutics: the subjectively conditioned plurality of textual understandings, the criteria of an appropriate understanding, the relation between the will to communicate and the implied reception, the communicative activity of the text and the formation of the reader, and the communicative context of the church.—D.J.H.

573. B. **Jaspert**, "Existenz – Mythos – Theologie. Fünfzig Jahre nach Rudolf Bultmanns Entmythologisierungsprogramm," *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* [Berlin] 34 (2, '92) 125-148.

Bultmann's program of demythologization announced in 1941 began a new era of critical theology all over the world. In recent years other and deeper perceptions of the essence of religious myth set forth by W. Pannenberg, W. Kasper, C. H. Ratschow, and H. Weder provide an opportunity to test the possibility of authentic interpretation of myth in a new paradigm, in a new intercultural and interreligious situation of modern Christian theology and church life. The major questions are these: Can we understand myths as expressions of religion, i.e. of a genuine meeting between the ultimate reality (God) and human beings? What are the criteria for distinguishing genuine from quasi- or pseudo-myths?—D.J.H.

574. W. G. **Jeanrond**, "Biblical Criticism and Theology: Towards a New Biblical Theology," *LitTheol* 6 (3, '92) 218-227.

After discussing some features of the development of modern hermeneutics, the article reviews the importance of biblical criticism for the praxis of Christian faith. Then it examines the contributions of D. Tracy and F. Schleiermacher to the discussion of future options for the relation between biblical and theological studies. Biblical criticism ought to be seen as one essential task of theology which may be distinguished but never separated from the overall ethical (or political) concern of Christian theology.—D.J.H.

575. P. I. Johnston, "Reu Reconsidered: The Concept of *Heilsgeschichte* in the Hermeneutic of J. M. Reu and J. C. K. von Hofmann," *ConcJourn* 18 (4, '92) 339-360.

Reu's overall hermeneutic [see § 37-25] stressed the gradual development of Christian truth and other significant aspects of salvation-historical thinking. Though Reu was directly indebted to the approach of his mentor, von Hofmann of the 19th-century Erlangen school, his own position was substantially different on several points from that of his teachers. —D.J.H.

576. S. J. Joubert, "Van werklikheid tot werklikheid: Die interpretasie en interkulturele kommunikasie van Nuwe-Testamentiese waardes" [From Reality to Reality: The Interpretation and Intercultural Communication of New Testament Values], *Scriptura* 41 ('92) 55-65.

After a brief definition of values, the article investigates the basic moral values of the 1st-century Mediterranean world and of the NT from an anthropological perspective. Then it compares the values of the NT world with those that prevail today in the West and in South Africa.—D.J.H.

577. H. C. Kee, "A Sociological Approach to New Testament Interpretation," *Drew Gateway* [Madison, NJ] 61 (2, '92) 3-21.

The sociological approach to the NT was abetted by the discovery of the Dead Sea scrolls and Nag Hammadi texts, as well as developments in rabbinic studies, the social sciences, the sociology of knowledge, and linguistic philosophy. It has been effectively applied to the study of Jesus and earliest Christianity and to various parts of the NT. When proper caution is observed, the sociological approach can illuminate the common and distinctive characteristics of nascent Christianity.—D.J.H.

578. N. King, "What Is Biblical Truth?" *Scripture in Church* [Dublin] 23 (89, '92) 114-118.

Some things in the Bible are literally and historically true. But not everything is. There are parts of which we cannot ask: Is it true or false? And some truths are not verifiable in the way that historical propositions may be held to be verifiable. In talking about inspiration we must recognize that Scripture is the church's gift to itself.—D.J.H.

579. D. E. Klemm, "Subjectivity and Divinity in Biblical Hermeneutics," *LitTheol* 6 (3, '92) 239-253.

There is an analogy between the postmodern critics and the prodigal son (see Lk 15:11-32). This article attempts to present and defend the first principles of hermeneutics as articulated by F. Schleiermacher and P. Ricoeur insofar as they bear on the doctrines of subjectivity and divinity, self and God. It tries to show wayward postmodern critics that, insofar as they must assent to the same principles, the way "back home" out of contradiction is always possible. —D.J.H.

580. O. B. Knoch, “Das Wort der Bibel heute als Wort Gottes deuten und sagen,” *TheolPraktQuart* 140 (4, ’92) 375-382.

With particular attention to Vatican II’s *Dei verbum,* the article reflects on the task of biblical exegesis and its important principles when it is carried out in an academic framework and is respectful of the Bible as the word of God. It concludes with lengthy quotations on the topic by H. Schürmann and K. H. Schelkle.—D.J.H.

581. U. H. J. Körtner, “Arbeit am Mythos? Zum Verhältnis von Christentum und mythischem Denken bei Rudolf Bultmann,” *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* [Berlin] 34 (2, ’92) 163-181.

Bultmann’s existential interpretation of the NT kerygma operated with a problematic notion of myth and the mythical world-view. Bultmann was really looking for a new understanding of religious metaphors, not of myth. The semantic difficulties involved in Bultmann’s program of demythologization can be solved by a theory of “absolute metaphor” that situates the Christian way of speaking about God between myth and metaphysics.—D.J.H.

582. U. H. J. Körtner, “Zurück zum vierfachen Schriftsinn? Tiefenpsychologie und geistliche Exegese,” *TheolBeitr* 23 (5, ’92) 249-265.

After calling attention to the similarities between depth-psychological exegesis and “spiritual exegesis,” the article discusses the basic principles of spiritual exegesis, the major moments in its history, the criticisms of the “fourfold sense” in the Reformation and modern times, the transformations of spiritual exegesis in the 19th and 20th centuries, and the relation between depth-psychology and reception-aesthetics.—D.J.H.

583. W. J. Larkin, “Culture, Scripture’s Meaning, and Biblical Authority: Critical Hermeneutics for the 90’s,” *BullBibRes* 2 (’92) 171-178.

By a comprehensive hermeneutical framework, grounded in biblical realism, which relativizes postmodernism’s relativity; by an interpretational process that gives interpreter and text each its proper role in the construal of meaning and conducts itself by “speaking the truth in love”; and by a concept of biblical authority that is winsome to the postmodern and as well leads to Scripture’s full normative functioning, the evangelical can meet the challenge of critical hermeneutics in the postmodern nineties.—C.R.M.

584. D. Leschert, “A Change of Meaning, Not a Change of Mind: The Clarification of a Suspected Defection in the Hermeneutical Theory of E. D. Hirsch, Jr.,” *Journ EvangTheolSoc* 35 (2, ’92) 183-187.

In *Validity in Interpretation* (1967) Hirsch distinguished between meaning (what the author meant) and significance. In *The Aims of Interpretation* (1976) he enlarged his definition of meaning to “that which a text is taken to represent.” Hirsch’s expanded definition is consistent with his former work; he has not changed his mind.—D.J.H.

585. K. McKeever, “How to Avoid Speaking About God: Poststructuralist Philosophers and Biblical Hermeneutics,” *LitTheol* 6 (3, ’92) 228-238.

The article reflects on how J.-L. Nancy and J. Derrida have responded in part to a problem posed throughout the history of biblical interpretation: the nature of the human relationship to the divine, what might be otherwise defined as God’s place or work relative to humanity. Derrida’s insistence that he does not write on the Bible is a silence enforced by the regulations of his philosophical stance. Silence and denial—a withdrawal or secession from the position of speaking subject relative to the divine—is exactly what enables a negative attendance to the divine.—D.J.H.

586. M. McVann, "The Teacher and the Taught: Reflections After the Fact," *Listening* [Romeoville, IL] 27 (3, '92) 195-205.

The article first describes courses taught by the author (on the Synoptic Gospels, the OT, and related topics), the students, and the method. Then it considers resistance in the classroom and overcoming it. Students are looking to be told not what to think but how to go about thinking, how to develop tools for effective and critical thought.—D.J.H.

587. C. Militello, "In memoria di lei. Una ricostruzione femminista delle origini cristiane," *RivistBib* 40 (3, '92) 319-326.

The article first situates the Italian translation (1990) of E. Schüssler Fiorenza's *In Memory of Her* (1983) in the context of feminist discussion in Italy and the USA. Then it reflects on methodological issues and problems associated with feminist hermeneutics and feminist reconstruction of Christian origins.—D.J.H.

588. M. Milligan, "The Bible as Formative in a Basic Christian Community in Brazil," *Studies in Formative Spirituality* [Pittsburgh] 13 (2, '92) 145-159.

The way in which Scripture is used in the Basic Christian Communities of Brazil is influenced by the biblical materials and resources available and by the "see, judge, and act" methodology of reflection. The goal is to interpret life in light of the Bible. Interpretation is viewed as a community task, and the prism through which the Bible is read is always one of oppression/liberation.—D.J.H.

589. P. J. Milne, "Feminist Interpretations of the Bible: Then and Now," *BibRev* 8 (5, '92) 38-43, 52-55.

The earliest feminist biblical criticism in America began in the 1800s in the context of the suffrage movement. For whatever reason, after E. C. Stanton's *Woman's Bible* in the 1890s, feminist biblical scholarship for the most part disappeared until the 1970s. When it surfaced again, it had a much less political cast. Its first phase taught us to see women in the Bible who had previously been overlooked or undervalued. The second phase taught us to be suspicious readers of male-authored texts. The emerging third phase seeks to incorporate women-authored material into and/or place it beside the male-authored biblical text.—D.J.H.

590. D. K. Passakos, "Προλεγόμενα της Κοινωνιολογικής Ερμηνείας της Καινής Διαθήκης (Prolegomena to the Sociological Interpretation of the New Testament)," *Delt BibMel* 10 (2, '91) 15-26.

A descriptive and evaluative review of the sociological approaches to and paradigms of NT study from S. J. Case to G. Theissen. Orthodox biblical scholars should avail themselves especially of the descriptive sociological studies to avoid the danger of methodological docetism in NT theology.—Th.S.

591. H. Räisänen, "Die Wirkungsgeschichte der Bibel. Eine Herausforderung für die exegetische Forschung," *EvangTheol* 52 (4, '92) 337-347.

Effective history (*Wirkungsgeschichte*) is not identical with the formation of an authoritative tradition or with the history of interpretation or with usage or church history. It is a theological undertaking that takes account of the effects of particular biblical verses or passages, more general ideas or themes, and models of behavior. This approach is especially challenging to those exegetes who specialize in "origins."—D.J.H.

592. J. Reumann, "The Doctrine of Scripture as a Doctrine about Tradition and the Church," *JournEcumStud* 28 (3, '91) 455-465.

The article first reviews important aspects of what the NT says about Scripture, traditions, and community, respectively. Then it considers the impact of new interpretive criticisms on those topics, and reflects on the relation between communities and canonization. In treating tradition and the church it remains important that Scripture be understood in historical-critical ways without denying the value of new methods. [The same issue (pp. 466-471) contains K. Froelich's article on the doctrine of tradition as a doctrine about Scripture and the church.] —D.J.H.

593. P. Richard, "Teología India y Hermenéutica bíblica. Revelación de Dios en las Religiones indígenas y en la Biblia," *FreibZeitPhilTheol* 39 (3, '92) 350-368.

After noting the traumatic impact of the Bible on American Indian history, the article sketches how the Bible can be appropriated as an instrument of American Indian liberation and what an American Indian hermeneutics might mean for the indigenous peoples and for the European church. Then it suggests that an American Indian hermeneutics must start from a non-Western perspective and notes the parallels between biblical and Indian religious traditions.—D.J.H.

594. S. H. Ringe, "The Word of God May Be Hazardous to Your Health," *TheolToday* 49 (3, '92) 367-375.

Given the fact of women's absence, the Bible is a flimsy "authority" for women in the sense of that which empowers the naming and articulation of women's lives. One must read the Bible with suspicion, historically-critically, in the context of the history of interpretation, theologically and critically, compassionately, and with longing for truth and for justice and peace.—D.J.H.

595. C. Rowland, "How the Poor can Liberate the Bible," *Priests & People* 6 (10, '92) 367-371.

The major preoccupation in reading the Bible from the perspective of liberation theology is the direction that it suggests to God's people in their specific circumstances. Thus the Bible becomes an instrument in political struggle. Mark's Gospel has been the subject of closest study in liberation theology.—D.J.H.

596. W. Russell, "'What It Means to Me,'" *ChristToday* 36 (12, '92) 30-32.

The question "What does this verse mean to you?" in Bible study confuses the meaning of the passage with its significance and elevates the reader's context over the Bible's. Only when we have established the original historical and literary context of biblical passages can we move to determining the needs a text addresses.—D.J.H.

597. G. Sánchez Mielgo, "Transmisión de la Revelación: Escritura, Tradición, Magisterio (A la luz de la 'Dei Verbum', del Concilio Vaticano II)," *Ciencia Tomista* [Salamanca] 119 (2, '92) 251-289.

After explaining how the transmission of revelation was understood in Catholic theology before Vatican II, the article traces the development of the statements in *Dei verbum* on the nature and content of sacred tradition, the mutual relation between Scripture and tradition, and the relation of both with the church and the Magisterium. It concludes with reflections on the difficulty of maintaining equilibrium among these themes and compares *Dei verbum* with the 1963 Faith and Order statement at Montreal.—D.J.H.

598. G. Sauter, "Die Kunst des Bibellesens," *EvangTheol* 52 (4, '92) 347-359.

Taking as its starting point the encounter between Philip and the Ethiopian eunuch in Acts 8:26-40, the article considers the relation between understanding and faith in reading the Bible, explains basic principles of reception-aesthetics and their significance for the "art" of reading, and reflects on the art of reading the Bible in terms of text (letter and Spirit), word (law and gospel), and faith (promise and fulfillment).—D.J.H.

599. H. R. Seeliger, "Historische Kritik oder psychologisches Verstehen? Zu einer falschen Alternative im Denken Eugen Drewermanns," *TheolPhil* 67 (3, '92) 405-412.

According to Drewermann, it is only out of the antithetical tension between historical criticism and psychological understanding that a genuine theological synthesis emerges. But the question arises whether in this antithesis a genuine alternative is formulated. Drewermann does not seem to appreciate the communicative structure of historiography.—D.J.H.

600. F. Sontag, "The Metaphysics of Biblical Studies," *JournEvangTheolSoc* 35 (2, '92) 189-192.

Biblical study needs a metaphysical inquiry because we have for some time assumed the superiority of modern methodologies that seemed to transfer mere interpretation into a science. One may know many languages and have all historical knowledge. But it is quite another thing to believe that a historical-critical method is in any way to be preferred or is superior.—D.J.H.

601. D. L. Stamps, "Rhetorical Criticism and the Rhetoric of New Testament Criticism," *LitTheol* 6 (3, '92) 268-279.

After surveying recent developments in rhetorical criticism in NT studies, the article analyzes rhetorical approaches to the NT text with particular attention to the underlying assumptions of textuality and interpretive goals. Then it offers a proposal for a rhetorical-critical approach to the NT. Rhetorical reading constitutes the confrontation between two consciousnesses and two subjects that creates contextual meaning requiring a responsive understanding that includes evaluation. Rhetorical criticism examines the ways discourses are constructed and operate to create certain effects. Historical criticism cannot assimilate this approach to rhetoric.—D.J.H.

602. G. G. Stroumsa, "Herméneutique biblique et identité: L'exemple d'Isaac," *RevBib* 99 (3, '92) 529-543.

With reference to the patristic interpretations of the Akedah (Genesis 22) and their Jewish context, the article reflects on the relationships between hermeneutical systems and perceptions of identity in late antiquity. The essential difference between biblical (Jewish and Christian) hermeneutics and Hellenic hermeneutics of the Homeric texts is reflected in the idea of *exemplum*. The reference to the future of the biblical *figura* informs action more than it offers knowledge.—D.J.H.

603. P. F. STUEHRENBERG, "A Guide to the Biographical and Bibliographical Sources for the Study of the Bible Before the Reformation," *Journal of Religious & Theological Information* [Binghamton, NY] 1 (1, '93) 17-28.

This guide to the study of patristic and medieval biblical interpretation contains five major sections: sources for identifying individual authors and works, biographical sources, bibliographies and indexes, monograph series, and additional sources.—D.J.H.

604. P. STUHLMACHER, "Feministische Theologie und die Auslegung des Neuen Testaments," *TheolBeitr* 22 (3, '91) 127-138.

After sketching the various portrayals of women in the NT, this discussion of feminist theology and NT interpretation deals with women's silence in the community (1 Cor 14:34-35; 1 Tim 2:12), "neither male nor female" (Gal 3:26-29; 1 Cor 12:12-13; Col 3:9-11), debates about "soteriological equality," the subordination principle of the household codes, feminist hermeneutics, and issues in biblical translation. [The same issue contains articles on feminist theology and various topics: H.-J. Hermisson on OT exegesis (pp. 120-126), U. Köpf on church history (pp. 139-141), G. Schneider-Flume on systematic theology (pp. 141-146), H. M. Müller on church praxis (pp. 146-149), and P. Beyerhaus on the study of religion and mission theology (pp. 149-153). K. Haacker provides a conclusion about the challenge of feminist theology (pp. 154-158).]—D.J.H.

605. M. VIDAL, "The Relationship between Scripture and Church," *ScriptBull* 22 (2, '92) 33-38.

With particular attention to Vatican II's *Dei verbum*, the article discusses the relation between Scripture and church, the proper attitude to Bible reading, exegesis and the Magisterium, open meaning, the church's use of Scripture, inspiration, authority, respect for Israel's Bible, and spreading the Bible and mission.—D.J.H.

606. G. WAINWRIGHT, "'Bible et liturgie': Daniélou's Work Revisited," *StudLiturg* 22 (2, '92) 154-162.

Using the category of typology, J. Daniélou in *Bible et liturgie* (1951; English, 1956) emphasized the continuities in the biblical narrative, the constancies of God's operation in human history, and the movement forward to a divinely appointed goal. Daniélou's approach to history and salvation brings us into contact with such theological issues as the relations between Christianity and Judaism, between Christianity and other religions, and among Christians. It also raises questions about the viability of the inherited Christian vocabulary, the relation between word and sacrament, and the status and function of the biblical canon. [The same issue contains three articles on what makes the liturgy biblical—L.-M. Chauvet on texts (pp. 121-133), O. Jordahn on actions (pp. 134-145), and R. K. Seasoltz on setting (pp. 146-153).]—D.J.H.

607. H. **Weder**, "Mein hermeneutisches Anliegen im Gegenüber zu Klaus Bergers Hermeneutik des Neuen Testaments," *EvangTheol* 52 (4, '92) 319-331. [See § 37-559.]

This dialogue with Berger's approach to NT hermeneutics first considers the nature of the hermeneutical problem. Then it takes up four hermeneutical concerns: application, the orientation to the "deficits" of human existence, the suspension of the truth-question, and the problem of the *Mächtförmigkeit* of thought. [The same issue (pp. 332-335) contains a reply by Berger.]—D.J.H.

608. G. **West**, "Some Parameters of the Hermeneutic Debate in the South African Context," *JournTheolSAfric* 80 ('92) 3-13.

The ongoing hermeneutical debate in South Africa should take place within at least three parameters: the ideological nature of the biblical text, accountability to ordinary readers of the Bible, and continuity with ordinary people in and behind the biblical text. The Institute for the Study of the Bible in Pietermaritzburg attempts to do biblical interpretation within these parameters.—D.J.H.

609. J. R. **Wright**, "The Official Position of the Episcopal Church on the Authority of Scripture. Part I: Present Teaching and Historical Development," *AnglTheolRev* 74 (3, '92) 348-361.

This installment surveys the six elements comprising the official position of the Episcopal Church on the authority of Scripture, and considers the evolution of its historical/theological development: the oath or declaration at ordination, the tradition of Scriptures, the Catechism, the Chicago-Lambeth Quadrilateral, the Thirty-Nine Articles of Religion, and the Creeds. —D.J.H.

610. J. R. **Wright**, "The 'Official Position' of the Episcopal Church on the Authority of Scripture. Part II: Ecumenical Comparison," *AnglTheolRev* 74 (4, '92) 478-489.

This installment [see § 37-609] compares the official position of the Episcopal church on the authority of Scripture with the positions of other churches today: the Anglican Church of Canada, the Church of England, the Lutheran churches, the Orthodox churches, and the Roman Catholic Church. The question remains: Who decides for Episcopalians which of the things contained in Holy Scripture are necessary for eternal salvation, and by whose authority are they to be interpreted and implemented?—D.J.H.

Textual Criticism

611. P.-M. **Bogaert**, "Bulletin d'ancienne littérature chrétienne latine. Tome VI. Bulletin de la Bible latine," *RevBén* 102 (3-4, '92) [309]-[340].

This installment [see § 36-52] in Tome VI of the ongoing survey of scholarship on the Latin Bible provides bibliographic information and summaries in most cases for books and articles in the twelfth cycle (nos. 862-934). A seven-page general index for Tome VI is included. —D.J.H.

612. P. J. J. **Botha**, "Die teks van die Nuwe Testament: steeds 'n vraagstuk in die Nuwe-Testamentiese wetenskap" [The Text of the NT: Always a Question in NT Scholarship], *TheolEvang* 25 (2, '92) 2-18.

J. H. Petzer's *Die teks van die Nuwe Testament* (1990) raises important questions about certain assumptions held by NT scholars. Yet his study remains within the limits of traditional conceptions and lacks a proper theoretical perspective. This paper argues that textual criticism should be relocated as fundamentally part of textual and historical understanding and consequently as essential to questions concerning Christian tradition and the use of Scripture. —C.R.M.

613. L. D. **Jacobs**, "Die tekskritiek van die Nuwe Testament (2): 'n Oefening in teorie en praktyk (The textual criticism of the New Testament [2]: An exercise in theory and practice)," *SkrifKerk* 13 (1, '92) 11-26.

This installment [see § 36-1132] focuses on six NT passages that display a wide variety of textual problems: Mk 16:9-20; Jn 1:18; Acts 16:12; Rom 5:1; 16:25-27; and 1 Cor 14:34-35. In each case it provides the textual variants and considers the external, transcriptional, and internal evidence. This exercise underlines the need for a balanced approach that weighs all the evidence without prejudice before deciding on the value of a textual variant.—D.J.H.

614. I. M. **Resnick**, "The Codex in Early Jewish and Christian Communities," *Journ RelHist* 17 (1, '92) 1-17.

Practical advantages, improvements in technology, or economic considerations alone are inadequate to explain the Christian preference for the codex. The Christian introduction of a distinctive format for its sacred texts may have been an effort to identify more clearly acceptable Christian versions of Jewish texts. Christians chose the codex as their vehicle for sacred literature in order to demonstrate clearly that they were no longer bound by the Law; to sever the rabbinic connection between Torah, the tree of life, and temple cult; and to support, instead, christological interpretation or reference wherever possible.—C.R.M.

615. P. R. **Rodgers**, "The New Eclecticism. An essay in appreciation of the work of Professor George D. Kilpatrick," *NovTest* 34 (4, '92) 388-397.

Exercising characteristic independence of mind, Kilpatrick pioneered the eclectic method in NT textual criticism. He stressed the importance of giving full weight to internal criteria in judging the merits of variant readings in the NT text. His special emphasis on the style of the NT writers and his study of the influence of Atticism on the early transmission of the NT have made a vital contribution to our understanding of the text. What we are headed toward in NT textual criticism is a "new eclecticism," a method that considers both external and internal criteria as of equal importance in determining the original text.—D.J.H.

616. D. B. **Wallace**, "Inspiration, Preservation, and New Testament Textual Criticism," *GraceTheolJourn* 12 (1, '91) 21-50.

Advocates of the Textus Receptus/Majority Text claim that the doctrine of verbal-plenary inspiration necessitates the doctrine of providential preservation of the text, which in turn implies that the TR/MT is the faithful replica of the autographs. But with regard to preservation these advocates beg questions, make faulty assumptions, and defend a nonbiblical view. Their contentions that loss of text falsifies inspiration and that the Byzantine text-type has sole claim to inerrancy are fallacious.—D.J.H.

Textual Criticism, §§ 37-638, 733, 813, 826, 894.

Biblical Linguistics and Philology

617. R. Buth, "Language Use in the First Century. Spoken Hebrew in a trilingual society in the time of Jesus," *JournTransTextling* 5 (4, '92) 298-312.

Hebrew was alive and well (along with Aramaic and Greek) in a basically trilingual society in the land of Israel in the 1st century. Hebraisms and Jewish cultural sources in Hebrew can be treated as direct background sources for the NT. Spoken Hebrew provides a sociolinguistic matrix for "Son of Man" as a provocative title. Jesus was most probably trilingual. Hebrew was also probably the primary language used for any Semitic writings about Jesus by the first-generation church.—D.J.H.

618. J. D. M. Derrett, "Κοινός, Κοινόω," *FilolNT* 5 (9, '92) 69-78.

The Greek word κοινός (= Hebrew *ḥôl*) means "profane" and is the opposite of ἅγιος (= *qôdeš*); it is irreversible by mere volition. The Greek word ἀκάθαρτος (= *ṭāmē'*) means "unclean" and is the opposite of καθαρός (= *ṭāhôr*); it is a condition yielding to purification. Whereas κοινός is pejorative, its close analogue βέβηλος is (ordinarily) not. Both κοινός and ἀκάθαρτος relate to racial and dietary matters, but they are not synonymous.—D.J.H.

619. A.-S. Di Marco, "Πέμπω: per una ricerca del 'campo semantico' nel NT," *RivistBib* 40 (4, '92) 385-419.

After explaining the modern linguistic idea of "semantic field" and its applications in biblical studies, the article considers the semantic field of the Greek word πέμπω in the NT with special attention to the theme of "mission" and to the verbs with which πέμπω is linked in John's Gospel. It concludes with reflections on some methodological problems: vicious circles, confusion between biblical exegesis and modern linguistics, lack of a native speaker, and so on.—D.J.H.

620. L. W. Ledgerwood, "What Does the Greek First Class Conditional Imply? Gricean Methodology and the Testimony of the Ancient Greek Grammarians," *GraceTheol Journ* 12 (1, '91) 99-118.

This study formulates the claim of various pedagogical Greek grammars that a first class conditional should be translated with an English causal construction ("since") into a testable hypothesis using H. P. Grice's descriptive apparatus. This methodology proves unambiguously that conditional sentences introduced with εἰ plus the indicative do not imply the truth of the proposition in the protasis. A survey of what ancient Greek grammarians (200 B.C. to A.D. 600) said about the issue confirms this judgment.—C.R.M.

621. K. L. McKay, "Time and Aspect in New Testament Greek," *NovTest* 34 (3, '92) 209-228.

Some of S. E. Porter's assertions about the time values of some Greek passages in *Verbal Aspect in the Greek of the New Testament* (1989) appear either to ignore or to misapply the contextual evidence. The article interacts with Porter's book under the following headings with reference to specific texts: contextual ambiguity (ἐπιζητεῖ in Rom 11:7); imperfect—past, present, excluded (Jn 11:8; Acts 25:22; 2 Cor 12:11; etc.); imperfect in obligation (Mt 23:23; Lk 15:32; Heb 9:26; etc.); aorist tense with present time reference (Mt 25:24; Lk 2:30-31; Jn 13:34; etc.); narrative (Mt 7:24-27; 13:3-9; Lk 15:11-32; etc.); and other aorists, timeless or past (Lk 1:68-79; 12:48; etc.).—C.R.M.

622. A. Passoni Dell'Acqua, "I prestiti latini nella κοινή greca d'Egitto e di Palestina. Osservazioni su *Il lessico latino nel greco d'Egitto* di S. Daris," *RivistBib* 40 (3, '92) 309-317.

Taking as its starting point Daris's *Il lessico latino nel greco d'Egitto* (1971; 2nd ed., 1991), the article first discusses the presence of Latin loanwords in the Koine Greek of Egypt with particular attention to terms for clothing. Then it deals with Latin loanwords in Hebrew and Aramaic, especially legal and administrative terms. It also treats Latin loanwords in the Greek NT.—D.J.H.

623. A. Piñero, "New Testament Philology Bulletin No. 9," *FilolNT* 5 (9, '92) 89-117.

This bulletin [see § 36-1145] provides bibliographic information and summaries (in most cases) for 235 books and articles on various aspects of NT philology. An index of scriptural texts is included.—D.J.H.

Biblical Translation

624. G. Aichele, "Two Theories of Translation with Examples from the Gospel of Mark," *JournStudNT* 47 ('92) 95-116.

"Spiritual" translation attempts to capture the meaning of the original text. It affirms that despite their physical differences languages may be converted into one another without loss of meaning. "Literal" translation refers to the confrontation of one text by another and to their mutual illumination. It is suspicious of the possibility or desirability of the transfer of meaning and pays close attention to the physical aspects of the texts. Using as examples Mk 4:26-29 and 6:17-20, the article explores various aspects of these two approaches as the extremes in a spectrum along which actual translations may be situated.—D.J.H.

625. R. G. Bratcher, "The Revised English Bible," *BibTrans* 43 (3, '92) 342-348.

In textual and exegetical matters the REB is more conservative than the NEB was. It addresses the problem of exclusive language but does not go far enough. And there is a decided retreat from the daring and innovative advances in the use of dynamic equivalence techniques that made the NEB a unique English translation. The REB is a magnificent translation, which a second edition should make even better.—D.J.H.

626. S. Dowd, "Helen Barrett Montgomery's *Centenary Translation* of the New Testament: Characteristics and Influences," *PerspRelStud* 19 (2, '92) 133-150.

After a brief introduction to Montgomery's *Centenary Translation* (1924), this examination of her work focuses on a number of its characteristics. Then, after noting Montgomery's appeals to well-known male authorities to support her decisions, it argues that K. C. Bushnell's *God's Word to Women* (1921) was an important, though unacknowledged, source for several translations in the *Centenary New Testament*, particularly in controversial passages about the ministry of women (e.g. 1 Cor 11:10, 13-14; 14:34-35).—C.R.M.

627. T. S. GILES, "Pick a Bible—Any Bible?," *ChristToday* 36 (12, '92) 26-27.

The article provides a sample of the latest attempts to produce Bibles for specific purposes (recovery, issues, points of view) or groups (men or women, Latinos, children). [The same issue contains an interview with B. Newman on why we need new translations (p. 28) and a brief article by Giles on the "translation explosion" (p. 29).]—D.J.H.

628. M. GOULDER, "Translation and Exegesis. Some Reflections on the Swedish NT Translations of 1917 and 1981," *SvenskExegÅrs* 57 ('92) 102-114.

The 1917 and 1981 Swedish translations of the NT are both fine works, especially the 1981 version. The article focuses on passages where there is a problem in translation and different solutions have been taken by the two Swedish and some leading English translations: Mt 6:22; Jn 6:70; 21:7, 15; Mk 3:21; 15:39; 1 Cor 4:6; Jn 15:26; 16:7; and Mk 16:8.—D.J.H.

629. T. KRONHOLM, "Helig text på folkets språk. Bibelöversättningarna fram till reformationen (Holy Text in the Language of the People. Bible translations before the Reformation)," *SvenskTeolKvart* 68 (3, '92) 133-143.

Prepared to mark the 450th anniversary of the first Swedish Bible translation after the Reformation (1541), the article traces the origin of Bible translation to the poetic and prophetic oral reinterpretation of sacred tradition in ancient Israel, considers the life-settings of the Targums and the Septuagint, deals with other significant ancient versions, and describes the ongoing work of the official Swedish Bible Commission.—D.J.H.

630. R. L. OMANSON, "Translating the Anti-Jewish Bias of the New Testament," *BibTrans* 43 (3, '92) 301-313.

The evidence is compelling that the NT writings (and not simply later church history) are guilty of a definite anti-Jewish bias. The insights of recent scholarship, however, may lead to translations that are at least not more anti-Jewish than the NT writings are. Notes in Bible translations should try to explain the historical contexts of anti-Jewish statements in the NT.—D.J.H.

631. U. WILCKENS, "Schlüssel zum Buch der Bücher. Bibelerläuterungen für Wissensdurstige," *Evangelische Kommentare* [Stuttgart] 25 (9, '92) 530-533.

The *Stuttgarter Erklärungsbibel* (1992) presents the revised version (1984) of Luther's translation of the Bible as well as new introductions to and notes on the biblical books. On the whole, it is a solidly produced, thoroughly reliable, informative, and stimulating aid for Bible readers. It gives particular attention to the relations between the Testaments, and provides important perspectives on political and social matters. It unfortunately omits the OT Apocrypha, and could profit from a wider, more ecumenical theological outlook.—D.J.H.

Computer-Assisted Research

632. R. D. **Bergen**, "The Computer as Biblical Exegete: Present Realities and Future Prospects," *Journal of Religious & Theological Information* [Binghamton, NY] 1 (1, '93) 69-80.

In the foreseeable future computers are likely to outperform human beings in at least certain tasks falling under the rubric of biblical text interpretation. After surveying existing non-interpretive theological software, the article discusses the generation of software designed to play an active role in the task of analyzing and drawing semantic conclusions from original-language scriptural texts. Then it suggests how computers' abilities may be increased in the exegetical process: greater capacity to detect points of author-encoded prominence, capacity to contextualize statements sociologically, greater capacity to identify intertextual and intra-textual literary devices, and capacity to correlate texts with archaeological, geographical, and climatological data.—D.J.H.

Scholars

633. P. B. **Boshoff**, "Gerhardus Marthinus Maritz Pelser, hoogleraar 1972-1989," *Herv TeolStud* 48 (1-2, '92) 197-211.

The work of Pelser, who taught NT studies at the University of Pretoria from 1972 to 1989, is discussed under five headings: the historical Jesus and the kerygmatic Christ, R. Bultmann, the canon, diachronic and synchronic readings of texts, and biblical theology and dogmatic theology. Pelser has not yet reached a full awareness of the impact of his own work.—D.J.H.

634. W. M. **Calder**, "Morton Smith," *Gnomon* [Munich] 64 (4, '92) 382-384.

With Smith's death in 1991 the field of the history of religion in the USA lost its most erudite and controversial figure. The article describes Smith's life (1915-91), academic career, and scholarly interests, and calls him an articulate conservative who mercilessly humiliated the Establishment.—D.J.H.

635. J. **Delorme**, "Algirdas Julien Greimas," *SémiotBib* 67 ('92) 3-12.

After a sketch of the life of the late Professor Greimas (1917-92), the article discusses his achievements in linguistics and semiotics, and considers his influence on the semiotic analysis of biblical texts.—D.J.H.

636. J. J. **Engelbrecht**, "S P J J van Rensburg, hoogleraar 1963-1972," *HervTeolStud* 48 (1-2, '92) 183-195.

Professor of NT at the University of Pretoria from 1963 to 1972, van Rensburg wanted to serve the church by his scientific study of the Bible. Greatly influenced by European (especially German) theology, he was neither a fundamentalist nor overly enthusiastic about R. Bultmann's idea of demythologizing the NT.—D.J.H.

637. B. **Gerhardsson**, "Tillbakablick: avskedsföreläsning" [Backward Look: Farewell Lecture], *SvenskTeolKvart* 68 (3, '92) 97-108.

This farewell lecture given in 1992 after twenty-seven years (1965-92) as professor of exegetical theology at the University of Lund first provides a retrospective view of Gerhardsson's research against the background of his youth, the intellectual situation at Uppsala, and the struggle for theology as a university discipline. Then it discusses the author's favorite research topics: tradition and transmission, the significance of the Shema for Jesus and early Christianity, NT ethics, and Matthew's Gospel. It also reflects on the relation between faith and knowledge.—D.J.H.

638. M. Gilbert, "Vingt-cinq lettres de M.-J. Lagrange à R. Devreesse (1928-1936)," *RevBib* 99 (3, '92) 471-498.

The article provides the texts (with notes below) of twenty-five letters written by Lagrange to Devreesse between 1928 and 1936. Their major topics are issues in NT textual criticism. Lagrange's *Critique textuelle. II: La critique rationnelle* appeared in 1936, and Devreesse's *Introduction à l'étude des manuscrits grecs* was published in 1954.—D.J.H.

639. W. Kickel, "Albert Schweitzers Bedeutung für den christlich-jüdischen Dialog," *Judaica* [Basel] 48 (3, '92) 154-164.

Schweitzer's research on the historical Jesus and his related studies on the kingdom of God and messianism can serve as a bridge between Christian and Jewish reflections on Jesus today. There are some interesting affinities with Schweitzer's work in the Jewish Jesus-books by S. Ben-Chorin and D. Flusser.—D.J.H.

640. W. Loeser, "Un converti en dialogue avec la théologie protestante de son temps," *Revue de l'Institut Catholique de Paris* [Paris] 43 ('92) 7-21.

After a sketch of E. Peterson's life (1890-1960), the article discusses eight examples of his dialogue with the Protestant theology of his time both as a Protestant himself and then after 1930 as a Catholic. The theme of the church, its authority, and teaching held a central place in these dialogues. Peterson's thought can help in the development of ecumenical dialogue. [The same issue contains an introduction by J. Doré (pp. 5-6), Loeser's article on Peterson's contribution to political theology (pp. 22-35), and three essays by Peterson (pp. 36-48) in French translation.]—D.J.H.

641. A. Moda, "La ricezione della teologia di Rudolf Bultmann in Italia," *StudPat* 39 (2, '92) 283-362.

After recalling the low state of Bultmann's theological influence at the time of his death in 1976, the article notes how he came back into favor in Italy on the centenary of his birth (1984) when more of his works appeared in print. Then it discusses the translation of Bultmann's works into Italian, and surveys the reception of his theology by various Italian theologians during the twenty years before his death and during the fifteen years since his death, respectively. Finally it explores some reasons for the renewal of interest in Bultmann's works among Italian theologians in recent years. Also included are lists of Bultmann's works translated into Italian (nineteen items), studies about Bultmann written in Italian (sixty), and studies about Bultmann translated into Italian (twenty-seven).—D.J.H.

642. P. R. S. Moorey, "British Women in Near Eastern Archaeology. Kathleen Kenyon and the Pioneers," *PalExplQuart* 124 (2, '92) 91-100.

The article first investigates the general circumstances in which women came to play a significant part in the British contribution to the development of Near Eastern archaeology between 1840 and 1940. Then it discusses the careers and achievements of the leading pioneers, particularly those with whom K. Kenyon (1906-78) came into contact in her formative years.—D.J.H.

643. C. Munier, "La patristique à la Faculté de Théologie Catholique de l'Université de Strasbourg: 1902-1940," *RevSciRel* 66 (3-4, '92) 319-332.

Patristics held a place of honor in the Catholic theological faculty at Strasbourg since its founding in 1902. The article first discusses the contributions of A. Ehrhard (1862-1940) on Byzantine hagiography and the homiletic literature of the Greek church. Then it sketches the accomplishments of E. Amann, J. Rivière, and M. Andrieu between 1919 and 1940.—D.J.H.

644. K. Prag, "Kathleen Kenyon and *Archaeology in the Holy Land*," *PalExplQuart* 124 (2, '92) 109-123.

Kenyon (1906-78) was among the greatest figures in Palestinian archaeology and exercised considerable influence. The article first describes her excavations at Samaria, Sabratha, Jericho, and Jerusalem. Then it considers four contributions arising from her fieldwork: stratigraphy, pottery analysis, archaeology as a science, and biblical archaeology. Finally it treats her role ("the Kenyon legacy") in building up various schools and institutes that play important roles in Near Eastern archaeology today. [The same issue (pp. 101-108) contains J. Wilkes's article on Kenyon's contributions to the archaeology of Roman Britain.]—D.J.H.

645. F. Raurell, "Nota crítico-bibliogràfica: 'Portrait du Père Lagrange', de Jean Guitton," *EstFran* 93 (404-405, '92) 369-404.

After explaining the historical context of Guitton's biography of M.-J. Lagrange, the article describes the treatment of Lagrange's life and his views on biblical matters. Guitton's portrait was intended as preparation for the canonization of Lagrange. Then it calls attention to some *lacunae* in the book: the biblical movement in Italy, and G. Genocchi and the intransigence of Pope Pius X.—D.J.H.

646. B. D. Shaw, "Under Russian Eyes," *JournRomStud* 82 ('92) 216-228.

The reputation of M. I. Rostovtzeff rests on two great (in quality and quantity) works on the social and economic histories of the Hellenistic world and the Roman empire. They mark one of the clearest watersheds in the modern-day writing of the history of antiquity. With the help of M. A. Wes's 1990 biography, the article considers the impact of Rostovtzeff's experiences before and during the Russian Revolution (1917-19) on his work. Yet what remains is Rostovtzeff's systematic use of an enormous range of evidence brought to bear in an unremittingly positivist vein.—D.J.H.

647. A. Shisha-Halevy, "In memoriam Hans Jakob Polotsky (1905-1991)," *Orientalia* 61 (3, '92) 208-213.

This memorial note on the late Professor Polotsky (1905-91) considers the scope and method of his scholarly work in Egyptian and Coptic grammar, Semitic linguistics (especially Neo-Ethiopic and Neo-Aramaic), Manichaeism, and general linguistics. He deplored the divorce of Coptic studies from Egyptology and regarded the seeming revival of Coptic studies following the upsurge of Nag Hammadi and gnostic research as a superficial and ephemeral spasm insofar as linguistic interest is concerned. A photograph of Polotsky is included. —D.J.H.

648. A. G. van Aarde, "A S Geyser, teologiese dosent 1946-1961," *HervTeolStud* 48 (1-2, '92) 159-182.

Geyser lectured in NT studies and practical theology at the University of Pretoria from 1946 to 1961. His historical-critical investigation aimed at going beyond the NT texts into the "pretexts" that evidenced the beginning of the universal apostolate at Antioch. From his exegetical results he propounded the unity of the church as an imperative for today.—D.J.H.

649. A. G. van Aarde, "Die eerste treë op weg na 'n kritiese en historiese Nuwe-Testamentiese wetenskap aan die Universiteit van Pretoria: Die bydrae van J H J A Greyvenstein, hoogleraar 1917-1945," *HervTeolStud* 48 (1-2, '92) 139-158.

Greyvenstein, who taught NT studies at the Transvaal University College (which later became the University of Pretoria) from 1917 to 1945, paved the way for studying the NT from a critical and historical exegetical perspective. This perspective was accompanied by a faith that can be described as an absolute dependence on God in pursuance of Jesus' sonship experience.—D.J.H.

650. E. van Eck, "A G van Aarde as teoloog (1979-)," *HervTeolStud* 48 (1-2, '92) 213-250.

For van Aarde, who has taught in the department of NT studies at the University of Pretoria since 1979, there is an indissoluble relation between epistemology, methodology, and teleology. His theological model succeeds in being relevant and committed to reality with regard to the church in today's global culture.—D.J.H.

Bulletins

651. E. Cothenet, "Bulletin d'Écriture Sainte," *EspVie* 102 (46, '92) 616-619.

Descriptions and evaluations of four books: P. Fredriksen, *De Jésus aux Christs* (1992); E. Delebecque, *Évangile de Luc* (1992); M. Dumais, *Communauté et mission* (1992); and U. Luz (ed.), *La Bible: Une pomme de discorde* (1992).—D.J.H.

652. L. Painchaud, A. Pasquier, and P.-H. Poirier, "Ancienne littérature chrétienne et histoire de l'Église," *LavalThéolPhil* 48 (3, '92) 447-476.

Descriptions and evaluations of twenty-seven recently published books (mainly in French, but some in English or German) appear under three headings: Bible and history of exegesis (four), Hellenistic Judaism (two), and doctrinal and literary history (twenty-one).—D.J.H.

653. D. Senior, "The Bible in Review: The New Testament," *BibToday* 31 (1, '93) 58-62.

Descriptions and evaluations of twenty-one recently published books, all in English, on various aspects of the NT field.—D.J.H.

654. H. Wansbrough, "New Testament Chronicle," *Priests & People* 6 (11, '92) 435-440.

Descriptions and evaluations of nineteen recently published books, all in English, appear under the following headings: Gospel studies (eight), the historical Jesus (five), NT letters (five), and miscellaneous (one).—D.J.H.

GOSPELS–ACTS

Gospels (General)

655. J. R. **Blackburn**, "Prophecies Fulfilled in the Gospels," *Faith and Freedom* [Oxford] 45 (1-2, '92) 43-48.

The OT quotations in the Gospels find their "fulfillment" not because they refer to events that were predicted but because the ancient salvation event they recall was but a shadow of the salvation being proclaimed in the Gospels.—D.J.H.

656. B. **Buby**, "Imaging Mary Through the Gospels," *Emmanuel* 98 (10, '92) 550-556.

The Gospels portray Mary as Advent personified. Luke remembers her as the joyful, youthful, faithful virgin. Matthew presents her as virgin (chap. 1) and mother (chap. 2). —D.J.H.

657. J. **Engelbrecht**, "Maria Magdalena: wat weet ons van haar?" [Mary Magdalene: What do we know about her?], *TheolEvang* 25 (3, '92) 25-31.

Careful attention to the portrayals of Mary Magdalene in the canonical Gospels and extra-biblical sources (especially Nag Hammadi documents) reveals that she never was a women of low moral standards. On the contrary, she was a remarkable and exceptional woman, though care should be taken in making her a role model for the feminist movement.—D.J.H.

658. M. **Ernst**, "Kurzgefasste neutestamentliche Zeitgeschichte Palästinas. Die erzählte Welt der Evangelien," *Protokolle zur Bibel* [Klosterneuburg] 1 (1, '92) 23-43.

After distinguishing different hermeneutical approaches to the NT world (Marxist, functionalist, economic- and social-historical), the article describes the various features of the narrative world of the Gospels: economic (geological and climatological presuppositions, the economic system), social (the complexity of the social system, taxes and duties), political (Roman empire, internal power structure, ideology), and communal (various groups, the Temple).—D.J.H.

659. J. S. **Jensen**, "Retorisk kritik. Om en ny vej i evangelieforskningen" [Rhetorical Criticism. On a New Way in Gospel Research], *DanskTeolTids* 55 (4, '92) 262-279.

After surveying the main features of classical rhetoric, the article explains the major elements in G. A. Kennedy's rhetorical reading of the NT. Then it illustrates the rhetorical approach as applied to Mark's Gospel with the help of B. L. Mack and V. K. Robbins's *Patterns of Persuasion in the Gospels* (1989), giving particular attention to rhetorical syllogisms and the chreia-elaboration pattern. It concludes by comparing the rhetorical approach to that of form criticism.—D.J.H.

660. G. **Marchesi**, "Il discepolato di Gesù: Vocazione, sequela e missione," *CivCatt* 143 (3410, '92) 131-144.

After considering Jesus' call to discipleship as it is presented in the Gospels, the article defines the essence of discipleship as conversion and following Jesus, sketches the vocation and mission of disciples, and describes the disciples as collaborators with and witnesses to Jesus.—D.J.H.

661. S. MASON, "Fire, water and spirit: John the Baptist and the tyranny of canon," *StudRel/SciRel* 21 (2, '92) 163-180.

Each Gospel writer tried to domesticate and subordinate John the Baptist to Jesus. But the contradictions in these efforts and other clues require the historian to ask whether the tradition has fairly represented John the Baptist's intentions. Analysis of the pertinent texts in Q (Mt 3:11-12/Mk 1:7-8/Lk 3:15-17; Mt 3:7-10/Lk 3:7-9; Mt 11:2-6/Lk 7:18-23; see also Josephus, *Ant.* 18:116-119) reveals that (1) John the Baptist's proclamation was a self-contained apocalyptic message, not contingent on Jesus' appearance; (2) the "coming one" who would bring the immersion in fire was for John either God or an unspecified agent of God; and (3) John must have attracted a following of his own, independent of Jesus' disciples.—D.J.H.

662. T. McGOVERN, "The Gospels as history," *HomPastRev* 93 (2, '92) 10-19.

After underlining the importance of the historicity of the Gospels as the basis of Christian faith, the article discusses the intrinsic relation of historical validity to the supernatural message of the Gospels, the reliability of the Evangelists as authors, and the emphasis of *Dei verbum* on the historical nature of the Gospels.—C.R.M.

663. V. SAXER, "Marie-Madeleine dans les évangiles: 'La femme coupée en morceaux'?" *RevThom* 92 (3, '92) 674-701.

This installment provides exegetical analyses of the Gospel texts traditionally associated with Mary Magdalene: the anonymous sinful women (Lk 7:36-50), Mary of Bethany (Lk 10:38-42; *Secret Gospel of Mark* 2:23–3:6; Jn 11:1-46; Mt 26:6-13 parr.), and Mary Magdalene (Mt 9:35 parr.; Mt 28:1-10 parr.; Jn 20:1-18; Mk 16:9-11). [To be continued] —D.J.H.

664. J. SCHABERG, "How Mary Magdalene Became a Whore," *BibRev* 8 (5, '92) 30-37, 51-52.

In all four Gospels Mary Magdalene participates in Jesus' Galilean ministry, follows him to Jerusalem, mourns at his crucifixion, and finds the tomb empty. Except in Lk the risen Jesus appears first to her, and she carries the word of his resurrection to the male disciples. Although the texts do not stigmatize the Magdalene as a whore, in early Christian interpretation women mentioned in several passages (Lk 7:36-50; Jn 11:2; 12:1-3) became identified with her. These identifications produced the beginnings of a "biography" of this remarkable woman that ended up as a basis for degrading her.—C.R.M.

665. T. E. SCHMIDT, "The Penetration of Barriers and the Revelation of Christ in the Gospels," *NovTest* 34 (3, '92) 229-246.

The theme of "divine penetration" (i.e. God's Spirit passes through the barrier of the heavens) is prominent in all four Gospels and in Acts: the baptism (Mk 1:10-11 parr.), the revelation to Nathanael (Jn 1:43-51), the transfiguration (Mk 9:2-8 parr.), Jesus' death (Mk 15:38-39 parr.), the annunciation to Mary (Lk 1:26-38) and the dream of Joseph (Mt 1:18-21), the announcement to the shepherds (Lk 2:8-15), the announcement of the resurrection (Mk 16:4-7 parr.), the appearance in the closed room (Jn 20:19, 26), the ascension (Acts 1:6-11), and Stephen (Acts 7:55-56) and Saul (Acts 9:3-7). The Evangelists assumed that pronouncements from heavenly messengers immediately followed key events.—D.J.H.

666. M. TILLY, "Was seid ihr hinausgegangen in die Wüste zu sehen? Die Bedeutung des Wüstenaufenthaltes Johannes des Täufers und die Frage nach den Möglichkeiten und Grenzen biblischer Exegese," *Religionsunterricht an höheren Schulen* [Düsseldorf] 35 (5, '92) 271-281.

An important constant in the Gospel traditions about John the Baptist is his association with the wilderness (ἔρημος). Perhaps connected in some way with the Qumran sect (see Lk 1:80), John was a voice crying in the wilderness (Mk 1:2-4 parr.), one whose activity was centered in the wilderness (Mt 11:7-9 par.). John's association with the wilderness evoked memories of God's saving encounter with Israel in the exodus and of the true prophets of God in the tradition of Moses and Elijah.—D.J.H.

667. I. G. WALLIS, "Christ's Continuing Ministry of Healing," *ExpTimes* 104 (2, '92) 42-45.

There is strong NT support for interpreting healing as a source of authentication of Jesus' significance or as the presence of God's kingdom. Jesus' healing is also a necessary and vital part of the divine ἄφεσις—making known the great forgiveness or release of God—by which the power of evil that constrains and shields from God's love and purposes is broken.—D.J.H.

Jesus

668. D. B. BATSTONE, "Jesus, Apocalyptic, and World Transformation," *TheolToday* 49 (3, '92) 383-397.

This study uncovers the hermeneutical presuppositions that provide the basis for the rejection of the apocalyptic Jesus by the vast majority of NT scholars and biblical theologians, organizing the material into four oppositional themes: the particular versus the universal, time versus culture, the individual versus the sociocommunal, and a spirituality of world versus an aworldly spirituality. In carrying out this critical evaluation of Jesus research, past and present, it suggests some signposts for a new paradigm that enables a reconsideration of the apocalyptic teachings and actions of Jesus.—C.R.M.

669. J. CARREIRA DAS NEVES, "Como falava Jesus de Deus," *Didaskalia* 21 (1, '91) 121-140.

This analysis of Jesus' language about God first considers his teachings about the kingdom of God and his own role in proclaiming it. Then it examines how Jesus' consciousness of being God's Son influenced how he spoke about God. Finally it reflects on the characteristics of God revealed in the teachings of the Son.—D.J.H.

670r. J. D. CROSSAN, *The Historical Jesus* [*NTA* 36, p. 420; § 37-106r].

J. H. NEYREY, "Jesus the Peasant: Viewing Jesus in a Cultural and Social Perspective," *Catholic World* [Mahwah, NJ] 236 (1411, '93) 19-23.—This précis of Crossan's *The Historical Jesus* focuses on the aspect of his book covered by the subtitle: "The Life of a Mediterranean Jewish Peasant." Crossan's work is noteworthy because it uses materials from the social sciences for interpreting Jesus, allowing modern readers to imagine in vivid detail many of the important, but different features of a "peasant" and "Mediterranean" world. The book can serve as a masterful digest of fresh and cogent literature on the social and cultural world of Jesus.—C.R.M.

671r. IBID.

J. P. MEIER, *A Marginal Jew,* vol. 1 [*NTA* 36, p. 266; § 37-106r].

R. W. KROPF, "Two Recent Books on the Historical Jesus: A Comparison," *Catholic World* [Mahwah, NJ] 236 (1411, '93) 30-33.—Both books place a very heavy emphasis on a variety of sources, both sociocultural and literary, that situate Jesus in the world of his time. Crossan helps us to understand why the impact of Jesus became truly historic, but Meier's work will be considered the more authoritative on the historical Jesus. [The same issue (pp. 4-8) contains an interview with Meier concerning his book.]—D.J.H.

672r. IBID.

K. F. NICKLE, "More About Jesus Would I Know," *TheolToday* 49 (3, '92) 398-407.—After outlining the problem of the historical Jesus, the article describes and evaluates the approaches of Meier and Crossan on the topic. Meier follows and extends the methodology used by J. Jeremias and N. Perrin. What is distinctive and stimulating about Crossan's approach is that he integrates the perspectives of sociocultural analysis. What Meier offers is persuasive but not new and not yet completed. What Crossan offers is partly new but not yet persuasive.—D.J.H.

673. A. DULLES, "Historians and the Reality of Christ," *First Things* [New York] 28 ('92) 20-25.

In their quest for the historical Jesus, scholars have adopted four different approaches: substituting a purely human Jesus for the Christ of faith and dogma, separating history and faith, using history to ground faith, and joining faith and history. Conducted in dialogue with philosophy and theology, the historical quest can cast added light on the reality of Christ. —D.J.H.

674. D. GEORGI, "The Interest in Life of Jesus Theology as a Paradigm for the Social History of Biblical Criticism," *HarvTheolRev* 85 (1, '92) 51-83.

The study explores the socio-historical dimensions of the medieval and modern quest for the historical Jesus. The interest in a reconstruction of the historical Jesus' public career makes it an allegedly verified and objectifiable center of theology and faith. The main cause for the sudden and explosive origin and spread of the New Quest may be found in the continuous social and historical situation of the whole quest for the historical Jesus, that is, its location within the evolution of bourgeois consciousness, not just as an ideal but as an expression of a socioeconomic and political momentum.—C.R.M.

675. J. GRIFFITHS, "Jesus the Wisdom Teacher," *Catholic World* [Mahwah, NJ] 236 (1411, '93) 14-18.

Jesus' style of teaching, form, subject matter, and life-style all proclaim him to be in the line of the sages who spoke with the voice of Wisdom. For his early interpreters Jesus' identification with Wisdom/Sophia was of greater significance than his role as her voice on earth. The Gospel theme of feeding bridges the mundane and celestial aspects of Jesus as Wisdom.—D.J.H.

676. S. A. HATCH, "Jesus of Nazareth: Messiah and Son of God," *Journal from the Radical Reformation* [Morrow, GA] 2 (1, '92) 37-48.

Adding to the propositions set forth previously [see § 37-101], this installment proposes that (4) certain claims of Christ indicate humanity, not deity, and (5) the ministry of Christ indicates messiahship, not deity. It concludes with comments on the practical value of a biblical unitarian view of Christ.—C.R.M.

677. J. L. HOULDEN, "Jesus before faith. Portrait of a peasant Jewish Cynic?" *Times Literary Supplement* [London] 25 September ('92) 27.

J. P. Meier's *A Marginal Jew* (1991) is an admirable example of the consensus about Jesus as a historical figure. It is a vastly honest and competent book. Where Meier is solid and dependable, J. D. Crossan's *The Historical Jesus* (1991) is brilliant and sometimes almost outrageous. Crossan often speaks for himself and for certain trends, virtually confined to North American scholarship, of which he is a glittering example. A. N. Wilson's *Jesus* (1992) has two subjects: the life of Jesus, and the Christian religion. Wilson admires Jesus but has come to reject what the church has made of him.—D.J.H.

678. E. A. JOHNSON, "Images of the Historical Jesus in Catholic Christology," *Catholic World* [Mahwah, NJ] 236 (1411, '93) 24-29.

The Catholic systematic theologians H. Küng and W. Kasper cast the exegetical, critically assured minimum of knowledge about Jesus into particular interpretive frameworks. For Küng, Jesus was a critical reformer proclaiming God's will for human well-being in the face of institution, hierarchy, and law. According to Kasper, Jesus was the Spirit-filled prophet who mediated God's forgiving love in the world through his service and self-sacrificing obedience.—D.J.H.

679. G. O'COLLINS AND D. KENDALL, "The Faith of Jesus," *TheolStud* 53 (3, '92) 403-423.

Any attempt to discuss the faith of the earthly Jesus requires reflection in at least three areas: the nature of faith, the question of Jesus' human knowledge, and the NT data that bears on claims about Jesus' faith. Not only authentic sayings of Jesus but also the NT writings witness to Jesus' *fides qua* in trusting (Mk 14:25), persevering (Heb 10:36; 12:1-2), growing (Lk 2:52; Heb 5:9; 7:28), and obeying (Rom 5:19; Phil 2:8; Heb 5:8). The creedal summaries in the OT (e.g. Deut 26:5-9; 6:20-25; Josh 24:2-13) point to the confessional content of Jesus' faith. The *fides quae* of Jesus had past, present, and future dimensions.—D.J.H.

680. M.-E. ROSENBLATT, "The Historical Jesus: More Than Just the Facts," *Catholic World* [Mahwah, NJ] 236 (1411, '93) 9-13.

After introductory comments on the limits of data in defining the "real person," the article considers historical material that is provided by the Gospels and what the Gospels do not prove. Then it reviews several of the assumptions involved in the task of reconstructing the historical data about the Jesus of history and women in the Gospels.—C.R.M.

681r. B. THIERING, *Jesus & the Riddle of the Dead Sea Scrolls* [*NTA* 37, p. 156].

G. O'COLLINS, "Selling Jesus," *Tablet* [London] 26 September ('92) 1184-1186.—This book is an example of the weird nonsense that is repeatedly foisted on the public as trailblazing scholarship in religious and biblical studies. Thiering's "pesher" method allows her to find anything that she wants beneath the text and arbitrarily make persons and places identical with other persons and places. The real scandal is that, having failed to convert her professional colleagues to her views, Thiering is now turned loose on a (partly) credulous public.—D.J.H.

682. P. Trudinger, "The Historical Jesus: Two Recent Issues for Consideration," *Faith and Freedom* [Oxford] 45 (1-2, '92) 26-32.

(1) Recent developments in Q research suggest that the wisdom motifs and sayings in the earliest strata may represent the original teaching of Jesus. (2) R. Eisenman contends that the Qumran covenanters were an activist "zealous" group and that Jesus and his followers identified with this movement.—D.J.H.

683. J. H. Ulrichsen "Har evangeliernas Jesus levt? Några tankar kring en artikel av A. Ellegård och dess bakgrund hos A. Drews och G. A. Wells" [Did the Jesus of the Gospels Live? Some Thoughts on an Article by A. Ellegård and its Background in A. Drews and G. A. Wells], *Religion och Bibel* [Lund] 51 ('92) 51-61.

The article first relates Ellegård's attempt in *Lychnos* (1990) to deny Jesus' historical existence and to account for the development of early Christianity to earlier such attempts by Drews and Wells. Then it presents the traditional proofs for Jesus' existence and explains how Drews, Wells, and Ellegård treat the data. Finally it discusses Ellegård's approach to the historical setting of the Jesus myth, giving particular attention to the figure of the Teacher of Righteousness.—D.J.H.

Passion and Death

684. W. B. Frazier, "The Incredible Christian Capacity for Missing the Christian Point," *America* [New York] 167 (16, '92) 398-400.

Some theologians today compromise the cross by viewing it as a pathological or secondarily therapeutic phenomenon. The biblical tradition can help us to reclaim the native cruciformity of the good news: God saved the world dominated by death through the loving and obedient death of Jesus.—D.J.H.

685. C. J. Humphreys and W. G. Waddington, "The Jewish Calendar, a Lunar Eclipse and the Date of Christ's Crucifixion," *TynBull* 43 (2, '92) 331-351.

The 1st-century Jewish lunar calendar, the chronology of lunar eclipses between A.D. 26 and 36, and various literary sources all point to 3 April of A.D. 33 as the date of Jesus' crucifixion. Since Jesus was born in the spring of 5 B.C. [§ 37-129], he was close to his 37th birthday when he died.—D.J.H.

The Resurrection

686. J. Kremer, "War das Grab Jesu leer? Die Evangelien vom leeren Grab und das christliche Leben," *BibKirch* 47 (3, '92) 163.

In answering the question whether Jesus' tomb was really empty, one must distinguish between the modern question of facticity in the archaeological sense and what the Bible means by the proclamation of the empty tomb, i.e. Jesus is not among the dead and therefore no longer in the tomb.—D.J.H.

687. G. Therukattil, "The Resurrection of Jesus and Human Liberation," *Vidyajyoti* 56 (8, '92) 403-412.

In Jesus' resurrection the movement of divine love has been poured forth into the world leading it to integral and total liberation. Jesus' resurrection is the beginning of liberation, not its completion. Faith and hope in the resurrection are an active denial of death through which we march to life.—D.J.H.

Synoptics

688. J. M. Asgeirsson and J. M. Robinson, "The International Q Project. Work Sessions 12-14 July, 22 November 1991," *JournBibLit* 111 (3, '92) 500-508.

The 1991 sessions of the International Q Project [see § 36-697] established a critical text for the following passages of Q: Lk 3:2-3; 6:20-21, 39-40, 43-45; 10:21-24; 11:14, 16, 29-31, 33-36, 39-44, 46-48, 52; 12:42-46; 14:5, 16-21, 23, 26-27; 17:24, 26-27, 30, 34-35, 37.—D.J.H.

689. M. L. Cook, "Jesus' Parables and the Faith That Does Justice," *Studies in the Spirituality of Jesuits* [St. Louis, MO] 24 (5, '92) 1-35.

After surveying contemporary trends in biblical interpretation, the article analyzes the parable as a literary form, describes the sociohistorical context of Jesus' ministry, and discusses specific parables that afford insight into Jesus' concerns for social justice (Lk 15:11-32; 16:1-8; Mt 20:1-15; Mk 12:1-8; Lk 10:30-35). Through his parabolic teaching Jesus called for a revolution in social consciousness on the familial, religious, political, and economic levels. To interpret Jesus' parables primarily as allegories that immediately refer to and image God is to ignore the fact that God must be imaged in us, in our compassionate love for the poor, marginated, outcast, and excluded ones in our midst.—D.J.H.

690. B. Gerhardsson, "Om vi inte skär ut liknelserna ur ramarna" [If We Do Not Cut the Parables out of Their Frames], *SvenskExegÅrs* 56 ('91) 29-44.

The Swedish version of an article published in English in *New Testament Studies* [§ 36-118].—D.J.H.

691. G. Johnston, "Should the synoptic evangelists be considered as theologians?" *StudRel/SciRel* 21 (2, '92) 181-190.

If we use the term "theologian" precisely, none of the Synoptic Evangelists should be so described. Mark was essentially a story-teller and also a kind of historian and literary artist. "Matthew" could stand for a group or committee that produced a well-structured manual for instruction and evangelism; by their nature committees do not set out coherent, logically consistent theologies. Luke was an evangelical historian with certain religious and theological hopes and convictions.—D.J.H.

692. E. P. Meadors, "The Orthodoxy of the 'Q' Sayings of Jesus," *TynBull* 43 (2, '92) 233-257.

The evidence supporting a variant kerygma in Q does not stand up to critical evaluation. In fact, Q and Mk have compatible christological and soteriological emphases. The lack of allusions in Q to Jesus' death and resurrection reflects the historical time-span in the early to middle stages of Jesus' public ministry when the Q sayings were uttered by him.—D.J.H.

693. H. SCHAREN, "Gehenna in the Synoptics. Part 2 (of 2 parts)," *BiblSac* 149 (596, '92) 454-470.

This installment [see § 37-123] of the examination of the concept of hell in the Synoptics discusses the remaining occurrences of Gehenna under two headings: warnings about personal destiny (Mt 5:22; 10:28/Lk 12:4-5), and warnings to the scribes and Pharisees (Mt 23:15, 33). It also comments briefly on the reference to Gehenna in Jas 3:6. In the Synoptics Gehenna refers to the final, irreversible, eschatological judgment that will last forever and is reserved for all who refuse to submit to the Messiah's God-given authority and rule. —C.R.M.

694. R. H. STEIN, "The Matthew-Luke Agreements Against Mark: Insight from John," *CathBibQuart* 54 (3, '92) 482-502.

John's Gospel contains certain traditions that have parallels in the Synoptic Gospels; at times these traditions also appear as Mt-Lk agreements against Mk. Thus there were overlapping traditions available to Matthew and Luke as they wrote their Gospels. As a result the attempt to explain certain Mt-Lk agreements against Mk as due to the influence of other parallel traditions is not to be dismissed out of hand. On the contrary, it would be absolutely amazing if Matthew's and Luke's knowledge of traditions outside of their Markan source did not influence them.—D.J.H.

695. R. C. STERN, "Preaching the Parables of Jesus," *Church* 8 (4, '92) 19-24.

Parables are open-ended narratives. They can function as a code, vessel, or object of art. The goal of a parable or a homily—whether on or as a parable—is not so much to explain as to evoke.—D.J.H.

696. E. TØJNER, "Eksegese og forkyndelse. John Dominic Crossans lignelsesteori og dens teologiske implikationer" [Exegesis and Proclamation. John Dominic Crossan's Theory of Parables and Its Theological Implications], *DanskTeolTids* 55 (3, '92) 175-190.

Crossan's exegetical work on the Gospel parables is rooted in a dialectical theology. He contends that the parables originated with the historical Jesus and that later tradition changed their paradoxical meaning. He maintains that the original parables express a "permanent eschatology" that corresponds to Paul's proclamation of the righteousness of faith. The theological stringency in Crossan's theory is threatened by his increasing philosophical interest in the parable as a literary genre. Also it is not clear whether his concept of a "theology of limit" is based on the aesthetic experience of the parabolic stories or on the religious experience of the permanent eschatology in Jesus' parables.—D.J.H.

697. L. L. WELBORN, "The Kingdom of God and Time," *Journal of Theology* [Dayton, OH] 96 ('92) 77-85.

The solutions hitherto proposed for the tension between "not yet" and "already" in Jesus' parables are not sufficiently philosophical. They assume that time is a progression through a homogeneous continuum, a ceaseless transition. But Jesus' parables of the kingdom proclaim the fact that time has stood still, that the present has been blasted out of the continuum and shot through with the reality of God's reign.—D.J.H.

Synoptics, § 37-661.

698. D. R. BAUER, "The Major Characters of Matthew's Story. Their Function and Significance," *Interpretation* 46 (4, '92) 357-367.

Matthew's Gospel is a story about Jesus. An analysis of Jesus as the central character and of other persons and groups (the disciples and Israel) in their interaction with Jesus provides insights into the message of the Gospel, especially with regard to God, Christ, and discipleship. [The same fascicle contains expository articles by S. Klassen-Wiebe on Mt 1:18-25 (pp. 392-395), D. Senior on Mt 2:1-12 (pp. 395-398), D. J. Weaver on Mt 28:1-10 (pp. 398-402), and C. M. Campbell on Mt 28:16-20 (pp. 402-405).]—D.J.H.

699. A. J. BELLINZONI, "The Gospel of Matthew in the Second Century," *SecondCent* 9 (4, '92) 197-258.

After comparing the approaches taken by H. Koester and É. Massaux, the article examines the references to Matthew's Gospel in the Apostolic Fathers, other early 2nd-century writings, mid-2nd-century writings, and late 2nd-century writings, respectively. The early 2nd-century works seem to have mainly used pre-Synoptic oral and/or written traditions, though Polycarp and 2 *Clement* show direct knowledge of Mt (but not as Scripture). Though the first clear use of Mt in the mid-2nd century was in Syria, the process of the canonization of the Gospels began at Rome with Marcion, Justin, and Tatian. Only with Theophilus of Antioch ca. A.D. 180 and Irenaeus did Mt assume the status of Sacred Scripture. This process of development has important ramifications for the text and date of Mt as well as the Synoptic problem. [The same issue contains responses to Bellinzoni by H. E. Everding (pp. 259-263), E. Nardoni (pp. 265-270), and D. Farkasfalvy (pp. 271-275).]—D.J.H.

700. W. CARTER, "Kernels and Narrative Blocks: The Structure of Matthew's Gospel," *CathBibQuart* 54 (3, '92) 463-481.

After summarizing F. J. Matera's theoretical discussion of plot and criticizing his analysis of the plot in Matthew's Gospel [§ 31-1053], the article identifies six kernels or major events in the plot of Mt (1:18-25; 4:17-25; 11:2-6; 16:21-28; 21:1-27; 28:1-10) and six narrative blocks (1:1–4:16; 4:17–11:1; 11:2–16:20; 16:21–20:34; 21:1–27:66; 28:1-20).—D.J.H.

701. H. J. B. COMBRINK, "Reference and Rhetoric in the Gospel of Matthew," *Scriptura* 40 ('92) 1-17.

It is not appropriate to characterize Matthew's rhetoric as more referential than Mark's. The signs in Mt refer in the first place internally to the narrative world; their reference to the extra-textual reality is in an indirect manner. A rhetorical approach to Mt should consider not only the rhetorical structures in the text but also the "power" of the text that is related to the materiality of reading the text involving each time a unique reading of the text.—D.J.H.

702. F. W. DANKER, "God With Us: Hellenistic Christological Perspectives in Matthew," *CurrTheolMiss* 19 (6, '92) 433-439.

Taking Mt 1:23 as a starting point, the article considers how readers in the Greco-Roman world would have understood Matthew's portrayal of Jesus as a "super-figure" in the infancy narratives (1–2), the transfiguration account (17:1-8), the dreams and portents of the passion story (27:19, 45, 51), and the resurrection accounts (28:1-20). Yet Jesus is not one among many gods; he is one with the Father and the Holy Spirit.—D.J.H.

703. D. C. **Duling**, "Matthew's Plurisignificant 'Son of David' in Social Science Perspective: Kinship, Kingship, Magic, and Miracle," *BibTheolBull* 22 (3, '92) 99-116.

The article interprets Son of David in Mt through the lenses of three etic, homomorphic models, and considers how they help interpret the text. Matthew's Son of David has all of the prerequisites for power, privilege, prestige, for ascribed honor from the rich and powerful ruling classes. However, his honor is different: Jesus does not extract from the poor, crying, and needy what little they have to give; rather, he offers them his great benefactions, his power of healing and health. Moreover, by showing how Jesus acquires honor from the Pharisees and receives Hosannas from children in the Temple, Matthew makes a claim of honor for himself against the Pharisees of his own day.—D.J.H.

704. J. D. **Kingsbury**, "The Plot of Matthew's Story," *Interpretation* 46 (4, '92) 347-356.

The plot of Matthew's Gospel is a story of conflict between Jesus and the Jewish religious authorities. This conflict becomes ever more intense until it finds its fundamental resolution—in favor of Jesus—in his cross and resurrection. Since the risen Jesus wishes the Jewish authorities to become his disciples also (see Mt 28:19), the reader exits from Mt on a saving note.—D.J.H.

705. E. **Krentz**, "More Than Many Lessons: On Preaching Matthew," *CurrTheolMiss* 19 (6, '92) 440-452.

Matthew's story of Jesus leads into narrative preaching. The Matthean Jesus is enthroned as κοσμοκράτωρ, anchored in history, and shaped by the Scriptures. This Gospel is a great resource for preaching to divided congregations, since its community faced difficult challenges.—D.J.H.

706. M. A. **Powell**, "Toward a Narrative-Critical Understanding of Matthew," *Interpretation* 46 (4, '92) 341-346.

Narrative criticism views Matthew's Gospel as a form of communication that cannot be understood without being "received" and experienced. To illustrate the insights that narrative criticism has brought to Matthean studies, the article considers four topics that figure prominently in the historical-critical investigation of Mt and indicates how differently narrative criticism views these same matters. Thus it discusses redactor/narrator, community/implied reader, structure/plot, and people/characters.—C.R.M.

707. D. **Rhoads**, "The Gospel of Matthew. The Two Ways: Hypocrisy or Righteousness," *CurrTheolMiss* 19 (6, '92) 453-461.

For Matthew the two ways of life were (1) life under the Law as the Pharisees live it, which results in "hypocrisy," and (2) life in response to the Law as Jesus teaches it, which results in "righteousness." God's activity in Jesus enables one to strive—through the presence and forgiveness of Jesus—to fulfill the Law. The key is relationship with Jesus.—D.J.H.

708. W. **Roth**, "Moses and Matthew," *BibToday* 30 (6, '92) 362-366.

Matthew portrayed Jesus as a greater Moses in relation to Mark's view of Jesus as a greater Elisha. Matthew developed his Moses-Jesus comparison by means of the ten miracles (Mt 8–9), the five speeches (Mt 5–7, 10, 13, 18, 24–25), and the legacy of Deuteronomy in the Sermon on the Mount.—D.J.H.

709. G. Sloyan, "Preaching Matthew," *Church* 8 (4, '92) 51-54.

After observations on the Year of Matthew in the lectionary cycle, the article calls attention to helpful commentaries and other books by J. A. Overman, G. T. Montague, R. Smith, D. Hill, B. Viviano, J. P. Meier, J. D. Kingsbury, and D. J. Harrington.—D.J.H.

710. R. H. Smith, "Interpreting Matthew Today," *CurrTheolMiss* 19 (6, '92) 424-432.

Matthew has been approached from the following perspectives during the 20th century: historian (historical criticism), theologian (redaction criticism), artist (literary criticism), debater (rhetorical criticism), and man of privilege (liberation and feminist criticism). We should stop picturing Mt as a polemic against the synagogue and start thinking of it as a piece of Christian self-criticism to stem the influence of false prophets within the community (see 7:15-23; 24:10-12).—D.J.H.

711. K. R. Snodgrass, "Matthew's Understanding of the Law," *Interpretation* 46 (4, '92) 368-378.

To Matthew's way of thinking Jesus neither set aside any of the Law nor interpreted it the way many of his contemporaries did. Rather, the proper understanding of the Law is attained through a "prophetic" reading of it that sees love and mercy as its real focus. This approach is validated by analysis of key texts (Mt 5:17-20; 5:21-48; 15:1-20). Texts such as Mt 23:2-3, 23; and 24:20 should not be read atomistically.—D.J.H.

712. G. N. Stanton, "The Communities of Matthew," *Interpretation* 46 (4, '92) 379-391.

The Matthean communities perceived themselves to be under threat of persecution from Jewish religious leaders and to a certain extent at odds with the Gentile world. These are well-known features of sectarian groups. Matthew's primary intention was to set out the story and significance of Jesus as a foundation document for a "new people": fellow Christians (both Jews and Gentiles) in a cluster of Christian communities. But in many respects Matthew's Gospel is an apology, for it contains a whole series of legitimating answers for the new people.—C.R.M.

Mt, § 37-786.

713. [Mt 1–2] E. F. Tupper, "The Bethlehem Massacre—Christology Against Providence?" *RevExp* 88 (4, '91) 399-418.

The infancy narrative in Mt 1–2 counts against the understanding of divine providence in terms of the unilateral intervention of God. The revelatory dreams that move Matthew's infancy narrative forward are special acts of God, but these special instances of divine providence occur in the context of general providence: ongoing, engaging conversation.—D.J.H.

714. [Mt 1–2] J. Young, "The unspoken premise," *HomPastRev* 93 (3, '92) 55-58.

The denial of the historicity of the Gospel infancy narratives and other biblical texts is based on the erroneous rejection of the supernatural, not on solid biblical scholarship. —D.J.H.

715. [Mt 5–7] L. Allen, "The Sermon on the Mount in the History of the Church," *RevExp* 89 (2, '92) 245-262.

The article surveys the history of the interpretation of Mt 5–7 in the early church, the Middle Ages, the Reformation, the post-Reformation period to the 19th century, and contemporary discussion. The history of the sermon's interpretation is the story of a moral compass pointing beyond itself to a vision of Christian life, character, and thought that the community of faith has been unable either to domesticate or isolate from the common life.—D.J.H.

716. [Mt 5–7] B. E. Simmons, "Preaching Ideas from the Sermon on the Mount," *TheolEduc* 46 ('92) 125-132.

The article offers suggestions about preaching on the Sermon on the Mount as a whole, on its major parts, and on its smaller units.—D.J.H.

717. [Mt 5–7] H. S. Songer, "The Sermon on the Mount and Its Jewish Foreground," *RevExp* 89 (2, '92) 165-177.

The four areas of the Jewish foreground of Mt 5–7 that are most productive for understanding the relation of Jesus' teaching to its matrix and appreciating the uniqueness of Jesus' instructions are the literary forms or patterns employed, the issues in Judaism that are reflected, the concepts that are assumed, and the customs or sociological expectations that are reflected. [The same issue contains expository articles by G. L. Borchert on Mt 5:48 (pp. 265-269) and W. C. Tilley on Mt 7:13-27 (pp. 271-278).]—D.J.H.

718. [Mt 5–7] G. H. Stassen, "Grace and Deliverance in the Sermon on the Mount," *RevExp* 89 (2, '92) 229-244.

By grounding the Sermon on the Mount on Isaiah 61, Jesus in Mt 5–7 announces that his message is grace and deliverance, and calls us to participate in the deliverance being fulfilled in our midst. On fourteen issues Jesus shows how we can be delivered from the mechanism of bondage and places before us transforming initiatives that participate in God's gracious, delivering initiatives.—D.J.H.

719. [Mt 5–7] G. L. Stevens, "Understanding the Sermon on the Mount: Its Rabbinic and New Testament Context," *TheolEduc* 46 ('92) 83-95.

This introduction to the Sermon on the Mount considers the question of its rabbinic background, the identity of the Pharisees and their relation to the rabbis, the unity and literary style of the sermon, and its structure and meaning. The sermon is Matthew's bequest to the church, providing an illustration of Jesus' genius as an eschatological teacher and showing him as the channel of God's grace.—D.J.H.

720. [Mt 5:3-12] S. McCarty, "Beatitudes and Gifts as Formative for Spiritual Guidance," *Studies in Formative Spirituality* [Pittsburgh] 13 (2, '92) 203-220.

After preliminary explanations of the kingdom of God and beatitudes, the article discusses the individual beatitudes in Mt 5:3-12 and relates them to their corresponding gifts of the Holy Spirit. It concludes with an examen for spiritual guides based on the beatitudes and spiritual gifts.—D.J.H.

721. [Mt 5:3-12] C. A. Ray, “The Beatitudes: Challenging Worldviews,” *TheolEduc* 46 (’92) 97-104.

Jesus used the beatitudes (Mt 5:3-12) to challenge the worldview of groups in his day. By shifting the focus of the beatitudes vis-à-vis OT and intertestamental examples, Jesus turned everything upside down. The one to be envied is not the self-sufficient religionist but the helpless one who acknowledges God as the only source of help.—C.R.M.

722. A. A. Trites, “The Blessings and Warnings of the Kingdom (Matthew 5:3-12; 7:13-27),” *RevExp* 89 (2, ’92) 179-196.

The article considers the context of the Sermon on the Mount and its literary setting, provides an exposition of each beatitude in Mt 5:3-12 (poor in spirit, those who mourn, etc.), and discusses the warnings in 7:15-23.—D.J.H.

Mt 5:3-12, § 37-1019.

723. [Mt 5:8] A. Godin, “Une libido, au sens élargi de l’apôtre Paul,” *VieSpir* 146 (701, ’92) 483-494.

The article first shows that in popular imagination purity of heart (Mt 5:8) refers to sexuality and chastity, and that seeing God is a reward in the afterlife. Then after reviewing S. Freud’s use of the Bible, it reflects on the Freudian idea of libido in a broad sense and its relation to ἀγάπη.—D.J.H.

724. [Mt 5:8] P. Jacquemont, “Qu’est-ce qu’un coeur pur?” *VieSpir* 146 (701, ’92) 497-502.

A biblical-theological reflection on the characteristics of a “pure heart” (Mt 5:8): simple, sure, wise, spiritual, and holy.—D.J.H.

725. [Mt 5:8] J. Prignaud, “Les coeurs purs, dans la Bible,” *VieSpir* 146 (701, ’92) 429-434.

The theme of purity of heart (see Mt 5:8) is rooted in the OT prophetic preaching and in the sapiential reflection of the psalmists, and is associated with the hope of a new covenant. Those with hearts made pure through grace hear the word of God and keep it (see Lk 11:28).—D.J.H.

726. [Mt 5:17-20] C. L. Winbery, “Tradition and Grace in the Sermon on the Mount,” *TheolEduc* 46 (’92) 105-114.

This discussion of the meaning of Mt 5:17-20 unfolds under the following headings: tradition and righteousness in Judaism near the end of the Second Temple period, Jesus and Jesus tradition, and law and tradition in the Sermon on the Mount. As a whole Mt 5:17-20 stresses that Jesus’ commands are binding for the community of faith until the end of its existence in the world.—C.R.M.

727. [Mt 5:38-42] W. Wink, “Beyond Just War and Pacifism: Jesus’ Nonviolent Way,” *RevExp* 89 (2, ’92) 197-214.

In Mt 5:38-42/Lk 6:29-30 Jesus teaches active nonviolent resistance. He warns against responding to evil in kind by letting the oppressor set the terms of our opposition. The three examples in Mt 5:39b-41 illustrate the practice of nonviolent resistance. Jesus' "third way" is neither violent nor passive/pacifist. It is coercive insofar as it forces oppressors to make choices that they would rather not make.—D.J.H.

728. [Mt 6:1-7:12] W. F. WARREN, "Focuses on Spirituality in the Sermon on the Mount," *TheolEduc* 46 ('92) 115-123.

In Mt 6:1–7:12 Jesus' vision of spirituality is enunciated within three different contexts: religious (6:1-18), and secular and social (6:19–7:12). His spirituality has both vertical and horizontal dimensions.—D.J.H.

729. [Mt 6:9-13] D. E. GARLAND, "The Lord's Prayer in the Gospel of Matthew," *RevExp* 89 (2, '92) 215-228.

Although the Lord's Prayer (Mt 6:9-13) can be interpreted in an eschatological way, its ethical thrust cannot be ignored. After the invocation, the "thou" petitions beg for God's final intervention and sketch the proper human response. The "we" petitions focus on the minimal requirements needed for us to survive physically and spiritually. This model prayer for model disciples is intended to have a direct effect on the way we live.—D.J.H.

Mt 7:15-23, § 37-722.

Mt 12:46-50, § 37-773.

730. M. LIMBECK, "'. . . der das Wort hört und versteht . . .' (Mt 13,23). Zur Verkündigung des Matthäus-Evangeliums (I)," *BibLiturg* 65 (4, '92) 236-239.

Comparison of Mk 4:10-14, 20, 33-34 and Mt 13:10-19, 23, 34-35 highlights the Matthean emphasis on understanding and doing. Understanding Jesus as "God with us" is the presupposition for fruitful action in accord with God's will.—D.J.H.

Mt 13:47-48, § 37-1095.

731. A. VAN DEN BRANDEN, "Mt. 19,1-12 dans une perspective historique," *BibOr* 34 (2, '92) 65-82.

Mt 19:1-12 consists of a geographical introduction (vv. 1-2), a discussion between Jesus and the Pharisees about marriage and divorce (vv. 3-11), and a concluding affirmation (v. 12). For each section the article provides the text in Greek and Italian, and presents a historical discussion with reference to NT parallels, OT backgrounds, contemporary Jewish sources, and comments about historical significance within Christianity.—D.J.H.

Mt 19:16-30, § 37-747r.

Mt 19:29, § 37-748.

732. J. M. TEVEL, "The Labourers in the Vineyard: The Exegesis of Matthew 20,1-7 in the Early Church," *VigChrist* 46 (4, '92) 356-380.

The article draws up an inventory of the various explanations of the parable of the laborers in the vineyard in Mt 20:1-7 found in the texts of orthodox and heterodox authors from the 2nd to the 6th centuries. The different patristic texts pay much attention to the various hours that the οἰκοδεσπότης goes to the market, offering at least five interpretations of these moments of the day. The article studies in some detail the relation between various authors (often in terms of dependency) who present the most popular interpretation, which discerns in the parable an allegory of the stages of the history of the world. Origen almost certainly stands at the beginning of the historical interpretation of the parable.—C.R.M.

733. S. P. BROCK, "A Palimpsest Folio of Matt 20:23-31 (Peshitta) in Sinai Ar. 514 ('Codex Arabicus')," *Orientalia* 61 (2, '92) 102-105.

Folio 42r of the 9th-century Codex Arabicus (MS Sinai Ar. 514) contains a sample of older Syriac underwriting (5th century) that corresponds to Mt 20:23-31. Where the Peshitta and the two Old Syriac manuscripts diverge markedly in Mt 20:23-31, MS Sinai Ar. 514 follows the Peshitta except on one insignificant point.—D.J.H.

734. [Mt 21–28] U. LUZ, "Matthew's Anti-Judaism: Its Origin and Contemporary Significance," *CurrTheolMiss* 19 (6, '92) 405-415.

In Mt 21–28 Jesus' predictions of judgment are addressed not only to the leaders but also to Israel as a whole. The mission to the Gentiles (28:19) replaces the mission to Israel (10:5-6). Though Matthew's anti-Judaism is understandable from the perspectives of history and social psychology, it causes very serious theological problems for Christian readers.—D.J.H.

735. D. ELLUL, "Dérives autour d'un figuier: Matthieu 21,18-22," *FoiVie* 91 (5, '92) 69-76.

Though the withered fig tree in Mt 21:18-22 has symbolic significance, it probably does not refer to the condemnation of Israel. It more likely announced the end of the Roman empire and alluded to Genesis 3.—D.J.H.

736. D. C. SIM, "Matthew 22.13a and 1 Enoch 10.4a: A Case of Literary Dependence?" *JournStudNT* 47 ('92) 3-19.

A detailed comparison of the Greek texts of Mt 22:13a and *1 Enoch* 10:4a as presented in Codex Panopolitanus (C) indicates that the former was dependent on the latter. Matthew composed all of 22:11-13 and wrote v. 13a using the C text of *1 Enoch* 10:4a, which relates to the binding of Asael and his subsequent expulsion into darkness as well as the oral tradition about Asael's loss of his angelic garment (also in *Apocalypse of Abraham).* Matthew used the fate of Asael in the past as the prototype of the lot of the wicked in the future. The garment in the parable must be the eschatological garment of glory equivalent to the attire of the angels.—D.J.H.

737. [Mt 26–28] D. SENIOR, "The Death of Jesus and the Birth of a New World. Matthew's Theology of History in the Passion Narrative," *CurrTheolMiss* 19 (6, '92) 416-423.

The Matthean passion story is obviously the end result and climax of the opposition that Jesus met in his ministry. Yet at the same time that one dream appears to die, a new people and a new age are born (see 27:51-55). And so Matthew's community is urged to recognize God's abiding presence within history and to enter into mission to the world.—D.J.H.

738. [Mt 26:31-33] J. POLITI, "'Not (Not I),'" *LitTheol* 6 (4, '92) 345-355.

This essay examines Peter's denial of Christ (Mt 26:31-33 par.), Kafka's short story "The

Judgment," and Beckett's one act play *Not I* to argue that the first two dramatize a radical split between "intending" and "acting" so that to the question "Who did this?" it proves almost impossible to answer "It is I who did this." In fact it becomes questionable whether the question itself can be raised since the responsibility for the "origin" of the act lies not in the subject's intention, but in the will of the Other.—C.R.M.

739. D. SULLIVAN, "New Insights into Matthew 27:24-25," *NewBlackfr* 73 (863, '92) 453-457.

By voicing the words "His blood be upon us and upon our children" (Mt 27:25), the Jewish people, as distinct from the authorities, accept the covenant in the blood of Jesus against the background of Passover (see Exod 12:13, 23) and the Sinai covenant (see Exod 24:8). The people were asking prophetically for that forgiveness which would make them members of the kingdom preached by Jesus. Far from being anti-Jewish or anti-Semitic, Matthew was showing that only in Jesus is the fullness of Judaism realized.—D.J.H.

Mark

740. E. K. BROADHEAD, "Christology as Polemic and Apologetic: The Priestly Portrait of Jesus in the Gospel of Mark," *JournStudNT* 47 ('92) 21-34.

The priestly image of Jesus in Mk is developed through four closely-related passages (1:39-45; 2:1-13, 23-28; 3:1-7a) that provide a decisive narrative impact; the priestly portrait is also found in 7:14-23. The priestly imagery is always linked to the controversy with the religious leaders and through this linkage participates in the larger plot line of the Gospel, particularly in the passion narrative. The priestly role of Jesus helped believers to justify their identity over against a Jewish heritage and Jewish opponents and to clarify their mission in the Gentile world.—C.R.M.

741. J. MARCUS, "The Jewish War and the *Sitz im Leben* of Mark," *JournBibLit* 111 (3, '92) 441-462.

Mark's Gospel reflects the pervasive influence on his community of the First Jewish Revolt (A.D. 66-74), an event to which that community stood in both geographical and temporal proximity. This setting in life is indicated by the *ex eventu* prophecies in Mk 13, the description of the Temple as "a den of brigands" (11:17), and the treatment of Davidic messianism (10:46-52; 11:10-11; 12:35-37). Mark's Gospel was written shortly after A.D. 70, perhaps in one of the Hellenistic cities of Palestine.—D.J.H.

742. J. MATEOS, "Algunas notas sobre el Evangelio de Marcos (IV)," *FilolNT* 5 (9, '92) 61-68.

The three issues treated in this installment [see § 36-1294] are the meaning of "the holy of God" in Mk 1:24, whether the presence of "some scribes" in Mk 2:6 is a literary fiction, and the use of the verb συνάγομαι in Mk.—D.J.H.

743. S. D. MOORE, "Illuminating the Gospels Without the Benefit of Color. A Plea for Concrete Criticism," *JournAmAcadRel* 60 (2, '92) 257-279.

What do you get if you mix the illuminated Gospel manuscript with the postmodernist literary experiment (notably Joyce's *Finnegans Wake*) and add in the paraliterary experiment in academic discourse exemplified by certain texts of J. Derrida? The answer is a cementation of styles that may be called concrete criticism. After applying such criticism to Mk under the heading "Jesus' post cards," the article explains, under the rubrics "the sponge of God" and "the Gospel in hieroglyphics," why the ingredients mentioned at the outset should be mixed, and why the end product should be termed "concrete."—C.R.M.

744. J. P. Perón, "El lenguaje de Jesús en el Evangelio de Marcos. Mirada general, análisis, significado, consecuencias e implicaciones del modo imperativo y exhortativo del lenguaje de Jesús," *ITER* [Caracas] 3 (1, '92) 23-38.

The Markan Jesus often commands and exhorts various groups: the disciples (vocation and following, mission and community life, wisdom and confidence), the opponents, the people, and those who have been healed. Jesus' language directs the readers to the way of faith (conversion, belief, vigilance).—D.J.H.

Mk, §§ 37-624, 764.

Mk 1:21-22, § 37-770.

745. P. J. Maartens, "Interpretation and Meaning in a Conflict Parable. A Study of Semiotic Relations in Mark 2:18-22," *LingBib* 67 ('92) 61-82.

This study investigates the problem of the relation between meaning and interpretation in Mk 2:18-22 to argue that our knowledge of the meaning of a text is always perspectival. After broaching the problem of the multi-interpretability of the text and specifying the sentences in Mk 2:18-22, it presents a structural analysis of the text, offers a socio-semiotic reading, and discusses the implied reader in 2:21-22. It concludes that every theoretically founded analysis contributes a particular truth-perspective to the interpretation of the text.—C.R.M.

Mk 3:31-35, § 37-773.

746. D. Sänger, "Recht und Gerechtigkeit in der Verkündigung Jesu. Erwägungen zu Mk 10,17-22 und 12,28-34," *BibZeit* 36 (2, '92) 179-194.

After considering the basic roles of *mišpāṭ* ("justice") and *ṣĕdāqâ* ("righteousness") in the faith of ancient Israel, the article discusses the connection between these two themes in Mk 10:17-22 and 12:28-34, respectively, with reference to God's relationship to his people and their relationship to God and one another. Finally it shows how the coming and already present (in Jesus), universal reign of God is the presupposition, basis, and interpretative framework of Jesus' understanding of justice and righteousness.—D.J.H.

747r. V. Fusco, *Povertà e sequela . . . (Mc. 10,17-31 parr.)* [*NTA* 35, p. 381].

C. Marucci, "'Povertà e sequela,'" *CivCatt* 143 (3414, '92) 499-503.—Fusco's treatment of the pericope about the call of the rich young man in Mk 10:17-31 and its parallels (Mt 19:16-30; Lk 18:18-30) combines the demands of scientific exegesis with readability and balanced judgment. It also opens up for the reader the pertinent theological and spiritual problems.—D.J.H.

748. T. E. Schmidt, “Mark 10.29-30; Matthew 19.29: ‘Leave Houses . . . and Region’?” *NTStud* 38 (4, ’92) 617-620.

The Aramaic word *’r‘’*, which functions commonly in targumic and rabbinic literature as an alternative to *’rṣ*, may underlie ἀγρούς in Mk 10:29-30 (see Mt 19:29). This hypothesis eliminates the awkwardness of an interrupted couplet (“houses . . . and lands”) and the inapplicability of ἀγρούς. Instead, the saying takes on a familiar three-part ascensive form: house, family, and territory. Furthermore, the rewards in 10:30 have a more sensible culmination: The obedient disciple now receives universal hospitality with new family members in a new nationhood.—C.R.M.

749. [Mk 10:32-34] E. LaVerdiere, “Going Up to Jerusalem,” *Emmanuel* 98 (8, ’92) 454-462.

In Mk 10:32-34 [see § 37-175] Jesus and his disciples are on the way to Jerusalem—the city of his passion and resurrection. Jesus announces in much greater detail (cf. Mk 8:31; 9:31) that the Son of Man will suffer, die, and rise again. The language of this passion prediction would surely have strengthened those who risked death during a time of persecution. —D.J.H.

750. [Mk 10:35-40] E. LaVerdiere, “‘You Do Not Know What You Are Asking,’” *Emmanuel* 98 (9, ’92) 514-519.

After Jesus’ third prophetic announcement [see § 37-749], James and John in Mk 10:35-40 seize on Jesus’ reference to the resurrection and focus on the glory it might mean for them. With the images of the cup and baptism Jesus shows that there could be no glory without the passion.—D.J.H.

751. [Mk 10:41-45] E. LaVerdiere, “Servant of all, Slave of all,” *Emmanuel* 98 (10, ’92) 544-549, 557.

In Mk 10:41-45 Jesus spelled out the implications of his passion-resurrection regarding leadership in the community of the Twelve. Like the Son of Man, the Twelve are to serve one another and as slaves give their lives as followers of Christ “as a ransom for many,” that is in redemptive offering for the whole of humanity.—D.J.H.

Mk 12:28-34, § 37-746.

Mk 14:27-29, § 37-738.

752. J. P. Heil, “The Progressive Narrative Pattern of Mark 14,53–16,8,” *Biblica* 73 (3, ’92) 331-358.

This study illustrates the dynamic narrative progression formed by the nine scenes concluding Mark’s Gospel in 14:53–16:8. It demonstrates how these scenes are arranged in a progression of literary sandwiches in which each successive scene is contrastingly framed by two other mutually related scenes: A^1—14:53-54; B^1—14:55-65; A^2—14:66-72; B^2—15:1-5; A^3—15:6-15; B^3—15:16-32; A^4—15:33-41; B^4—15:42-47; A^5—16:1-8. The entire complex operates as an architecture in motion and determines how the implied reader/audience is to respond to and interpret the total progression of events involved in the Markan presentation of Jesus’ death, burial, and resurrection.—C.R.M.

753. J. Crowe, "Wealth and Poverty in Luke's Writings," *AusCathRec* 69 (3, '92) 343-355.

In transmitting and elaborating the traditions available to him, Luke radicalized the demand for renunciation, introduced the contrast between rich and poor, and accentuated the dangers associated with riches. Luke's picture of a restructured social and economic system fits within a theological framework of God's saving work in Christ and the church. Luke assumed a commitment for social change and took the side of the poor and disadvantaged.—D.J.H.

754. C. F. Jegen, "Lucan Reflections on Aging," *BibToday* 30 (6, '92) 335-340.

After noting that Luke's infancy narrative gives special prominence to elderly persons (Lk 1:5–2:38: Zechariah, Elizabeth, Simeon, Anna), the article reflects on aging paradoxes, aging and trust, and aging and the Eucharist.—C.R.M.

755. P. Liu, "The Applicability of Lucan Precedents," [In Chinese] *CGST Journal* [Hong Kong] 13 ('92) 107-128.

By recording parallel events in his Gospel and Acts, Luke showed his intent to set up paradigms for future Christians. Thus Jesus' basic teaching on wealth—as a test case for would-be disciples, as reflecting one's attitude toward God and humans, and as capable of producing very different results—is still applicable to the modern scene.—D.J.H.

756. P. Liu, "Did the Lucan Jesus Desire Voluntary Poverty of his Followers?" *Evang Quart* 64 (4, '92) 291-317.

After surveying scholarly positions on renunciation of possessions as a condition of discipleship in Lk-Acts, the article takes up crucial questions concerning discipleship and possessions by analyzing the pertinent texts. It contends that the demand for renunciation tests and enhances one's psychological, social, and religious transformation at conversion. The test is only a means, not the end. The end is discipleship.—D.J.H.

757. A. Mehat, "Les écrits de Luc et les événements de 70. Problèmes de datation," *RevHistRel* 209 (2, '92) 149-180.

The descriptions of the "fall of Jerusalem" in Lk 19:40-44 and 21:20-24 are often taken as *vaticinia ex eventu* and as evidence for the post-A.D. 70 composition of Lk-Acts. But the OT vocabulary of these texts indicates that they reflect the events of 586 B.C., not A.D. 70. Moreover, the idea of a siege of Jerusalem was very common between 63 B.C. and A.D. 70. And yet these texts do not evoke the events proper to the siege of A.D. 70 as they are described by Josephus. Furthermore, if Acts were written after A.D. 70, there are several very strange silences. In fact, Acts was written before A.D. 64, and Lk can be dated to A.D. 60.—D.J.H.

758. J. Navone, "A Conversion Dynamic of Biblical Themes," *Studies in Formative Spirituality* [Pittsburgh] 13 (3, '92) 323-331.

Each theme in Lk-Acts (banquet, conversion, faith, fatherhood, grace, etc.) has a threefold dimension, inasmuch as each concerns the interiority of a knowing and loving subject, the exteriority of a decision-making agent, and the eschatological fulfillment of that subject/agent. Each theme relates to all the others and to church life.—D.J.H.

759. J. Philipose, "*Kyrios* in Luke: A Diagnosis," *BibTrans* 43 (3, '92) 325-333.

This paper investigates the use of the term κύριος in Lk in its various inflections with a view to determining the range of its christological content. It first presents an analysis of christological titles that treats the variety of titles in Lk, the Christology of Lk, and the Christology of Jn. Then it offers a textual perspective by examining the textual problem at Lk 24:3. It concludes that the use of κύριος in Lk with a christolatory emphasis is very limited.—C.R.M.

760. R. L. Rohrbaugh, "The Progress of the Gospel," *BibToday* 31 (1, '93) 22-27.

After noting that fully one half of the 164 NT occurrences of the term "city" are in Lk-Acts, the article discusses Luke's focus on the progress of the gospel in the cities of the Roman world under these headings: cities ancient and modern, urban social relations—a problem for rich Christians (Lk 14:15-24), and from Jerusalem to Rome (Lk-Acts).—C.R.M.

761. W. Roth, "Disclosure at Emmaus," *BibToday* 31 (1, '93) 46-51.

Luke's two-part work "Jesus and the Apostles" is patterned after its scriptural forerunner "Moses and the (Former) Prophets." After showing that the disclosure of "all the Scriptures" (Lk 24:27) informed Luke's portrayal of Jesus' mission, the article demonstrates how OT texts (Numbers 10–Deuteronomy 30) provide a narrative framework for Luke's travel-narrative (Lk 9:51–19:27) and surveys Luke's entire work in light of the Jewish Bible. —D.J.H.

762. P. Sellew, "Interior Monologue as a Narrative Device in the Parables of Luke," *JournBibLit* 111 (2, '92) 239-253.

Luke has characters in Jesus' parables voice their inner thoughts as a way to dramatize their private interior debate. After reviewing the use of interior monologue in Greek and Hebrew literature and discussing techniques of characterization in descriptive narration, the study examines the Lukan parables that employ interior monologue (12:16-20; 15:11-32; 16:1-8a; 18:1-5; 20:9-16; 12:42-46). Then it raises some questions concerning Luke's use of inner speech and draws out the literary-historical implications. Luke's use of interior monologue when the character Jesus becomes the narrator must be a deliberate device on the part of the author, intended to portray his hero's special virtues of discernment and illumination. —C.R.M.

763. A. B. Spencer, "'Fear' as a Witness to Jesus in Luke's Gospel," *BullBibRes* 2 ('92) 59-73.

Luke placed different synonyms for "fear" or "awe" at key stages in his Gospel. Analysis of the pertinent word-families in Lk indicates that "fear" is a key response to Jesus' divinity but is insufficient by itself for persistence in faith.—D.J.H.

764. W. Übelacker, "Lukasskrifternas förhållande till Markusevangeliet" [Luke's Writings in Relation to Mark's Gospel], *SvenskExegÅrs* 56 ('91) 45-77.

After establishing the literary unity of Lk and Acts, the article investigates Luke's use of Markan material: what Luke took over from Mk, his redactional changes, what he omitted, and what is non-Markan in Lk. Then it reflects on the consequences of Luke's redactional activity: the geographical revision and the significance of Jerusalem, the revision of the passion narrative, the revision of the Markan parousia-statements, changes in the apocalyptic discourse, and the purpose of Luke's changes. Finally it offers a summary, conclusions, and questions and observations on Luke's use of Mk.—D.J.H.

765. D. L. Bock, "Understanding Luke's Task: Carefully Building on Precedent (Luke 1:1-4)," *CriswellTheolRev* 5 (2, '91) 183-201.

This examination of Lk 1:1-4 and its meaning first reviews its structure, genre, and Luke's description of narrative. Then it discusses Luke's precedent (v. 1—what came before; v. 2—the source of earlier accounts) and Luke's contribution (v. 3—Luke describes his work; v. 4—Luke's purpose). The goal of Luke's prologue was to place his work alongside other church materials that recounted the eyewitness, apostolic testimony about Jesus.—C.R.M.

766. F. Mussner, "Das 'semantische Universum' der Verkündigungsperikope (Lk 1,26-38)," *Catholica* 46 (3, '92) 228-239.

The semantic universe of the annunciation pericope (Lk 1:26-38) exists within the horizon of Israel: topography, names, formulaic designations, theological conceptuality, and OT allusions and quotations. The alleged history-of-religions analogies to the virgin birth do not share the same semantic universe. The annunciation pericope is first and foremost a narrative of the God of Israel. Mary who is declared blessed because of her faith (see Lk 1:45) lived entirely within the semantic universe of her people Israel.—D.J.H.

767. [Lk 1:26-56] E. A. Núñez, "Maria de Nazaré," *VoxScript* 1 (1, '91) 43-52.

This investigation of Lk 1:26-56 considers the privileges attributed to Mary, the words directed to her (1:28, 30, 42-45), and the words spoken by Mary (1:34, 38, 46-55).—D.J.H.

768. [Lk 2:1-5] J. Lawrence, "Publius Sulpicius Quirinius and the Syrian Census," *RestorQuart* 34 (4, '92) 193-205.

The arguments against the historical character of Lk 2:1-5 are not valid: (1) There were regionally limited as well as general censuses in the reign of Augustus Caesar. (2) Under Roman law it was necessary for all, including the wife and household members, to be enrolled. (3) Since Herod was a client-king, a Roman census could have taken place in his kingdom. (4) Josephus did not say that the census of A.D. 6/7 was innovative. (5) Luke does not necessarily imply that Quirinius was the main governor at the time of the census.—D.J.H.

769. M. D. Carroll R., "La cita de Isaías 58:6 en Lucas 4:18: Una nueva propuesta," *Kairós* [Guatemala City] 11 ('92) 61-78.

In contrast to those who argue that Isa 58:6 was inserted into the Isa 61:1-2 quotation in Lk 4:18-19 because of common jubilee themes, the article argues that Jesus connected the Sabbath day in Isa 58:6 with the announcement of his mission on a Sabbath and the demand for pure religion.—D.J.H.

770. M. Morgen, "Jésus descendit à Capharnaüm: il étonne par la puissance de sa parole (Lc 4, 31-32 et ses sources)," *RevSciRel* 66 (3-4, '92) 233-248.

The parallel texts in Lk 4:31-32 and Mk 1:21-22 contain three common elements: a geographical reference, a link between Jesus' teaching and the Sabbath, and the double motif of astonishment and authority with regard to Jesus' teaching. Careful analysis of these two texts indicates that Luke used a variant tradition and was not content merely with redactional retouching of the Markan source.—D.J.H.

Lk 6:20-26, § 37-1019.

Lk 6:29-30, § 37-727.

771. [7:36-50] G. LAFON, "Le repas chez Simon," *Études* 377 (6, '92) 651-660.

After considering the three characters in Lk 7:36-50 (the Pharisee, Jesus, the sinful woman), the article reflects on Jesus' conversation with Simon, the application of Jesus' story to the woman, the relation between her sins and her love, and the relation between loving and (not) knowing. The narrative highlights the paradox of love: I always have still a little to give when I have nothing more to give, when I have lost everything that I have received in credit.—D.J.H.

772. B. MUONEKE, "Women Discipleship and Evangelization (Luke 8:1-3)," *Bulletin of Ecumenical Theology* [Enugu, Nigeria] 4 (1-2, '91) 59-69.

In Lk 8:1-3 Jesus involves women with the Twelve in his mission, thus showing that the work of evangelization is the work of all believers.—D.J.H.

773. Y. KHIOK-KHNG, "The Mother and Brothers of Jesus (Lk 8:19-21; Mk 3:31-35; Mt 12:46-50)," *AsiaJournTheol* 6 (2, '92) 311-317.

Lk 8:19-21 implies that a relationship to Jesus can be as close or even transcend that of natural family ties. Mk 3:31-35 and Mt 12:46-50 teach that the lordship of Christ at times must take precedence over one's family concerns. That does not mean that being a Christian demands that one despise, neglect, or be disloyal to one's family.—D.J.H.

Lk 9:1-6, § 37-775.

774. H. BAARLINK, "Die zyklische Struktur von Lukas 9.43b–19.28," *NTStud* 38 (4, '92) 481-506.

The article first reviews scholarly opinions about the Lukan travel narrative and examines some proposals about its chiastic structure. Then it proposes and defends a new chiastic outline for Lk 9:43b–19:28 in which the fourteen matching units (9:43b-45/18:31-34; 9:46-50/18:15-17; 9:51/19:28; etc.) revolve around the central statement about the prophet's resolve to go up to Jerusalem in 13:33.—D.J.H.

775. N. A. RØSAEG, "Hus og vei. En ny eksegese av 'utsendelsestalen' i evangeliene (Lk 10,2-12p; 9,1-6p)" [House and Roadway. A New Exegesis of "Missionary Discourses" in the Gospels (Lk 10:2-12 parr.; 9:1-6 parr.)], *TidsTeolKirk* 63 (3, '92) 161-179.

This interpretation of the Q material in the missionary discourse in Lk 10:2-12 (see Mt 9:37-38; 10:7-16; Lk 9:1-6 parr.) from a sociological perspective stresses the importance of fixed abodes in Palestine as both sending (v. 2b) and receiving (v. 7c) centers. The missionaries are restricted to some extent (vv. 4, 7b, 8b). Later social tensions and regulations as well as the external conflict with Jewish society (vv. 3, 8-12) are visible.—D.J.H.

776. [Lk 10:25-37] N. YOUNG, "The Good Samaritan—A Paradigm of Aussie Mateship?" *Colloquium* 24 (2, '92) 58-66.

The key to the parable of the Good Samaritan (Lk 10:25-37) is enmity, not humanitarian deeds or "mateship." The parable confronts all class hatred by challenging readers to abandon the citadel of superior liberality and accept help from an enemy, and then go and do likewise.—D.J.H.

777. D. E. Oakman, "Was Jesus a Peasant? Implications for Reading the Samaritan Story (Luke 10:30-35)," *BibTheolBull* 22 (3, '92) 117-125.

This study argues that Jesus is best seen as a peasant artisan and that peasant assumptions and values urge a very different reading for Lk 10:30-35. Several features of Lk 10:30-35 stand out: (1) The Samaritan, practicing general reciprocity toward the injured man, shows generosity out of line with cultural expectations; (2) inns and innkeepers had very low moral reputations; and (3) the Samaritan—carelessly, dangerously, foolishly?—indebts himself to, and gives himself and the injured Jerusalemite over into the power of, the innkeeper. Jesus may have concluded his narrative not with a question about neighborliness, but with an implied, "And the kingdom of God is like this."—C.R.M.

778. [Lk 16] R. Panizo, "The Method of the Parables: More Contemporary than You Would Think," *QuartRev* 12 (3, '92) 91-110.

Parables have an impact because they revolutionize from the inside out both the individual and society. The article treats parables in Lk 16 and 18 under the following headings: a new economy, or how to be an administrator in an unjust system (16:1-13); a spirituality for the rich (16:19-31); blessed are the poor who hunger and thirst for justice (18:1-8); and the parable of those who believe themselves to be just (18:9-14).—D.J.H.

779. [Lk 16:1-8] P. Monat, "L'exégèse de la *Parabole de 'L'intendant infidèle'*, du II^{e} au XII^{e} siècle," *RevÉtudAug* 38 (1, '92) 89-123.

Interpreters of Lk 16:1-8 from the 2nd to the 12th century A.D. were preoccupied with the identification of the steward. From the 5th century onward the οἰκονόμος was usually identified positively as an image of the Christian in the world or those responsible for the church. Earlier interpreters, however, made some surprising identifications (Satan, the Jewish people, Paul) and perceived more clearly that Lk 16:1-8 was a parable of the kingdom whose protagonist was the Master who brought a new law of justice surpassing simple equity. —D.J.H.

780. P. Houzet, "Les Serviteurs de l'Évangile (Luc 17, 5-10) sont-ils inutiles? Ou un contresens traditionnel," *RevBib* 99 (2, '92) 335-372.

The term ἀχρεῖος need not carry a morally pejorative connotation. The idea in Luke 17:10 is this: "We are merely servants, nothing more" (see 2 Sam 6:22 LXX). In Lk 17:5-10 Jesus' answer to the apostles' question (v. 5) is articulated in two parts (vv. 6 and 7-10) as an *a fortiori* argument. Luke shows that the smallest amount of faith in the Father's kindness suffices to achieve through our present tasks the service of the coming kingdom.—D.J.H.

Lk 18:1-14, § 37-778.

Lk 18:18-30, § 37-747r.

781. S. E. PORTER, "'In the Vicinity of Jericho': Luke 18:35 in the Light of its Synoptic Parallels," *BullBibRes* 2 ('92) 91-104.

The apparent contradiction of Lk 18:35 with Mk 10:46 and Mt 20:29 is caused by failure to appreciate the semantic range of Luke's use of ἐγγίζω. This may be a verb of motion for Luke, but it seems much more likely that it is primarily a verb of location. Thus Lk 18:35 should be rendered "when he was in the vicinity of Jericho."—C.R.M.

782. A. PUIG I TÀRRECH, "La paràbola dels vinyaters homicides (Lc 20,9-19) en el context de Lc-Ac," *RevistCatTeol* 16 (1, '91) 39-65.

The unit constituted by Lk 20:1–21:4 stresses the conflict between Jesus and the leaders of the people. Lk 20:9-19 consists of a parabolic narrative (vv. 9-15) and two rhetorical questions (vv. 15b, 17) that highlight the responsibility of the Jerusalem leaders for Jesus' death. The "people" follow the leaders in ignorance but eventually repent (see 23:48). The destruction of the Jerusalem Temple falls on those builders who rebuked the Stone-Son (20:18) and who did not accept the exalted King-Son (19:15-27).—D.J.H.

John

783. M. C. DE BOER, "Narrative Criticism, Historical Criticism, and the Gospel of John," *JournStudNT* 47 ('92) 35-48.

This discussion of the challenge of narrative criticism to historical criticism in Johannine studies treats the emphases of each method, the focus of narrative-critical exegesis on the canonical form of the text, and the narrative-critical assumption that the final form of Jn is a coherent whole. No avowedly critical method can presuppose the unity or coherence of a text as an unquestionable principle. Reconstructive exercises associated with historical criticism are not necessarily antithetical to the aim of interpreting the final form of the Gospel and may have a legitimate place within the logic of narrative criticism itself.—C.R.M.

784. F. GENUYT, "L'économie des signes," *LumVie* 41 (209, '92) 19-35.

John's Gospel draws its originality from its conception and economy of the "signs." After reflecting on the relation between sign and enigma, the article focuses on the signs in Jn 1–12 with particular attention to their subversive character and their role in creating symbolic need. Then it discusses the crisis of the signs (12:37-50) and the ultimate sign—the lifting up on the cross (19:18-37) and in glory (20).—D.J.H.

785. M. HASITSCHKA, "Sozialgeschichtliche Anmerkungen zum Johannesevangelium," *Protokolle zur Bibel* [Klosterneuburg] 1 (1, '92) 59-67.

The climate in which the Fourth Gospel originated was shaped to a large extent by the *birkat hāmînîm* and the Yavneh movement. The texts about exclusion from the synagogue (Jn 9:22; 12:42; 16:2) and the portrayal of the "Jews" were influenced by the historical circumstances in which the Gospel was composed.—D.J.H.

786. G. HOWARD, "A Note on Shem-Tob's Hebrew Matthew and the Gospel of John," *JournStudNT* 47 ('92) 117-126.

There is reason to believe that the author of the Fourth Gospel used a text like the Hebrew Mt in Shem-Tob's *Even Bohan* [*NTA* 32, pp. 242-243] and then polemicized against it. The article first lists eighteen mostly unique agreements between Jn and Shem-Tob's Mt. Then it argues that the Fourth Gospel's polemic against John the Baptist was directed against the description of him in the Hebrew Mt.—D.J.H.

787. R. KIEFFER, "Det gåtfulla Johannesevangeliet" [The Enigmatic Gospel of John], *SvenskTeolKvart* 67 (3, '91) 109-112.

The article discusses some puzzling aspects of the Fourth Gospel: issues of textual criticism and philology, thought content, origin, and the author's identity, language, and achievement. —D.J.H.

788. J. P. LÉMONON, "Chronique johannique (1981-1992)," *LumVie* 41 (209, '92) 95-104.

This report on Johannine research between 1981 and 1992 [see § 25-516] considers introductions and surveys, the debate about the date of the Gospel's composition, methods of interpretation (diachronic and synchronic), John and Judaism, whether the Fourth Gospel is theocentric or christocentric, and the role of patristic exegesis.—D.J.H.

789. F. MARTY, "Le signe, épreuve du croire. Le livre qui fait foi," *LumVie* 41 (209, '92) 5-18.

The Fourth Gospel is a book of signs (see 20:30-31). But paradoxically the signs are ambiguous and opaque, demanding faith, evoking the invisible, and risking misinterpretation. Their apparent clarity is deceptive. They invoke the mystery of the cross, which (contrary to all appearances) is the triumph of life.—D.J.H.

790. C. MERCER, "Jesus the Apostle: 'Sending' and the Theology of John," *JournEvang TheolSoc* 35 (4, '92) 457-462.

The "sending" motif is an integral part of the Fourth Gospel's view of Jesus and its other theological affirmations. In the context of the Gospel's vertically oriented dualism "sending" correlates the Father above to the world below. The revelation of the things above occurs in the Son whose authority is in the "one who sent him." As "the" apostle Jesus reveals the truth, confronts the world, and leads to salvation those who respond. The "sending" motif supports the incarnational rather than docetic reading of John's Gospel.—D.J.H.

791. J. W. PRYOR, "Justin Martyr and the Fourth Gospel," *SecondCent* 9 (3, '92) 153-169.

This study investigates Justin's writings to determine whether he knew the Fourth Gospel, and if so, whether he regarded it as Scripture. Justin appears to be familiar with a document that we know as John's Gospel. While he may occasionally allude to it, or use its Logos Christology as a starting point for his own, or accept the Prologue's incarnational theology, he does not (apart from *1 Apology* 61:4-5) quote from it or reproduce a saying of the Lord from it in the same way that he does with the Synoptics. There is no evidence that he includes Jn among the "memoirs of the apostles." It is certainly not regarded as Scripture or the work of an apostle.—C.R.M.

792. G. REIM, "Nordreich – Südreich. Der vierte Evangelist als Vertreter christlicher Nordreichstheologie," *BibZeit* 36 (2, '92) 235-240.

The Fourth Gospel contains Jacob traditions associated with places in the ancient Northern Kingdom of Israel (Bethel, Shechem) as well as elements of Northern Kingdom theology (the prophet like Moses, Elijah). Since the Son of David expectation is almost completely absent from John's Gospel, the Evangelist seems to have been a representative of a Christian Northern Kingdom theology.—D.J.H.

793. G. A. van den Heever, "Theological metaphorics and the metaphors of John's Gospel," *Neotestamentica* 26 (1, '92) 89-100.

The metaphors in Jn represent one of the more important elements in the totality of the communication process of the text. After discussing the Fourth Gospel as an instrument of communication, the article focuses on what metaphors do. Then it treats metaphors in the communication process of Jn. In the end all of the metaphors in Jn relate the subject of the narrated story to the world of God.—C.R.M.

794. J. Zumstein, "Le signe de la croix," *LumVie* 41 (209, '92) 68-82.

Analysis of the sign at Cana (Jn 2:1-11), the miracle of the bread (6:1-15), and the resurrection of Lazarus (11:1-54) indicates that the Evangelist intended a close connection between the signs and the cross. The shadow of the cross extends over the whole Gospel; it constitutes the goal and hermeneutical horizon. Glory and the cross are joined in irreducible paradox. —D.J.H.

Jn, § 37-694.

795. [Jn 1] H. Saxby, "The Time-Scheme in the Gospel of John," *ExpTimes* 104 (1, '92) 9-13.

John introduced the Christ by describing an act of creation (ἐν ἀρχῇ) as great as the creation of the world. This new genesis takes place in six separate, preparatory events, the first being the incarnation (Jn 1:1-14) and the climax being the christological utterance in 1:51.—D.J.H.

796. L. Panier, "Cana et le Temple: la pratique et la théorie. Une lecture sémiotique de Jean 2," *LumVie* 41 (209, '92) 37-54.

This semiotic reading of Jn 2 considers how the text says what it says, its narrative structures, and figurative organization in order to propose a perspective of interpretation. It first treats separately the narrative of the wedding at Cana (2:1-12) and the Temple episode (2:13-25), and then establishes the unity of the chapter and the relation between the two principal sequences.—D.J.H.

797. [Jn 3:8] G. Schwarz, "'Der Wind weht, wo er will'?" *BibNotiz* 63 ('92) 47-48.

The Greek verb πνεῖ in Jn 3:8 reflects the Aramaic verb *rĕwaḥ* and should be translated "inspires." The whole verse should be rendered in the following way: "The Spirit inspires where it wishes; it is only its voice that you hear. But you do not know where it comes from, and you do not know where it goes."—D.J.H.

798. [Jn 4:18] L. A. Prest, "The Samaritan Woman," *BibToday* 30 (6, '92) 367-371.

The typically derogatory presentation of the Samaritan woman in Jn 4 is misguided. When Jesus referred to the Samaritan woman's ἀνήρ/*ba'al* (see 4:16-18), he may have had a theological issue in mind: "You (i.e. Samaritans) have had five *ba'ălîm* (gods). And your present god is not your real *ba'al* (owner)" (v. 18).—C.R.M.

799. [Jn 6] P. BEAUCHAMP, "Le signe des pains," *LumVie* 41 (209, '92) 55-67.

This reading of the "sign of the bread" (Jn 6) gives attention to the dynamics between Jesus and his disciples and between Jesus and the crowd. It also examines the crowd's attitude toward the bread and the one who gives it. Finally it considers the relation of this sign to the Father, Jesus' death, and the gift of the Spirit.—D.J.H.

800. S.-E. FARRELL, "Seeing the Father (Jn 6:46, 14:9). Part II: Perceptive Seeing and Comprehensive Seeing," *SciEsp* 44 (2, '92) 159-183.

In order to understand the full import of "seeing" in Jn 6:46 and 14:9, it is necessary to situate these verses in relation to seven different levels of seeing found in the Fourth Gospel. This installment [see § 37-231] discusses the fourth (perceptive seeing) and fifth (comprehensive seeing) levels. Perceptive seeing is a seeing able to discern a truth, reality, or message conveyed in signs and works. Comprehensive seeing is a seeing that is confirmed or interpreted by the hearing of a word.—C.R.M.

801. J. C. SKEDROS, "The Works of Jesus. A Study of John 10:22-39," *DeltBibMelt* 10 (2, '91) 51-57.

With particular attention to Jn 10:22-39, the article considers the theological significance of the term ἔργον as it relates to the relationship between the Father and Jesus, and examines the role that ἔργον plays in belief in Jesus and his Father. Jesus and the Father are one because Jesus does the works of the Father. Jesus' works are associated with belief in Jesus as God's Son. Yet belief can only come from within the community of Jesus' followers.—D.J.H.

802. [Jn 13–17] E. BAMMEL, "Die Abschiedsrede des Johannesevangeliums und ihr jüdischer Hintergrund," *Neotestamentica* 26 (1, '92) 1-12.

Though the farewell discourses in Jn 13–17 belong formally to the genre of testament, they differ from the Jewish examples in several important aspects of form and content. The farewell discourses were soon replaced by the Christian genre of the speeches of the risen Lord.—D.J.H.

803. [Jn 13–17] J. A. DRAPER, "The sociological function of the Spirit/Paraclete in the farewell discourses in the Fourth Gospel," *Neotestamentica* 26 (1, '92) 13-29.

The sociological function of the Paraclete in Jn 13–17 was boundary maintenance in an introversionist sect over against a hostile world. The Paraclete sayings (Jn 14:16-17; 14:25-26; 15:26-27; 16:7-13) cut off the community member from the outside world by giving society beyond the sect a negative valuation as the sphere of the operation of demonic forces. This in turn was linked with the strongest possible valuation of inner group interaction or love, which was characterized as the new commandment.—D.J.H.

804. J. N. SUGGIT, "John 13-17 viewed through liturgical spectacles," *Neotestamentica* 26 (1, '92) 47-58.

Reading Jn 13–17 (an introduction to the passion narrative) from the context of the church's eucharistic worship can help later disciples see the liturgy as always involving a challenge to faithfulness and love, as contrasted with the action of Judas. The high-priestly prayer of Jn 17 corresponds to the liturgical setting of Jn 13, and the allusions to baptism and the Eucharist confirm the disciples' understanding of their own identity resulting from their unity with Christ.—D.J.H.

805. J. D. M. DERRETT, “Impurity and Idolatry: John 13,11; Ezekiel 36,25,” *BibOr* 34 (2, ’92) 87-92.

The link between the plan to betray Jesus and impurity in Jn 13:11 should be understood in the light of certain OT texts (Num 31:16; Ezek 14:11; 16:34; 20:7, 30-31; 36:25). Idolatry renders one impure, and biblical idolatry includes alliance with foreign powers in the hope of financial gain (see Isa 42:17).—D.J.H.

806. J. A. DU RAND, “A story and a community: Reading the first farewell discourse (John 13:31-14:31) from narratological and sociological perspectives,” *Neotestamentica* 26 (1, ’92) 31-45.

This analysis of the first farewell discourse (Jn 13:31–14:31) first considers its literary structure and its literary and historical contexts. Then it presents a narratological analysis of the text with the help of A. J. Greimas’s actantial model and the concept of focalization. Finally it offers an anthropological reading of the text with reference to the work of M. Douglas, J. H. Neyrey, and W. R. Domeris, and concludes that the first farewell discourse is narrated from the perspective of a strong group and strong grid.—D.J.H.

Jn 14:9, § 37-800.

807. G. SCHWARZ, “‘In der Welt habt ihr Angst’? (Johannes 16,33),” *BibNotiz* 63 (’92) 49-51.

The translator of the saying in Jn 16:33 from Aramaic to Greek made several mistakes, including writing ἵνα instead of the ὅτι-*recitativum* and omitting the waw (“and”) before ἐν τῷ κόσμῳ. The original text ran as follows: “This I have said: Although through me you will have salvation, through the people of the world you will have distress. But fear not. I have overcome the people of the world.”—D.J.H.

808. E. R. WENDLAND, “Rhetoric of the word. An interactional discourse analysis of the Lord’s prayer of John 17 and its communicative implications,” *Neotestamentica* 26 (1, ’92) 59-88.

After reviewing attempts at rhetorical analysis of Jn 17 and considering what a speech-act analysis of it might involve, the article examines Jn 17 as a system of complementary textual structures: the paradigmatic-topical structure (lexical organization), the syntagmatic-propositional structure (syntactic and semantic framework), and the poetic-architectonic structure (larger patterns of thematic arrangement). Then it discusses the logic of the logotactic word in the paracletic rhetoric of Jn 17, and calls attention to the technique of “re-familiarization” in it. Appendixes illustrate the various dimensions of the discourse structure of Jn 17.—D.J.H.

809. [Jn 18:28–19:16] J. ZUMSTEIN, “Le procès de Jésus devant Pilate (un exemple d’eschatologie johannique),” *FoiVie* 91 (5, ’92) 89-101.

In the distinctively Johannine eschatology the last judgment takes place “here and now” in the sending of the Son. The judgment scene in Jn 18:28–19:16 reveals the ultimate identity of the major characters (the Jews, Pilate, Jesus) and thus constitutes a narrative form of Johannine eschatology.—D.J.H.

810. [Jn 19:23] N. PRIMENTAS, “O ’Αρραφος Χιτώνας. Τεχνολογική και Ερμηνευτική Προσέγγιση (The Tunic without Seam. Technological and Hermeneutical Approach),” *DeltBibMel* 10 (2, ’91) 38-50.

The seamless tunic of Christ (see Jn 19:23) was not knitted but woven, a costly work and precious gift by someone who truly cared. The article offers detailed descriptions and illustrations of the ancient art of weaving.—Th.S.

811. J.-P. DUPLANTIER, “Le pasteur et l’écrivain. Lecture de Jean 21,” *LumVie* 41 (209, ’92) 83-94.

Rejecting extreme mythic and historicist readings of Jn 21, the article examines the dynamics of the various episodes with particular attention to the dimensions of faith and witness. Through the figure of Peter we encounter the writer and his literary undertaking. —D.J.H.

812. W. SCHENK, “Interne Strukturierungen im Schluss-Segment Johannes 21: Συγγραφή + σατυρικόν/ἐπίλογος,” *NTStud* 38 (4, ’92) 507-530.

This text-linguistic analysis of Jn 21 first considers the primary levels of communication between the omniscient author and the intended reader. It treats the συγγραφή (21:24-25) as a cultural code, 21:1 as an introductory parenthesis with an *inclusio* to 21:14, and the Jesus-Peter dialogue (21:15-22) as the main corpus. Then it discusses the narrative structures of interaction in Jn 21, with particular attention to the function of Jn 21 in light of the cultural codes of σατυρικόν and ἐπίλογος.—D.J.H.

Acts of the Apostles

813. J. HEIMERDINGER AND S. LEVINSOHN, “The Use of the Definite Article before Names of People in the Greek Text of Acts with Particular Reference to Codex Bezae,” *FilolNT* 5 (9, ’92) 15-44.

This study examines every mention of a person by name in Acts with attention to the presence or absence of the definite article. It is based on the readings of Codices Sinaiticus, Vaticanus, and Bezae. It concludes that (1) first mentions of a person by name are anarthrous with practically no variation between MSS, (2) reference to named persons is anarthrous when attention is being drawn to their presence or to their actions at that particular point in the text (salience), and (3) technical reasons for anarthrous reference to named persons tend to apply with a high degree of consistency within the MSS but not between them. It also notes that there is a distinctive tendency in Codex Bezae to emphasize less the presence of Peter and Paul.—C.R.M.

814. G. MANGATT, “The Holy Spirit and the Apostolic Church,” *Biblebhashyam* 18 (1, ’92) 34-54.

Luke makes clear in Acts that the success of the Christian mission was due entirely to the continual presence and powerful assistance of the Holy Spirit. Examination of the pertinent texts (2:1-13; 2:38-47; 3–5; 8:4-25; etc.) shows that Acts emphasizes the ecclesial gift of the Spirit to the church for its foundation and expansion.—D.J.H.

815. D. W. Palmer, "Acts and the Historical Monograph," *TynBull* 43 (2, '92) 373-388.

This discussion of Acts as a historical monograph considers the term "historical monograph," Polybius' views, Sallust's theory and practice, Cicero's concept, and fragmentary evidence of ancient monographs. If the subject matter of Acts is unprecedented, the formal features indicate that it deserves consideration as a short historical monograph. It deals with a limited issue and period in a single volume, and like Sallust's historical monographs it contains a prologue, narrative, speeches, quoted letters, and a historical survey.—C.R.M.

816. J. B. Polhill, "Introduction to the Study of Acts," *RevExp* 87 (3, '90) 385-401.

After an overview of modern research on Acts (traditional view, tendency criticism, redaction criticism, literary approaches), the article comments on special issues in Acts research (text, sources, speeches, purpose). Then it surveys full-scale, medium-sized, and brief English commentaries on Acts, respectively. It concludes with an analytical study-outline of Acts. [The same issue contains an essay by P. A. Richardson (pp. 465-471) on worship materials for use with Acts, and expository articles by G. L. Carver (pp. 475-480) on Acts 2:42-47 and R. H. Bailey (pp. 481-485) on Acts 17:16-34.]—C.R.M.

Acts, §§ 37-665, 753, 755–758, 760–761, 764, 990.

817. M. C. Parsons, "Christian Origins and Narrative Openings: The Sense of a Beginning in Acts 1-5," *RevExp* 87 (3, '90) 403-422.

Acts 1–5 is not only part of the story about the historical beginnings of the church but is itself a literary beginning to a story about beginnings. The article surveys the story line of Acts 1–5 under the following major headings: the beginning of the church (1:1-26), Pentecost (2:1-47), the healing of a lame man (3:1–4:31), and the company of believers—tensions within and without (4:32–5:42).—C.R.M.

818. A. C. Mitchell, "The Social Function of Friendship in Acts 2:44-47 and 4:32-37," *JournBibLit* 111 (2, '92) 255-272.

In Acts 2:44-47 and 4:32-37 Luke used Greco-Roman friendship traditions in more than a merely descriptive or literary way. Due to their social implications they became a vehicle for encouraging the rich of his community to benefit the poor by transferring to them some of the normal benefits that well-off friends took for granted. Thus Luke used friendship traditions to unify his community across social lines.—D.J.H.

Acts 4:32-37, § 37-818.

819. D. Marguerat, "Terreur dans l'Église: le drame d'Ananias et Saphira (Actes 5,1-11)," *FoiVie* 91 (5, '92) 77-88.

The point of Acts 5:1-11 is not to legitimate the authority for ecclesiastical exclusion but to show with some force God's judgment in support of community unity. Luke did not aim to induce sacred terror but to narrate how, in the golden age of the church, God dealt with an obstacle to the spread of the word. The typological model for Ananias and Sapphira is to be found in the sin of Adam and Eve in Genesis 3.—C.R.M.

820. D. S. Dockery, "Acts 6-12: The Christian Mission Beyond Jerusalem," *RevExp* 87 (3, '90) 423-437.

The article surveys Acts 6–12 and highlights significant interpretative and theological issues. It proceeds under the following headings: Stephen—the church's first martyr (6:1–8:3), the evangelistic ministry of Philip (8:4-40), the conversion of Paul (9:1-31), the conversion of Cornelius (9:32–11:18), Barnabas at Antioch (11:19-30), and God's intervention for the Jerusalem church (12:1-24). These events depict the significant steps taken by the church as the Christian mission expanded beyond Jerusalem.—C.R.M.

821. [Acts 8:26-40] F. S. Spencer, "The Ethiopian Eunuch and His Bible: A Social-Science Analysis," *BibTheolBull* 22 (4, '92) 155-165.

This essay examines the eunuch incident in Acts 8:26-40 from a social-science perspective, especially utilizing various scenarios drawn from the field of cultural anthropology. It discusses eunuch as master status, eunuchs in the ancient Mediterranean world, honor and shame, purity and pollution, temple and household, and ritual and status transformation. The citation and discussion of Isa 53:7-8 at the hub of the story makes room for the devout eunuch within the scriptural-messianic community, providing a new social and cultural script for the people of God.—C.R.M.

Acts 8:26-40, § 37-598.

822. [Acts 10:44-48] P. F. Esler, "Glossolalia and the Admission of Gentiles into the Early Christian Community," *BibTheolBull* 22 (3, '92) 136-142.

This study asks whether the importance of glossolalia in the admission of Gentiles into the early Christian communities is merely a Lukan theme (see Acts 10:44-48) or whether it also accords with historical reality. It discusses modern research into glossolalia, glossolalia and dissociative states in the Christian community at Corinth, and glossolalia and the meaning of Pentecost. It concludes that the admission of Gentiles into the early communities was the result of their manifesting glossolalia and other gifts of the Holy Spirit at meetings of existing Jewish congregations.—C.R.M.

823. J. L. Blevins, "Acts 13-19: The Tale of Three Cities," *RevExp* 87 (3, '90) 439-450.

The article discusses Paul's missionary work as it is recounted in Acts 13–19 by focusing on three of the strategic cities Paul visited in this part of Acts: Antioch of Pisidia, Athens, and Ephesus. It offers historical comments on each location and reviews the relevant information contained in Acts.—C.R.M.

824. D. Ellul, "Antioche de Pisidie: Une predication . . . trois credos? (Actes 13,13-43)," *FilolNT* 5 (9, '92) 3-14.

After commenting on the framework of Paul's speech in Antioch in Pisidia (Acts 13:14-15, 42), this synchronic analysis of the speech divides the text into three sections (vv. 16-25, 26-37, 38-41), which contain three creeds: OT creed: God as creator (v. 17); NT creed: God conquers death (vv. 27-31); Pauline creed: God conquers sin (vv. 38-39). Section one disqualifies John the Baptist as messiah (vv. 24-25), section two disqualifies David as messiah (vv. 36-37), and section three warns that Israel may be disqualified (vv. 40-41), since the Law has lost its salvific function.—C.R.M.

825. T. B. SLATER, "The Possible Influence of LXX Exodus 20:11 on Acts 14:15," *AndUnivSemStud* 30 (2, '92) 151-152.

Acts 14:15 quotes the Septuagint version of Exod 20:11 as a validation of the Gentile mission. By quoting the Decalogue, the text in Acts associates the giving of the Torah with the mission to the Gentiles.—C.R.M.

826. J. TAYLOR, "Ancient Texts and Modern Critics: Acts 15, 1-34," *RevBib* 99 (2, '92) 373-378.

The 3rd-century reader of Acts who reused chapter 15 in compiling *Didascalia Apostolorum* saw three literary problems that modern critics have pointed out: (1) the abruptness of vv. 3-4, (2) vv. 7-11 as a doublet of 11:4-17, and (3) the superfluous mention of Barnabas and Paul in v. 12. It is not convincing, therefore, to maintain that such problems do not really exist and have been invented by critics who misunderstand ancient writers.—C.R.M.

827. G. GRATSEAS, "Η Αποστολική Σύνοδος (Πράξ. 15, 1-35) και οι Συνάξεις των Εσσαίων (The Apostolic Council [Acts 15, 1-35] and the Councils of the Essenes)," *DeltBibMel* 10 (1, '91) 5-30.

A comparative study of the Apostolic Council (see Acts 15:1-35) and Essene councils on such topics as the Mosaic Law, hierarchical order, ordained leaders, and others, indicates that the parallelisms are mainly due to a common religious heritage, and the contradictions are due to different understandings of eschatology and mission. The Essenes were prisoners of the sterile past under the Mosaic Law, while the Christians proclaimed a universal message that facilitated the inclusion of Gentiles.—Th.S.

Acts 18, § 37-842.

828. J. M. ROSS, "The Extra Words in Acts 18:21," *NovTest* 34 (3, '92) 247-249.

Paul's statement "I must by all means keep the approaching feast in Jerusalem," which is lacking in the most trustworthy manuscripts of Acts 18:21 but found in Western and Byzantine witnesses, was probably included by Luke to explain why Paul was anxious to make an early departure from Ephesus.—C.R.M.

829. H. S. SONGER, "Acts 20-28: From Ephesus to Rome," *RevExp* 87 (3, '90) 451-463.

This survey of the narrative found in Acts 20–28 unfolds according to the following outline: Paul's journey to Jerusalem (20:1–21:16), Paul's experiences in Jerusalem (21:17–23:35), Paul's imprisonment in Caesarea (24:1–26:32), Paul's journey to Rome (27:1–28:14), and Paul's ministry in Rome (28:15-31).—C.R.M.

830. B. T. VIVIANO AND J. TAYLOR, "Sadducees, Angels, and Resurrection (Acts 23:8-9)," *JournBibLit* 111 (3, '92) 496-498.

The Sadducees did not deny the existence of angels. The point of Acts 23:8 seems to be the expression of the older biblical view that continuity and survival come through progeny and not through the transterrestrial survival of the individual. The two nouns ἄγγελον and πνεῦμα should not be taken as synonymous [see § 35-726] but as standing in opposition to ἀνάστασιν: "the Sadducees say that there is no resurrection either as an angel (i.e. in the form of an angel) or as a spirit (i.e. in the form of a spirit) but the Pharisees acknowledge them both."—C.R.M.

831. A. SUHL, "Zum Titel πρῶτος τῆς νήσου (Erster der Insel) Apg 28,7," *BibZeit* 36 (2, '92) 220-226.

The identification of Malta as the place of the shipwreck of Paul (Acts 28:1) appears to be supported by the reference in Acts 28:7 to Publius' title πρῶτος τῆς νήσου, which is attested by inscriptional evidence for Malta. But numerous inscriptions from Asia Minor demonstrate that the πρῶτος-office was neither limited to Malta nor based on an earlier, non-Roman institution. It cannot be excluded that such an office existed on Kefallinía [see § 35-1228]. —C.R.M.

EPISTLES–REVELATION

Paul

832. M. E. ADEYEMI, "A Sociological Approach to the Background of Pauline Epistles," *DeltBibMel* 10 (1, '91) 32-42.

The article first defines the sociological approach with reference to the works of E. A. Judge, A. J. Malherbe, G. Theissen, and H. C. Kee. Then it discusses the need for the sociological approach from the perspective of the Greco-Roman background of the NT. Finally it considers why the sociological approach is essential for understanding and interpreting the Pauline epistles.—D.J.H.

833. D. C. ALLISON, "Peter and Cephas: One and the Same," *JournBibLit* 111 (3, '92) 489-495.

The article first offers a review and critique of B. D. Ehrman's argument [§ 35-731] that Simon Peter and Cephas were for Paul two different people. Then it sets forth in eight points the evidence for identifying the two.—C.R.M.

834. J. R. DONAHUE, "'The Foolishness of God': New Testament Foundations for a Spirituality of the Priesthood," *Worship* 66 (6, '92) 517-535.

Paul's life and career can serve as a paradigm for contemporary priestly, ministerial spirituality. Paul's sense of vocation and mission was rooted in a strong experience of God. He viewed himself as one who proclaimed the good news of the Christ-event. He worked in collaboration with others, and his engagement with his communities became the place where his spirituality was formed and applied. He was concerned for the holiness of the community.—D.J.H.

835. T. ENGBERG-PEDERSEN, "Om en adaekvat Pauluseksegese" [Concerning an Adequate Pauline Exegesis], *DanskTeolTids* 55 (3, '92) 209-216.

Contrary to H. Tronier [§ 37-845], there is no favored, single, and identifiable theological paradigm of interpretation that stands in direct "echo" relationship both with Paul's own framework of understanding and with the one reflected in the theological tradition of Pauline interpretation. One cannot appeal, as Tronier does, to the notion of congruence to determine the adequacy of any given interpretation.—D.J.H.

836. P. J. Gräbe, “Δύναμις (in the Sense of Power) as a Pneumatological Concept in the Main Pauline Letters,” *BibZeit* 36 (2, ’92) 226-235.

An exegetical investigation of the different pericopes in which δύναμις occurs in the sense of power in Paul’s main letters reveals that δύναμις is directly related to πνεῦμα in certain pericopes (e.g. Rom 15:13, 19; 1 Cor 2:4-5). In other pericopes, however, δύναμις is not explicitly connected to πνεῦμα, but the specific contexts make it very clear that δύναμις is closely related to the Spirit (e.g. Rom 8:11; 1 Cor 6:14; 2 Cor 4:7; 6:7).—C.R.M.

837. J. D. Harvey, “The ‘With Christ’ Motif in Paul’s Thought,” *JournEvangTheolSoc* 35 (3, ’92) 329-340.

Paul’s use of the “with Christ” motif varies widely: crucified with Christ (Galatians); future life with Christ (1 Thessalonians); future life and present power (2 Corinthians); future glory, present life, past death (Romans); buried, quickened, raised, and seated with Christ (Colossians and Ephesians); conformity with Christ (Philippians); and a trustworthy statement (2 Tim 2:11-13). Two aspects remain constant: the close association of believers and Christ in the events described; and the pastoral function of comforting, encouraging, and challenging believers to live for Christ in the present.—D.J.H.

838. A. J. Hultgren, “The Self-Definition of Paul and His Communities,” *SvenskExegÅrs* 56 (’91) 78-100.

After considering who was a Jew and on what basis in Paul’s world, the article discusses Paul’s own statements of self-definition about himself and his communities. In reviewing all the amorphous data on self-definition in Paul’s letters, it appears that traditional labels like “Jew” and “Christian” for self-definition do not work. Paul envisioned for himself and for his communities not a new religion or religious system but rather a new humanity. Easter signalled the beginning of the new age superseding the old, which included Judaism as a way of divine pedagogical care of God’s elect until the coming of Christ (see Gal 3:24-25).—D.J.H.

839. W. Johnstone, “Justification by Faith Revisited,” *ExpTimes* 104 (3, ’92) 67-71.

Attention to the issues raised in Deuteronomy and the Deuteronomic history as well as the Chronicler’s work supports a reading of Paul’s statements on justification that reduces the subjectivity in “faith” and stresses the irreversible consequences of actions, the nonpolarization of faith and works, and individual responsibility. From the perspective of these OT texts the Pauline doctrine of justification concerns “being the people of God and realizing that status (i.e. becoming what we are).”—D.J.H.

840. J. Kottackal, “Life in the Spirit According to Paul,” *Biblebhashyam* 18 (1, ’92) 18-33.

In general Paul was interested in the functional role of the Spirit in our salvation. Though he never called Jesus the “Spirit of God,” at several points Paul did not clearly distinguish the Spirit from Jesus. The Holy Spirit dwells in the faithful (as in a temple) through baptism. Being in the Spirit, Christians exercise the spiritual gifts as they look forward to the fullness of God’s kingdom.—D.J.H.

841. B. H. McLean, “The Absence of an Atoning Sacrifice in Paul’s Soteriology,” *NTStud* 38 (4, ’92) 531-553.

An honest and critical understanding of OT sacrifice prohibits finding a sacrificially based interpretation of Christ's atoning death in Paul's theology: (1) Jewish sacrifice does not atone for personal sin. (2) A sacrificial victim becomes neither sinful nor accursed, but remains holy. (3) There are no explicit textual references in Paul's letters to Christ's death as an atoning sacrifice. (4) References to Christ's blood in Paul's letters cannot be interpreted as implicit references to an atoning sacrifice. (5) Paul's interpretation of the suffering and death of Christ is incompatible with sacrificial theology.—D.J.H.

842. J. MURPHY-O'CONNOR, "Prisca and Aquila," *BibRev* 8 (6, '92) 40-51, 62.

Prisca and Aquila were Paul's hosts at Corinth (Acts 18:2-3) and subsequently directed house churches at Ephesus (1 Cor 16:19) and Rome (Rom 16:3-5). Since Prisca is named first several times (Rom 16:3; 2 Tim 4:19; Acts 18:18, 26), she may have been converted first or was more prominent in church life. Both may have been freed slaves of the same great Roman family. They supported themselves as tentmakers at Rome, Corinth, and Ephesus. Their "house church" was most likely their workshop.—D.J.H.

843. D. A. OSS, "A Note on Paul's Use of Isaiah," *BullBibRes* 2 ('92) 105-112.

There can be little doubt, based on the theological tendencies of Paul's use, that Isaiah was more influential than any other OT book in the formation of his response to the issue of Jew and Gentile in Christ. While Paul's citations give evidence of concentrated use of certain sections of Isaiah (especially 20–29 and 50–59), this more certainly shows Paul's personal preference than the use of a "testimony book."—C.R.M.

844. C. K. STOCKHAUSEN, "Paul's Theology of Aging," *BibToday* 30 (6, '92) 341-346.

Though Paul did not discuss directly the young/old alternative and did make negative comments about the "old" covenant, a careful reading of his letters shows that for him all is transformed and nothing old is lost. Paul saw in suffering, illness, and weakness (as in the aging process) an open door for God's power to be revealed in our world.—D.J.H.

845. H. TRONIER, "Spørgsmålet om hermeneutisk kongruens i Pauluseksegesen. 2. del: Allegorisk og typologisk hermeneutik i eksegesen" [Questions about Hermeneutical Congruence in Pauline Exegesis. Part 2: Allegorical and Typological Hermeneutics in Exegesis], *DanskTeolTids* 55 (3, '92) 191-208. [See § 37-835.]

Philo's allegorical method was based on a type of diaeretical hermeneutics that was to a large extent applied by Hellenistic philosophy. Paul's typological hermeneutics (see 2 Corinthians 3) was constituted by a different choice of aspect, assignation of significance, and way of establishing inner relations of significance between the phenomena of the world. The framework of significance in the Pauline letters is basically different from the one that underlies the concepts employed in the Hellenistic philosophical texts.—D.J.H.

Paul, § 37-723.

Romans, 1–2 Corinthians

846. J.-N. ALETTI, "Comment Paul voit la justice de Dieu em Rm. Enjeux d'une absence de définition," *Biblica* 73 (3, '92) 359-375.

Even though the "justice of God" is the central theme of Romans (see 1:16-17), Paul never gives a precise definition of what he meant by it. This omission was not an oversight. Rather, the reasons for his silence were mainly rhetorical. For Paul what is most important about justice (divine and human) is its modalities (the "how"). These alone manifest and thus "define" the justice of God.—D.J.H.

847. M. L. Reid, "A Rhetorical Analysis of Romans 1:1–5:21 with Attention Given to the Rhetorical Function of 5:1-21," *PerspRelStud* 19 (3, '92) 255–272.

This rhetorical analysis of Romans 1–5 proceeds in five steps: determination of the rhetorical unit, definition of the rhetorical situation, determination of the rhetorical species (epideictic), analysis of the structure (*exordium* [1:1-15], *transitio* [1:16-17], *narratio* [1:18–3:20], *propositio* [3:21-31], *probatio* [4:1–5:21]), and assessment of the text's success in meeting the rhetorical exigency (placing Jewish and Gentile Christians on equal footing).—D.J.H.

848. J. T. Greene, "Christ in Paul's Thought: Romans 1–8," *JournRelThought* 49 (1, '92) 44-58.

For Paul in Romans 1–8 "Christ" represents God's working in the universe, God's hand extended in the world that had raised the question whether God still cared. Jesus, Jesus Christ, Lord Jesus Christ, and Christ Jesus are demonstrable modes of Christ for Paul. —D.J.H.

849. [Rom 2:13] H. Boers, "'We Who Are by Inheritance Jews; Not from the Gentiles, Sinners,'" *JournBibLit* 111 (2, '92) 273-281.

This article discusses the problem of trying to reconcile Rom 2:13 with Paul's fundamental understanding that justification is by faith without works of the Law (e.g. 3:20-23). If the negation of justification through works of the Law concerns specifically the Jewish claim to an exclusive relationship with God, it cannot be taken for granted that with that negation Paul also rejects the idea that a person is justified before God for her or his good works.—C.R.M.

850. [Rom 5:12-21] O. Davidsen, "Den strukturelle Adam/Kristus-typologi. Om Romerbrevets grundfortaelling (The Structural Adam/Christ-typology. On the Basic Narrative of the Letter to the Romans)," *DanskTeolTids* 55 (4, '92) 241-261.

The structural Adam/Christ typology in Rom 5:12-21 constitutes the basic narrative in Paul's universe of signification in Romans. This narrative typology concerns the mythical foundation of the general order of Christian existence, which is based on the establishment of a new covenant, a new ordinance. This perspective gives access to a more adequate understanding of the Pauline doctrine of justification.—D.J.H.

851. M. A. Seifrid, "The Subject of Rom 7:14-25," *NovTest* 34 (4, '92) 313-333.

The ἐγώ featured in Rom 7:14-25 has been interpreted in various ways: a fictive character (W. G. Kümmel), a "transsubjective" figure (R. Bultmann), a reflection of Paul's past, or a description of Paul's Christian experience. But these approaches miss the decisive Jewish element of Paul's use of ἐγώ. The closest parallels to Rom 7:14-25 are the penitential prayers and confessions of the Hebrew Bible and early Judaism, especially the Qumran *Hodayot*. In Rom 7:14-25 Paul portrays life under the Law in order to gain the confession of his audience that the gospel brings freedom from the Law for believers. His argument deals with realities current to his audience as the dual assertion of 7:25 indicates.—D.J.H.

Rom 8:18-22, § 37-942.

852. I. PARLIER, “La folle justice de Dieu: Romains 8,31-39,” *FoiVie* 91 (5, ’92) 103-110.

The “foolish” justice of God is proclaimed in Rom 8:31-39. In the judgment of humankind before God there are three paradoxical figures: God the accuser and justifier, Christ the judge and advocate, and humankind the victim and accused. In this context suffering is not a sign of abandonment but rather participation in the life of Christ.—D.J.H.

853. W. A. MEEKS, “Om tilltron till en oförutsägbar Gud. En hermeneutisk meditation över Rom 9–11” [On Trusting an Unpredictable God: A Hermeneutical Meditation on Rom 9–11], *SvenskExegÅrs* 56 (’91) 101-117.

Romans 9–11 disrupts the smooth assurances of confidence that have capped the whole argument of chapters 1–8. The tricks Paul plays on the Christians listening to his letter force them to think about the trick played on Israel. Two determinative features of Paul’s rhetorical strategy are his use of paradox and his peculiar interpretation of Scripture. Paul’s theological reflections in Romans 9–11 are interpretive, social, and eschatological.—D.J.H.

854. C. O. PINTO, “As citações de Isaías em Romanos 9-11: Um teste para as técnicas hermenêuticas paulinas,” *VoxScript* 1 (1, ’91) 19-32.

After discussing the function of chapters 9–11 in Paul’s letter to the Romans, the article investigates the nature and logic of the quotations from Isaiah in Romans 9–11 (with particular attention to 9:27-28, 29, 33; 10:16), and reflects on their place in the argument of the text. It concludes that “midrash” is not an appropriate description for how Paul interpreted these texts from Isaiah.—D.J.H.

855. J. K. RIDGWAY, “‘By the Mercies of God . . .’—Mercy and Peace in Romans 12,” *IrBibStud* 14 (4, ’92) 170-191.

Showing “mercy” (ἔλεος/οἰκτιρμός) and “peace” (εἰρήνη) are two interpenetrating facets of Paul’s ethical teaching. They form two sides of the one coin of the apostle’s moral appeal. After surveying the meanings of “mercy” and “peace” in the NT, the article discusses links between Rom 12:1 and its context (9–11; 5:1, 10-11; 12:2-21). Then it examines Rom 12:1-2, 8, and 18 with attention to sociological factors in the 1st-century Mediterranean world that impact on the understanding of Romans.—D.J.H.

856. E. CUVILLIER, “Soumission aux autorités et liberté chrétienne. Exégèse de Romains 13,1-7,” *Hokhma* 50 (’92) 29-47.

After examining the literary context of Romans 13 and outlining the structure of 13:1-7, this discussion of the theme of submission to the authorities instituted by God and Christian freedom in Rom 13:1-7 considers the historical and cultural context of the passage, analyzes some of the key ideas (ἐξουσίαι, ὑποτάσσω, ἀγαθός-κακός, συνείδησις), reviews the logic of the argument, offers a theological synthesis, and comments on the appropriation of Romans 13 today.—C.R.M.

1 Cor, § 37-886.

857. E. BORGHI, “Il tema σοφία in 1Cor 1-4,” *RivistBib* 40 (4, ’92) 421-458.

This exegetical analysis of 1 Corinthians 1–4 with particular attention to the term σοφία appears under the following general headings: the affirmation of the kerygma (1:17b-25), the divine choice at Corinth (1:26-31), the message and its proclaimer (2:1-5), existential acceptance of the cross as a sign of the mature Christian (2:6-16), and the Christian as lord of all (3:18-23). The wisdom that Paul set before the Christian community at Corinth was the existential choice of the love lived out by the crucified Christ.—D.J.H.

1 Cor 1:24, § 37-918.

858. W. O. Walker, "1 Corinthians 2:6-16: A Non-Pauline Interpolation?" *JournStudNT* 47 ('92) 75-94.

M. Widmann [§ 24-523] was correct in regarding 1 Cor 2:6-16 as a non-Pauline interpolation, and J. Murphy-O'Connor's critique [§ 30-1190] can be rebutted. Widmann's hypothesis can be strengthened both by detaching it from his reconstruction of the Corinthian correspondence and by adducing additional contextual, linguistic, and ideational arguments for non-Pauline authorship.—D.J.H.

859. L. Boston, "A Womanist Reflection on I Corinthians 7:21-24 and I Corinthians 14:33-35," *Journal of Women and Religion* [Berkeley, CA] 9-10 ('90-'91) 81-89.

Paul's reaction to societal pressures regarding slavery (1 Cor 7:21-24) and the silence of women (14:33-35) leaves much to be desired, especially when compared to Jesus' willingness to go against popular opinion. The NT household codes should be considered (in)human rather than divine in applications of justice.—D.J.H.

1 Cor 7:26, § 37-864.

860. D. Instone Brewer, "1 Corinthians 9.9-11: A Literal Interpretation of 'Do Not Muzzle the Ox,'" *NTStud* 38 (4, '92) 554-565.

When Paul interprets "Do not muzzle the ox while threshing" (Deut 25:4) as "Do not neglect to pay Christian ministers" in 1 Cor 9:9-11, commentators have quite naturally assumed that his exegesis was allegorical. However, comparisons with contemporary rabbinic exegesis (see *m. B. Meṣ.* 7:2; *b. B. Meṣ.* 87a–91b) suggest that this would have been regarded as a literal interpretation of the plain meaning of the text. In Jewish exegesis the term "ox" in the Law was understood to refer to all types of laborer, human and animal. —D.J.H.

861. [1 Cor 10:13] D. M. Ciocchi, "Understanding Our Ability to Endure Temptation: A Theological Watershed," *JournEvangTheolSoc* 35 (4, '92) 463-479.

According to 1 Cor 10:13 God will not permit believers to be tempted beyond their ability to endure. The Arminian interpretation of this text requires a categorical interpretation of ability ("real freedom" or "significant freedom"), whereas the Calvinist interpretation requires a hypothetical interpretation ("compatibilism"). The Calvinist understanding provides a more plausible and consistent account of believers' response to temptation.—D.J.H.

862. D. W. J. Gill, "The Meat-Market at Corinth (1 Corinthians 10:25)," *TynBull* 43 (2, '92) 389-393.

Although the *macellum* (meat-market) at Corinth has yet to be identified with certainty, a pair of Latin inscriptions from the time of Augustus attest to its presence as a gift from members of the social elite. The Loukios inscription initially identified by O. Broneer as relevant to the location of the *macellum* is in fact unrelated to the site.—C.R.M.

863. J. Winandy, "Un curieux *casus pendens:* 1 Corinthiens 11.10 et son interprétation," *NTStud* 38 (4, '92) 621-629.

In 1 Cor 11:2-16 Paul explained why in the assembly men prayed and prophesied with uncovered heads and women did so with covered heads. In 11:10 he was defending the right of women to follow this custom: "With regard to this the woman ought to have authority over her head." The "angels" in 11:10 may well have been earthly messengers (apostles) who came to Corinth.—D.J.H.

1 Cor 11:11, § 37-875.

864. [1 Cor 11:17-34] B. B. Blue, "The House Church at Corinth and the Lord's Supper: Famine, Food Supply, and the *Present Distress*," *CriswellTheolRev* 5 (2, '91) 221-239.

Like many other religious groups, the Christians at Corinth gathered in a house to partake of a common meal. In 1 Cor 11:17-34 Paul establishes three pairs of antitheses: house and house church, the Lord's Supper and one's own meal, and those who have and those who have not. The "present distress" (see 1 Cor 7:26) refers to the famine at Corinth shortly after Paul's departure in A.D. 51 and to the appointment of Tiberius Claudius Dinippus as *curator*. Against this background Paul affirms that Christians must share their food and become the body of Christ by eating the one body together.—D.J.H.

1 Cor 12–14, § 37-822.

865. R. F. White, "Richard Gaffin and Wayne Grudem on 1 Cor 13:10: A Comparison of Cessationist and Noncessationist Argumentation," *JournEvangTheolSoc* 35 (2, '92) 173-181.

The study compares Gaffin's and Grudem's interpretations of 1 Cor 13:10 with attention to the referent of the coming of "the perfect," the relation between the coming of "the perfect" and the cessation of prophecy, and whether the terms "the imperfect" and "the perfect" describe methods of acquiring knowledge or states of knowledge. The fundamental oversight of the noncessationist interpretation accepted by Grudem is the failure to perceive that Paul's assertion in the text is a claim about states of knowledge, not qualities of methods by which knowledge is acquired.—C.R.M

866. D. E. Lanier, "With Stammering Lips and Another Tongue: 1 Cor 14:20-22 and Isa 28:11-12," *CriswellTheolRev* 5 (2, '91) 259-285.

In 1 Cor 14:20-22 Paul cited Isa 28:11-12 as an OT example of the judgmental nature of uninterpreted tongues on the covenant people of God, the implication being that they were under the Law and forfeited God's grace through disobedience. 1 Cor 14:22 is perfectly adaptable to the OT context and can be taken as a midrash on Isa 28:11-12 (= 1 Cor 14:21) to prove that tongues can have only a damning effect when God's prophecy goes unheeded. Paul's implied conclusion was that prophecy is superior to tongues.—D.J.H.

1 Cor 14:33-35, § 37-859.

867. M. **Bachmann**, “Zum ‘argumentum resurrectionis’ von 1Kor 15,12ff nach Christoph Zimmer, Augustin und Paulus,” *LingBib* 67 (’92) 29-39.

The article criticizes Zimmer’s interpretation [§ 36-304] of both 1 Cor 15:12-20 and Augustine’s remarks about it in *De doctrina christiana* 2:117-135. Augustine understood Paul’s argument in terms of *modus tollens.* Augustine pointed to the truth of 1 Cor 15:13 (the first premise) insofar as v. 13b follows necessarily from v. 13a. The term ἀνάστασις νεκρῶν does not refer to the general resurrection but rather indicates the possibility and reality of resurrection. [The same issue (pp. 40-44) contains a response by Zimmer.]—D.J.H.

868. S. J. **Hafemann**, “The Glory and Veil of Moses in 2 Cor 3:7-14: An Example of Paul’s Contextual Exegesis of the OT - A Proposal,” *HorBibTheol* 14 (1, ’92) 31-49.

Paul’s argument in 2 Cor 3:7-14 takes Exod 34:29-35 seriously within the context of Exodus 32–34. This OT context, not Paul’s apostolic experience or Christian convictions *per se,* provides the background and key for Paul’s “exegesis” of the glory and veil of Moses. —D.J.H.

869. [2 Cor 3:7-18] D. **Fredrickson**, “Free Speech in Pauline Political Theology,” *WordWorld* 12 (4, ’92) 345-351.

One way to be political is to create an alternative public space through speech. Paul’s program was a political theology because he claimed that God in Jesus through the Spirit creates a new human community through the proclamation of the gospel in which difference is not collapsed or intimidated into sameness but woven together in unity. After tracing the decline of free speech in the Greco-Roman world from the political sphere to the arena of soul-care, the article shows how in 2 Cor 3:7-18 Paul restored the public dimension of free speech in the transforming power of the Spirit rather than in citizenship or moral virtue.—D.J.H.

870. S. J. **Joubert**, “Behind the mask of rhetoric: 2 Corinthians 8 and the intra-textual relation between Paul and the Corinthians,” *Neotestamentica* 26 (1, ’92) 101-112.

The roles that the author and readers fulfil in the intratextual discourse, the respective statuses that they hold within this relationship, the sequence and manner in which the subject matter is presented, and the prudent phraseology from the author’s verbal repertoire all contribute to an intimate discourse situation in 2 Corinthians 8. These aspects, together with other rhetorical skills and techniques, were used by Paul as part of his textual strategy to move his audience from one position to another with regard to the collection.—C.R.M.

871. G. **Strecker**, “Die Legitimität des paulinischen Apostolates nach 2 Korinther 10–13,” *NTStud* 38 (4, ’92) 566-586.

After literary and form-critical considerations, this investigation of the legitimacy of Paul’s apostleship according to 2 Corinthians 10–13 offers a brief discussion of the opponents. Then it treats the origin, essence (proclamation of the gospel of Jesus Christ, *theologia crucis*), and goal of Paul’s apostolate. The aim of Paul’s actions was οἰκοδομή (see 10:8; 12:19; 13:10), a metaphor for the promotion and preservation of the community.—C.R.M.

872. T. J. Leary, "'A Thorn in the Flesh'—2 Corinthians 12: 7," *JournTheolStud* 43 (2, '92) 520-522.

Speculations that Paul might have had some kind of eye disease have centered on Gal 4:13-15 and 2 Cor 12:7. Martial's epigram describing ivory writing tablets for use by those with fading sight (14:5) and the closely associated epigram referring to *membranae* (14:7), which were considered easier to read by those with bad eyes than certain other forms of writing tablet or note book, may explain why Paul wanted τὰς μεμβράνας in particular in 2 Tim 4:13.—C.R.M.

Galatians–Philemon

873. [Gal 1:1-5] D. Cook, "The Prescript as Programme in Galatians," *JournTheolStud* 43 (2, '92) 511-519.

The extended prescript in Gal 1:1-5 replaces the thanksgiving (rendered impossible by the circumstances) not merely in bulk but also in literary function by introducing the major themes of the letter. The prescript highlights the eschatological character of Paul's apostleship and the importance of Jesus' death and resurrection in connection with the doctrine of the two ages.—D.J.H.

874. W. O. Walker, "Why Paul Went to Jerusalem: The Interpretation of Galatians 2:1-5," *CathBibQuart* 54 (3, '92) 503-510.

This interpretation of Gal 2:1-5 argues that the prepositional phrases δὲ κατὰ ἀποκάλυψιν (v. 2) and διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους . . . (v. 4) are syntactically parallel, that both are linked to the verb ἀνέβην (v. 2), and that they indicate the twofold reason for Paul's trip to Jerusalem. Thus in vv. 2-5 Paul asserts that he "went up in accordance with a revelation . . . and because of the false brothers" and comments briefly and almost parenthetically regarding each aspect of the reason after mentioning it.—C.R.M.

875. [Gal 3:28] R. M. Grant, "Neither Male Nor Female," *BibRes* 37 ('92) 5-14.

Paul regularly employed categories (genus and species, antithetical pairs) that were available in post-Aristotelian philosophy. The concept of generic humanity provided a context for Paul's statements in Gal 3:28 and 1 Cor 11:11 as well as for some gnostic sayings (e.g. *Gospel of Thomas* 20).—D.J.H.

Gal 4:13-15, § 37-872.

876. T. Baarda, "τί ἔτι διώκομαι in Gal. 5:11. Apodosis or Parenthesis?" *NovTest* 34 (3, '92) 250-256.

The clause τί ἔτι διώκομαι ("why else would I still be persecuted?") in Gal 5:11 should be taken as a parenthesis. The protasis begins with εἰ and the apodosis with ἄρα. The verse concludes Gal 5:2-11 and is followed by the exclamation in v. 12.—D.J.H.

877. I.-G. Hong, "The law and Christian ethics in Galatians 5-6," *Neotestamentica* 26 (1, '92) 113-130.

Analysis of Gal 5:13–6:10 indicates that, despite the abrogation of the two functions of the Law (the obligation of the Sinai covenant and an enslaving power) by the redemptive work of Christ, the Law still plays a positive role as an expression of love in Christian ethics. Though the believer is never commanded to do the Law, the real intention of the whole Law is realized in Christian love impelled and enabled by the Spirit.—D.J.H.

878. J. L. North, "Sowing and Reaping (Galatians 6: 7B): More Examples of a Classical Maxim," *JournTheolStud* 43 (2, '92) 523-527.

Commentators have isolated parallels to Paul's metaphorical use of the combination of sowing and reaping in Gal 6:7b in Gorgias, Plato, and Philo. Some of the further parallels adduced in this article are much more akin to Paul's proverbial usage and so make the theory of Pauline responsibility for this particular proverb less necessary.—D.J.H.

879. M. Breeze, "Hortatory Discourse in Ephesians," *JournTransTextling* 5 (4, '92) 313-347.

This study analyzes the information structure of Ephesians to gain insights into the meaning and aim of the letter. It distinguishes between exhortation information (direct and mitigated commands) and supportive information (situational, motivational, credential, enabling). The generic commands about the readers' lifestyle (4:1, 17; 5:1-2, 8, 15; 6:10) together with the specific ones that work toward keeping the generic ones (4:2-3, 25-32; 5:3-4, 10-11, 16-33; 6:1-9, 13-19) form the mainline of exhortation and present the basic message of the letter.—C.R.M.

880. E. F. Kirschner, "Ele é a nossa paz: Uma exegese de Efésios 2.13-18," *VoxScript* 1 (1, '91) 11-18.

In Eph 2:13-18 Paul describes the church as a new society created by God and constituted by men and women reconciled with God and one another: the new position of the Gentiles before God (2:13), the peacemaking work of Jesus Christ (2:14-17), and the permanent results of reconciliation (2:18).—D.J.H.

881. [Eph 4:1-16] S. Orth, "La armonía en la iglesia local," *Kairós* [Guatemala City] 11 ('92) 79-88.

With the help of Eph 4:1-16 the article identifies factors that promote harmony in the local church: personal qualities (4:2), the intentional spirit (4:3-6), the ministry of all the members (4:11-13), doctrinal stability (4:13-15), and mutual edification (4:16).—D.J.H.

882. W. Löser, "Paulus als Apostel und Zeuge Christi. Zur Erik Petersons Auslegung des Philipperbriefes," *Catholica* 46 (3, '92) 240-251.

Peterson's exposition of Philippians appeared first in four articles in *Der katholische Gedanke* (1938) and then in the book *Apostel und Zeuge Christi* (1940). It was intended as "pneumatic exegesis" addressing the contemporary situation. This article first considers the occasion of the work, its place in the history of theology, and its hermeneutical stance. Then it discusses Peterson's approach to the images of the church and of the apostle in Philippians.—D.J.H.

883. R. R. Reeves, "To Be or Not To Be? That Is Not the Question: Paul's Choice in Philippians 1:22,"*PerspRelStud* 19 (3, '92) 273-289.

In the Roman legal system freedom could be sold for a price by judge or jury, guard or governor. Paul's dilemma in Phil 1:21-26 was not between life and death but rather between freedom and imprisonment. Paul was unwilling to use the Philippian gift as it was intended (to buy his freedom) because he believed in divine deliverance. Thus he had to explain to his beloved congregation why he chose to endure the shame of imprisonment, risk an unfavorable verdict, and remain absent in their time of need.—D.J.H.

884. G. D. Fee, "Philippians 2:5-11: Hymn or Exalted Pauline Prose?" *BullBibRes* 2 ('92) 29-46.

However exalted the Greek of Phil 2:6-11 may be, the sentences follow one another in perfectly orderly prose—all quite in Pauline style. The first part (vv. 6-8) contains two main sentences controlled by the two main verbs accompanied by the reflexive pronoun, and picks up how Christ thought/behaved as the preexistent one and during his incarnation. The second part (vv. 9-11) is a single complex sentence with a main clause and a compound ἵνα-clause, the latter part of which concludes with a noun clause. The passage is not only Pauline but also meaningful and precise in its present context. It reinforces the Pauline idea that there is no genuine life in Christ that is not at the same time, by the power of the Holy Spirit, being regularly transformed into the likeness of Christ.—D.J.H.

885. L. R. Helyer, "Recent Research on Colossians 1:15-20 (1980-1990)," *GraceTheol Journ* 12 (1, '91) 51-67.

A survey of publications on Col 1:15-20 between 1979 and 1989 indicates that the scholarly consensus of the 1960s and 1970s about genre, composition, and religious background is collapsing. The view that Col 1:15-20 is a pre-Pauline hymn redacted by Paul or a Paulinist no longer prevails. Rather, the text now appears to have been a "poem" composed by Paul and reflecting Paul's cosmic Christology rooted in the OT teaching of a creator-redeemer God and in his encounter with Jesus the Lord on the Damascus Road.—D.J.H.

Col 1:15-20, § 37-942.

886. J. M. G. Barclay, "Thessalonica and Corinth: Social Contrasts in Pauline Christianity," *JournStudNT* 47 ('92) 49-74.

Although only a short interval separated the founding of the Christian communities in Thessalonica and Corinth by Paul, these communities developed remarkably different interpretations of the Christian faith. This essay explores these divergences in Pauline Christianity with reference to 1 Thessalonians and 1 Corinthians, focusing in particular on social relations between Christians and non-Christians. It proposes that the presence (at Thessalonica) or absence (at Corinth) of conflict in social interaction with outsiders had an important influence on the development of these two churches and on their perception of their Christian identity. —C.R.M.

887. N. Baumert, "'Wir lassen uns nicht beirren.' Semantische Fragen in 1 Thess 3,2f," *FilolNT* 5 (9, '92) 45-60.

After investigating the meaning of the Greek verb σαίνω in light of evidence from Homer onward, this article [see § 36-821] considers the meaning of σαίνεσθαι in 1 Thess 3:3 and presents a new German translation of 1 Thess 3:1-8. There is no basis for translating σαίνεσθαι as "hesitate, be troubled." In the patristic writings the sense "to be deceived/ seduced" is found. 1 Thess 3:3 should be rendered thus: "dass keiner (von uns irritiert wird) sich verwirren lässt in diesen Bedrängnissen (hier)."—D.J.H.

888. E. E. ELLIS, "The Pastorals and Paul," *ExpTimes* 104 (2, '92) 45-47.

Two developments in research have tended to undermine the view that the Pastoral epistles are pseudonymous: (1) the role of the secretary, and (2) the presence of preformed traditions in almost all of Paul's epistles. It is probable that Paul took the more restrictive teachings on church order at Caesarea and Rome and applied them, through Timothy and Titus, to his endangered Aegean churches.—C.R.M.

889. J. T. REED, "Cohesive ties in 1 Timothy: In defense of the Epistle's unity," *Neotestamentica* 26 (1, '92) 131-147.

This essay applies the theory of textual cohesiveness advanced by M. A. K. Halliday and R. Hasan to 1 Timothy. After discussing textual cohesiveness (cohesive ties, cohesive ties forming cohesive chains), it offers a case study of the methodology with reference to P. Oxy 115. Then it analyzes the discourse structure of 1 Timothy. The person of Timothy and the problem of heretical teachings emerge as central cohesive elements in the discourse.—C.R.M.

890. G. P. HUGENBERGER, "Women in Church Office: Hermeneutics or Exegesis? A Survey of Approaches to 1 Tim 2:8-15," *JournEvangTheolSoc* 35 (3, '92) 341-360.

After summarizing the "traditional" exegesis of 1 Tim 2:8-15, the article analyzes four alternative hermeneutical approaches that reflect various assessments of Paul's use of the Adam and Eve example. Then it suggests that Paul was concerned not with male-female relationships in general but with the husband-wife marital relationship in particular. Paul prohibited only the sort of teaching that would constitute a failure of the requisite wifely "submission" to her husband.—D.J.H.

891r. [1 Tim 2:11-15] R. C. AND C. C. KROEGER, *I Suffer Not a Woman* [*NTA* 37, p. 126].

R. W. YARBROUGH, "I Suffer Not a Woman. A Review Essay," *Presbyterion* 18 (1, '92) 25-33.—The Kroegers argue that 1 Tim 2:12 should be translated: "I do not allow a woman to teach or proclaim herself author of man." They often give the impression that contested findings are true, mix data indiscriminately, and fall prey to linguistic fallacies, especially with regard to the verb αὐθεντέω. Their claim that Phoebe was appointed or ordained as a minister (Rom 16:2) is unsupportable. They overstate women's prominence and egalitarian status in the early church, and ignore other Pauline statements that are consistent with the traditional reading of 1 Tim 2:12. The book as a whole points to more basic issues underlying debate about gender roles in evangelical Christian churches.—D.J.H.

892. D. R. KIMBERLEY, "1 Tim 2:15: A Possible Understanding of a Difficult Text," *JournEvangTheolSoc* 35 (4, '92) 481-486.

After reviewing how recent commentators have approached 1 Tim 2:15, the article suggests that it was a response to an erroneous gnostic teaching in Ephesus to the effect that childbearing was an occasion for condemnation for Christian women. Paul's intent was to restore the vocation of childbearing to its rightful place.—C.R.M.

2 Tim 4:13, § 37-872.

893. P. ARZT, "Brauchbare Sklaven. Ausgewählte Papyrustexte zum Philemonbrief," *Protokolle zur Bibel* [Klosterneuburg] 1 (1, '92) 44-58.

The article provides Greek texts, German translations, and comments for papyri about slaves that illuminate the situation presupposed in Paul's letter to Philemon. The texts concern runaway slaves (three), slaves as presents (one), the emancipation of slaves (two), and urgently needed slaves (one).—D.J.H.

Hebrews

894. A. H. Cadwallader, "The Correction of the Text of Hebrews towards the LXX," *NovTest* 34 (3, '92) 257-292.

The instances of the conformity of the text of Hebrews to that of the Septuagint (142 reasonably certain examples, 22 doubtful ones) can be categorized under the following general headings: expansions, conflations, corrections, and common expressions. This analysis reveals the readiness of the Christian scribes to be sensitive to OT allusions as well as the author's own independence from a literalist, slavish attitude to the OT text.—D.J.H.

895. J. S. Wiid, "The testamental significance of διαθήκη in Hebrews 9:15-22," *Neotestamentica* 26 (1, '92) 149-156.

In Heb 9:15-22 the word διαθήκη refers to a "testament" and not to a "covenant." This conclusion emerges from lexical and translational factors, the nature of Hellenistic wills among the Oxyrhynchus papyri, and the argument of Heb 9:15-22.—D.J.H.

Catholic Epistles

896. G. Z. Heide, "The Soteriology of James 2:14," *GraceTheolJourn* 12 (1, '91) 69-97.

This study focuses on the meaning of σῴζω within its context in Jas 2:14. It deals with the following questions: What is the meaning of σῴζω? From what is the person in question saved? How are works related to this salvation? How is faith related to this salvation? What type of faith is in view? In Jas 2:14 σῴζω refers to eternal salvation. According to James a simple proclamation of faith without accompanying works does not save.—C.R.M.

897. T. Martin, "The Present Indicative in the Eschatological Statements of 1 Peter 1:6, 8," *JournBibLit* 111 (2, '92) 307-312.

In 1 Pet 1:6, 8 the present indicative verb ἀγαλλιᾶσθε is used with a future meaning ("you will rejoice"). This interpretation best explains the textual and contextual features of these verses.—D.J.H.

898. [1 Pet 5:13] J. K. Applegate, "The Co-Elect Woman of 1 Peter," *NTStud* 38 (4, '92) 587-604.

Although ἡ . . . συνεκλεκτή in 1 Pet 5:13 is generally interpreted as a reference to the church in Rome, it is not unreasonable that the substantive refers to a specific woman. This woman may have been associated with Peter and/or his associates and referred to as "co-elect," along with the audience of the letter (ἐκλεκτοῖς, 1:1), because she had functioned as a missionary and church leader in Asia Minor and was well known to this audience.—C.R.M.

Jude, § 37-1039.

899. M. E. Boring, "The Voice of Jesus in the Apocalypse of John," *NovTest* 34 (4, '92) 334-359.

In the text of Revelation one finds various speakers: the lector, the written text, John, the narrator of visionary voices, messenger formula quotations, interjectory direct address, and some questionable identifications. These many voices do not fit into the diachronic chain of revelation announced in Rev 1:1-2: God—Jesus—angel—prophet—congregation. But the revelatory chain functions synchronically rather than diachronically. The voices and figures do not remain distinct but fade into each other. As a Christian prophet John was concerned to communicate the voice of Jesus as the voice of God and the voice of God as the voice of Jesus.—D.J.H.

900. C. Cook, "The Language of Likeness in the Apocalypse," *NewBlackfr* 73 (864, '92) 472-486.

The significance of Revelation lies to a considerable extent in how the seer wrote it. The pressure to explain something in terms of other things is a necessity in a work that claims to represent things wholly outside the range and reach of worldly experience and knowledge. John builds a bridge between this world and the transcendent through language that is blatantly metaphorical. Revelation is a text that emphasizes textuality both because it imitates, echoes, and recalls other texts and because in it naming and writing are essential to earthly and divine activity alike.—C.R.M.

901. T. Fornberg, "Interpreting the Book of Revelation in Our Times. A quest for adequate principles for the Lutheran church," *Theology & Life* [Hong Kong] 13-14 ('91) 89-93.

The book of Revelation is like a number of slides projected onto a screen. They all tell us something about God's great cosmic plan for humanity. But as soon as we try to combine them into a chronological or historical system, we get lost. Luther's critical view of Revelation did not prevent him from using it as a weapon against the Catholic church.—D.J.H.

902. A. Le Grys, "Conflict and Vengeance in the Book of Revelation," *ExpTimes* 104 (3, '92) 76-80.

Revelation was a response to a perceived crisis of prophetic authority within the Christian community. John was engaged in a struggle with his rival "Jezebel" over the issue of social contact with the surrounding pagan culture supported by the state. Feeling marginalized, John allowed an internal Christian dispute to take on apocalyptic proportions.—D.J.H.

903. R. B. Moberly, "When Was Revelation Conceived?" *Biblica* 73 (3, '92) 376-393.

Revelation was conceived at Patmos during the autumn of A.D. 69, and wholly or largely written during that winter. The main vision was a response to the sensational secular news regarding Nero's death and the quick succession of emperors in the Roman "year of crisis." The quasi-letters to the Asian churches (chaps. 2–3) were written or updated later on the mainland.—D.J.H.

904. M. J. SELVIDGE, "Powerful and powerless women in the Apocalypse," *Neotestamentica* 26 (1, '92) 157-167.

In conflicting and passionate responses to a powerfully oppressive religious establishment, the author of Revelation presented ambivalent images of women: Jezebel as the voice of Satan (chap. 2); the impotent goddess (12); sexually powerful women (14); the mother of harlots and ruler over the kings of the earth (17); and Babylon as queen, widow, and alluring prostitute.—D.J.H.

905. J. F. TORIBIO, "La recepción de Dn 7,13 en Ap 1,7," *Mayéutica* 18 (45, '92) 9-56.

After an introduction to the use of the OT in the NT, the article considers the reception of the text of Dan 7:13 in Rev 1:7, the place of Dan 7:13 in NT and early patristic writings, and the reception of Dan 7:13 in Rev 1:7: the texts, the perspective of Zech 12:10-14, and the context in Rev 1:4-8. The interpretive inclusion of Zech 7:13 in Rev 1:7 gave to Dan 7:13 the positive character of a salvific oracle, and excluded a judicial and ultimately menacing or condemnatory sense.—D.J.H.

906. G. K. BEALE, "The Interpretative Problem of Rev. 1:19," *NovTest* 34 (4, '92) 360-387.

At least five basic interpretations have been proposed for Rev 1:19: chronological sequence; a double reference to the present and future; v. 19ab referring to 1:12-20 and v. 19c referring to chapters 4–22; v. 19 referring only to 1:12-20 and its continuation in chapters 2–3; or an expression of the temporally gnomic or suprahistorical character of the book's ideas. But it has not been sufficiently recognized that Rev 1:19c ("what is to take place hereafter") is an eschatological expression by allusion to Dan 2:28-29, 45, and that each of the three clauses in Rev 1:19 refers equally to the entire book.—D.J.H.

907. [Rev 2–3] J. J. PILCH, "Lying and Deceit in the Letters to the Seven Churches: Perspectives from Cultural Anthropology," *BibTheolBull* 22 (3, '92) 126-135.

Honor and shame cultures rely on lying and deception as a key strategy to maintain and augment honor and to avoid the risk of being shamed. In such a context lying and deceit are honorable behavior. The author of Revelation 2–3, however, was distressed about deception and lying in his churches because that erstwhile strategy had overreached its boundaries and turned into a denial or misrepresentation of God and Jesus, his Messiah, which was the acme of shameful behavior for a believer.—D.J.H.

908. E. CUVILLIER, "Jugement et destruction du monde dans l'Apocalypse de Jean. Notes exégétiques sur Ap 8-9 et Ap 15-16," *FoiVie* 91 (5, '92) 53-67.

The descriptions of the seven trumpets (Rev 8:1–9:20; 11:15-19) and the seven bowls (15:1–16:21) treat the judgment and destruction of the world in ways that are parallel in structure and content. God's judgment is a sign of hope, with liturgical, pedagogical, and ecclesial aspects.—D.J.H.

Rev 15–16, § 37-908.

909. B. S. CHILDS, "Die Bedeutung der hebräischen Bibel für die biblische Theologie," *TheolZeit* 48 (3-4, '92) 382-390.

With particular attention to the views of H. Hübner, the article outlines the tendency toward devaluing the Hebrew Scriptures in Christian biblical theology both in antiquity and today. Then it seeks to counter this trend by looking first at the pertinent historical and exegetical questions and then at theological and hermeneutical questions.—D.J.H.

910. R. RENDTORFF, "Old Testament Theology, Tanakh Theology, or Biblical Theology? Reflections in an Ecumenical Context," *Biblica* 73 (3, '92) 441-451.

The article considers in turn the relations between (1) Christian OT theology and the NT, (2) Jewish Tanak theology and the Mishnah and Talmud, (3) Christian OT theology and Jewish Tanak theology, and (4) biblical theology and OT theology. Biblical theologians should study the NT first of all as written by Jews who stood in an immediate and unbroken continuity with the Bible and who never had the idea to be something other than Jews. —D.J.H.

911. C. H. H. SCOBIE, "La théologie biblique: un défi," *Hokhma* 51 ('92) 1-32.

The French version of an article published in *Tyndale Bulletin* [§ 36-367].—D.J.H.

912. C. H. H. SCOBIE, "Three Twentieth Century Biblical Theologies," *HorBibTheol* 14 (1, '92) 51-69.

This essay evaluates comparatively three "biblical theologies" produced in the 20th century: M. Burrows, *An Outline of Biblical Theology* (1946); S. Terrien, *The Elusive Presence* (1978); and H. Seebass, *Der Gott der ganzen Bibel* (1982). The discussion centers on the nature of biblical theology, its scope, its structure, the relation between the OT and the NT, and the question of who is qualified to write a biblical theology.—C.R.M.

913. W. J. WESSELS, "Biblical Theology: A Challenge to Biblical Scholars," *Scriptura* 40 ('92) 30-39.

Biblical theology should be seen as a discipline whose object is the study of the whole Bible. It is possible to work with traditions or even with themes viewed within a tradition or with major trends detected in biblical literature. Such a tradition, theme, or trend could then serve as a focus point in writing "biblical theology." None of these, however, should be regarded as the basic or unifying theme underlying all of biblical literature.—C.R.M.

Christology

914. H. W. BATEMAN, "Psalm 110:1 and the New Testament," *BiblSac* 149 (596, '92) 438-453.

Psalm 110 is a typological-prophetic oracle of the Lord from the preexilic period. David spoke the psalm prophetically to his "lord" Solomon, when Solomon ascended to the Davidic throne in 971 B.C. Psalm 110 was then applied in the NT to Jesus Christ as the ultimate and unique Davidic king and lord.—D.J.H.

915. A. **Buzzard**, "Some Issues Relating to the Preexistence of Christ in the New Testament and the Current Debate," *Journal from the Radical Reformation* [Morrow, GA] 1 (4, '92) 15-33.

After introductory comments on the modern debate about whether the classical view of Jesus' preexistence has its origins in canonical Scripture, the article discusses "real" or "notional" preexistence, the origin of the Son of God in Lk, Petrine Christology, preexistence in the Synoptics and Acts, Philippians 2, the preexistent Jesus as Son, and the danger of crypto-docetism. Jesus, the Jewish Messiah, was early obscured by a translation into Greek ways of thinking, which replaced the real human individual by an abstraction.—C.R.M.

916r. P. M. **Casey**, *From Jewish Prophet to Gentile God* [*NTA* 36, p. 436].

J. C. **O'Neill**, "An Introduction to a Discussion with Dr Maurice Casey about his Recent Book," *IrBibStud* 14 (4, '92) 192-198.—The article first discusses five theses of the book, theses that Casey believes demand a radical change in Christianity. Then it raises two questions: (1) Are there really such insuperable difficulties in the way of supposing that Jesus acted consciously as Messiah? (2) If so much of the development of Christology was done according to patterns already well established in Judaism, why should we not suspect that the developments had already taken place in Judaism before Jesus was born?—C.R.M.

917. F. X. **Durrwell**, "Pour une christologie selon l'Esprit Saint," *NouvRevThéol* 114 (5, '92) 653-677.

Although Christology and the theology of the Holy Spirit have often developed independently, Scripture does not separate the mystery of Christ from that of the Spirit. According to the NT writings, Jesus was the Messiah, Lord, and Son of God in the Spirit, and carried out the work of salvation in the Spirit. A Christology according to the Spirit is possible thanks to a renewal of pneumatology in which the Spirit is viewed in essential relation with the divine sonship as well as with the paternity of God.—D.J.H.

918. H.-J. **Klauck**, "'Christus, Gottes Kraft und Gottes Weisheit' (1 Kor 1,24). Jüdische Weisheitsüberlieferungen im Neuen Testament," *WissWeis* 55 (1, '92) 3-22.

The article first considers Jesus as a wisdom teacher with reference to his use of proverbs and the difficulty involved in integrating them into the prophetic-apocalyptic interpretation of Jesus. Then it discusses Jesus as the messenger of Wisdom and his relation to Wisdom as a personification or hypostasis. Finally it focuses on Jesus as the Wisdom of God in relation to the wisdom of the world (see 1 Corinthians 1–3) and to preexistence Christology.—D.J.H.

919. H. **Kruse**, "Who is Melchizedek?" [In Japanese] *Katorikku Kenkyu* [Tokyo] 31 (1, '92) 1-19.

The message of the Melchizedek text in Gen 14:18-20 is that Abraham will be the father of a priestly messiah. In Psalm 110 Melchizedek's kingship and priesthood are congenital and eternal. According to 11QMelch he is not a human king but rather a heavenly spirit and counterpart of Belial (Satan). The description of Melchizedek in Hebrews 7 is modelled after that of the preexisting Christ.—D.J.H.

920. J. R. **Levison and** P. **Pope-Levison**, "The Use of the New Testament in Third World Christologies," *BibRes* 37 ('92) 32-46.

The Christologies emerging in Latin America, Asia, and Africa use various NT texts in innovative and diverse ways. Latin American liberation theologians employ the NT (especially the Synoptic Gospels) along with social analysis and pastoral practice in a three-step theological method. Asian theologians confront the issues of the cosmic Christ and human liberation, Asian religiosity, and Christ and social biography. In African Christology Jesus is identified as elder brother, ancestor, and healer.—D.J.H.

921. M. M. Mattison, "The Development of Trinitarianism in the Patristic Period," *Journal from the Radical Reformation* [Morrow, GA] 1 (4, '92) 4-14.

The doctrine of the Trinity, far from being a scriptural teaching that was carefully preserved and passed down to the "successors of the apostles," was in fact developed over a considerable period of time in conjunction with gnosticism and Greek philosophy. It represents a radical reinterpretation of the essentially unitarian theology of the NT.—C.R.M.

Church and Ministry

922. S. C. Barton, "The Communal Dimension of Earliest Christianity: A Critical Survey of the Field," *JournTheolStud* 43 (2, '92) 399-427.

The article first traces the roots of the more recent interest in the ideas and practice of community in the period of Christian origins. Then it gives a selective overview of scholarly work done in this field over the past two decades with reference to particular texts (Mt, Mk, Lk-Acts, Jn and the Johannine epistles, Paul's letters, 1 Peter, Pastorals, Revelation). Finally it suggests where further investigation could profitably be made and where current debate needs to be extended.—C.R.M.

923. C. Dagens, "Le christianisme dans l'histoire. Le temps des origines et notre temps," *NouvRevThéol* 114 (6, '92) 801-815.

The most striking characteristics of Christianity in its first centuries were its universal vocation (openness to all persons and peoples, inculturation of faith, sense of mission), its relation to the world (combat against idolatry, educative experience, the work of theology, the originality of Christian wisdom), and its communitarian and historical nature (fellowship in the midst of tensions, attitudes toward politics). These characteristics remain significant for church life today and the new evangelization.—D.J.H.

924. J. Karavidopoulos, "Ο Ρόλος του Πέτρου και η Σημασία του στην Εκκλησία της Καινής Διαθήκης: Σύγχρονη εξηγητική προβληματική (The Role of Peter and his Importance for the Church in the N. Testament)," *DeltBibMel* 10 (1, '91) 47-66.

In contrast to the polemical extremes in traditional Roman Catholic, Protestant, and Orthodox exegesis regarding the role of Peter, contemporary critical studies of the relevant NT texts lead to more balanced conclusions: (1) While Christ is the unquestioned foundation of the church, nevertheless Peter exercised a leading position among the Twelve, yet without reference to a universal primacy transcending the life of Peter. (2) Jesus' words in Mt 16:18 are authentic and are applied to Peter as "rock of faith." But the Church Fathers and later Orthodox exegetes interpret this phrase as meaning the messianic faith and confession of Peter and of every believer. (3) Whatever primacy of Peter is acknowledged, it is a primacy of service, sacrifice, and martyrdom, not authority. (4) The active lordship of God in the first

Christian generation precludes the notions of authority and primacy on the part of human leaders.—Th.S.

925. V. Poythress, "L'église, une famille. La responsabilité que l'homme exerce dans la famille lui revient également dans l'église: pourquoi?" *RevRéf* 43 (5, '92) 21-38.

The Bible teaches that God is our father (Mt 6:9) and in Christ we are his children (Gal 4:1-7). The church as the family of God (Eph 5:22–6:4) needs wise and competent leaders, i.e. men who have shown their abilities within their own families (1 Tim 3:1-7). Women cannot exercise authority in the church because such activity is not in harmony with their place in the family and in creation (1 Tim 2:11-14). The difference in roles for men and women in the family also applies in the church.—D.J.H.

926. J. Ratzinger, "Il primato di Pietro e l'unità della Chiesa," *Divinitas* 36 (3, '92) 207-221.

This article also appeared in *Euntes Docete* [§ 36-916].—D.J.H.

Various Themes

927. D. Amundsen, "The Developing Rôle of Suffering in Salvation History," *Churchman* 106 (3, '92) 209-229.

An accurate understanding and profitable appreciation of the place of suffering in the lives of God's people must be tempered by an awareness that the role of suffering developed and matured in the unfolding of salvation history. The crucial difference between suffering in the OT and suffering since the cross hinges on the sufferings of Christ and his people's fellowship with him in suffering through the Holy Spirit's ministry as comforter and sanctifier.—D.J.H.

928. R. Bakke, "Jerusalem in the Bible," *BibToday* 31 (1, '93) 13-16.

After discussing Jerusalem as city and symbol, the article considers Jerusalem's fate between 587 B.C. and A.D. 70, NT views of Jerusalem, the ideal Jerusalem, and Jerusalem as light to the nations.—D.J.H.

929. L. Bakker, "Herbezinning op de verhouding tot het joodse volk, 1: Over de voorlopigheid van de kerk (A New Reflection on the Relationship to the Jewish People, 1: The Church's Temporary Quality)," *TijdTheol* 32 (3, '92) 272-297.

(1) There is a great difference between the primary dispute that separated the apostles from other Jews after Pentecost and the secondary (the messianic interpretation of the Law, the new openness to non-Jewish peoples) and tertiary disputes among Jews and Christians of later years. The translation of the Christian message was not self-evident but rather a Pentecost miracle. (2) Paul did not understand the church as a replacement for the Jewish people. He warned against the danger of ecclesiological substitution. For Paul, the only acceptable reason for having a church beside the Jewish people was its messianic task as precursor both to the world and to the Jewish people.—D.J.H.

930. R. Baumann, "'Gerechtigkeit' - Gottes und der Menschen. Biblische Perspektiven," *BibKirch* 47 (3, '92) 125-134.

After reflecting on the language associated with "righteousness" in the OT, the article discusses human experiences of righteousness, the relation between divine and human righteousness, and the eschatological dimensions of God's righteousness. Then it considers the influence of these OT concepts on the NT and the significance of the biblical understanding of righteousness for people today.—D.J.H.

931. W. BINDEMANN, "Gottes Recht und Menschenrechte. Biblisches Gerechtigkeitsethos und sozio-politische Herausforderungen der Gegenwart," *TheolLitZeit* 117 (8, '92) 561-580.

God's justice in the OT is both liberating and obligating, and is closely related to socio-economic differences. The NT ideal of "contributive justice" (the body of Christ) is basic in developing a society marked by solidarity and participation. The biblical concept of justice can be applied to five problem areas in modern society: the church in solidarity with the poor, the relation between power and justice, justice and ethics, development and justice, and the deification of the market.—D.J.H.

932. H. BLOCHER, "The Kingdom of God and Evil," *EvangRevTheol* 16 (4, '92) 435-444.

The continuing existence of evil after the inauguration of God's reign can be understood with the help of clear NT teaching: The presence of the kingdom is only experienced in the Spirit which quickens the inner person, while the kingdom has not yet come for the outer order of the world with which we are at one in the body. In the meantime the book of Revelation suggests an intensification of satanic activity. Entry into God's kingdom is by faith. —D.J.H.

933. C. L. BLOMBERG, "Degrees of Reward in the Kingdom of Heaven?" *JournEvang TheolSoc* 35 (2, '92) 159-172.

There is not a single NT text that, when correctly interpreted, supports the notion that believers will be distinguished one from another for all eternity on the basis of their works as Christians. The texts discussed include Mt 11:11 par.; 20:1-16; 25:14-30; 1 Cor 3:11-15; 9:25; 1 Thess 2:19; 2 Tim 4:8; Jas 1:12; 1 Pet 5:4; and Revelation 21–22.—C.R.M.

934. M. BOCKMUEHL, "Public Ethics in a Pluralistic Society? Lessons from the Early Church," *Crux* 28 (3, '92) 2-9.

How did early Christians speak about right and wrong to a society that did not share their presuppositions? After surveying the OT, Greek (natural law, virtue), and Jewish resources available to them, the article examines how key ethical issues were treated by the NT writers in general, Luke, Paul, and 2nd-century writers. Christianity inherited from the OT and Judaism the tradition of an international morality on the basis of which ethical discourse is possible. Though early Christian attitudes to public ethics ranged from withdrawal to active engagement, Christianity won the battle for the minds and hearts of the Roman empire because it actively engaged its society in apologetics and ethics, especially on the matters of idolatry, illicit sex, and blood offenses.—D.J.H.

935. A. BUZZARD, "Life After Death: Resurrection or the Intermediate State?" *Journal from the Radical Reformation* [Morrow, GA] 2 (1, '92) 22-36.

The NT writers pinned their entire hope on Jesus' second coming and the resurrection to occur at that time. The idea that the dead are conscious with God at the moment of death is not based in apostolic Christianity (Phil 1:23 and 2 Cor 5:8 notwithstanding).—D.J.H.

936. S. CASTRO, "La belleza en la Biblia," *RevistEspir* 204 ('92) 253-270.

The Bible speaks of beauty in connection with ethics and aesthetics. This article considers God and Christ before creation, contemplating everything through the eyes of Christ, beauty as the expression of life, beauty and the human, God and Christ without image, and beauty as harmony. The supreme beauty expresses itself in the person of Jesus as the revelation of God.—D.J.H.

937. E. COTHENET, "Discernement prophétique dans le Nouveau Testament," *Spiritus* [Paris] 33 (128, '92) 362-371.

The article examines three instances of prophetic discernment in the NT: the relationship between Barnabas and Paul according to Acts, Paul and the prophets according to 1 Corinthians, and the proper Christian attitude toward the imperial cult in Revelation. Attention is given to the implications of these three cases for inculturation and mission today.—D.J.H.

938. R. J. DALY, "The Power of Sacrifice in Ancient Judaism and Christianity," *Journal of Ritual Studies* [Pittsburgh, PA] 4 (2, '90) 181-198.

The article examines the development of conceptions of sacrifice in ancient Judaism and Christianity in light of the dialectic between spiritual power and the sociopolitical and economic aspects of power. After discussing terminology (sacrifice, and atonement and propitiation), it considers the spiritualization of sacrifice, the institutionalization of sacrifice, and some recent developments (ecumenical rapprochement, and deritualization and reritualization in contemporary Christianity).—D.J.H.

939. J. D. M. DERRETT, "Unappreciated Legal Aspects of the Eucharist," *DownRev* 110 (380, '92) 161-176.

Certain features in the NT Last Supper accounts—the "giving" of the elements in connection with the new covenant, the theme of "handing over," and the eating of the pieces—are clarified by reference to the ancient Jewish legal custom of the symbolic transfer of an object at the making of a covenant/contract, thus placing the other party in "possession" (*qinyān*). The contract was concluded at the Last Supper but executed through Judas and Caiaphas. The participation of certain individuals in the affair provides models for the reader.—D.J.H.

940. L. E. DIXON, "*Apokatastasis* and the Kingdom of Christ: Will There Be Any Finally *Outside*?" *EvangJourn* 10 (2, '92) 65-80.

After reviewing Origen's doctrine of ἀποκατάστασις, the article surveys the views of modern advocates of universalism: K. Barth, C. H. Dodd, J. A. T. Robinson, and N. F. S. Ferre. Then it critiques the various universalistic schemes and affirms that there will be a final judgment that will exclude some of humanity.—C.R.M.

941. J. D. G. DUNN AND G. H. TWELFTREE, "La possession démoniaque et l'exorcisme dans le Nouveau Testament," *Hokhma* 51 ('92) 34-52.

The French version of an article published in *Churchman* [§ 27-708].—D.J.H.

942. J. ERNST, "Das Heil der Schöpfung," *Catholica* 46 (3, '92) 189-206.

After outlining the theological problem of the salvation of creation and its theological and history-of-theology background, the article examines Paul's statements about creation and salvation in Rom 8:18-22 and the hymn about creation and redemption in Col 1:15-20. Then it suggests that from the perspective of the NT the salvation of the world extends to all creation, not merely to the world of human beings.—D.J.H.

943. F. D. FARNELL, "Is the Gift of Prophecy for Today? Part 2 (of 4 parts): The Gift of Prophecy in the Old and New Testaments," *BiblSac* 149 (596, '92) 387-410. [See § 37-383.]

The fundamental continuity between OT and NT prophecy is indicated in several ways in the NT: the promised revival of the OT prophetic gift, prophetic personages in the NT, similarities of vocabulary and phraseology, the evaluation of prophets, and the prophetic voice for the community. This continuity stands in direct contradiction to recent attempts to bifurcate the NT prophetic gift into two distinct forms such as authoritative apostolic prophecy and nonauthoritative congregational prophecy.—D.J.H.

944. A. FEUILLET, "La religion d'Israël, préparation de celle du Christ. La religion des patriarches," *Divinitas* 36 (3, '92) 222-230.

The religion of Jesus was rooted in the strict monotheism of Abraham and the other OT patriarchs. Their religion was not a simple monolatry (worship of only one God). Ancient Israel's belief in a single God can only be explained through a supernatural cause.—D.J.H.

945. M. GARCÍA CORDERO, "Los espíritus maléficos en los escritos del Nuevo Testamento," *Ciencia Tomista* [Salamanca] 119 (2, '92) 209-249.

This investigation of evil spirits in the NT first examines the pertinent texts in the Synoptic Gospels: Jesus' temptations in the wilderness, cases of diabolic possession, the possessed man at Capernaum (Mk 1:23-26 par.), the charge that Jesus cast out demons in the name of Beelzebul (Mk 3:22-26 parr.), etc. Then it discusses evil spirits in John's Gospel, Acts, the Pauline letters (with particular attention to the cosmic evil spirits), Hebrews and the catholic epistles, and Revelation, respectively.—D.J.H.

946. M. D. GOULDER, "Exegesis of Genesis 1–3 in the New Testament," *JournJewStud* 43 (2, '92) 226-229.

The exposition of Genesis 1–3 was of crucial interest in the NT. This exposition developed in two directions: Christ as the reversal of the primordial events (eschatological), and as the Beginning/Image/First Man (christological).—D.J.H.

947. D. HAMM, "Reinventing the Sabbath," *RevRel* 51 (5, '92) 721-732.

After personal observations on the Sabbath rest, the article examines the biblical roots of the Sabbath rest among the people of Israel, in the life and teaching of Jesus, and in the practice of the church. Then it considers the need for and the implementation of the Sabbath rest in accord with the biblical spirit. The urgent need for the Sabbath arises from the ecological state of our world today. The core of biblical Sabbath observance is thankfulness for creation and redemption.—D.J.H.

948. W. HARRINGTON, "False Images of God, and How They Blind Us," *DocLife* 42 (8, '92) 467-476.

Idolatry is not only a matter of false gods. Both from Scripture and in contemporary experience false images of God abound: a remote God, the lawgiver, a God of wrath, a male God, and Jesus apart from his humanity.—D.J.H.

949. L. J. Hoppe, "Preaching From Apocalyptic Texts," *NewTheolRev* 5 (4, '92) 61-65.

The other side of apocalyptic's discontent with the world is its conviction that God will be victorious over the forces of evil. To believers living in the present but looking toward the future, apocalyptic provides hope, the assurance of cosmic redemption, and a countercultural form of Christianity.—D.J.H.

950. S. J. Joubert, "Nuwe-Testamentiese perspektiewe op egskeiding (New Testament perspectives on divorce)," *SkrifKerk* 13 (1, '92) 27-40.

After surveying divorce practices in the 1st-century Mediterranean world, the article examines the NT "divorce" texts (Mk 10:1-12; Mt 19:3-9; Mt 5:31-32/Lk 16:18; Rom 7:1-3; 1 Cor 7:10-16) in terms of their communicative functions within their textual and cultural contexts. It concludes with a short summary of NT views on marriage and divorce, and with observations on their intercultural relevance.—D.J.H.

951. L. E. Larson, "Defining the Family in a Biblical Perspective," *Crux* 28 (4, '92) 39-44.

After describing the theology of marriage and the family according to biblical principles, the article develops for both marriage and the family a continuum ranging from "basic" (reflecting the realities of human life) to "enriching" (representing God's purposes in form and function).—D.J.H.

952. J. Lourenço, "O escândalo da revelação bíblico-cristã de Deus," *Didaskalia* 21 (1, '91) 107-119.

This reflection on the "scandal" of the biblical-Christian revelation of God first treats the history of salvation and the themes of mercy and forgiveness. Then it considers the biblical revelation as the "scandal" of the divine with reference to the incarnation as expressing the community between God and humankind, the identity of Jesus as the epiphany of God, and the cross as the instrument of salvation.—D.J.H.

953. D. G. Lundy, "A Hermeneutical Framework for the Role of Women," *Baptist Review of Theology/Revue Baptiste de Theologie* [Gormley, Ont.] 2 (2, '92) 55-76.

After contrasting feminist and traditionalist approaches to the "women's issue," the article examines Genesis 1–2 (and 3:16), Jesus' use of Genesis 1–2, and Paul's use of it. A twofold pattern of underlying unity with some role distinctions operates in both creation and redemption. Jesus saw no inherent incompatibility between the underlying unity and equality of men and women (his overall approach to women), and role distinctions based on gender (his appointing of men only to be apostles).—D.J.H.

954. F. Manns, "Israël et l'Eglise. Un problème d'héritage," *Didaskalia* 21 (1, '91) 3-16.

After discussing the common OT heritage of Judaism and Christianity, the article considers how Jesus and the early church read the OT. Then it sketches the history of the covenant, focuses on the promise of the land in the OT, and explains the early Christian rereading of the gift of the land.—D.J.H.

955. F. W. Marks, "Thou art Peter," *HomPastRev* 93 (3, '92) 8-16.

After surveying what the Gospels and Acts say about Peter, the article describes his teachings in 1 and 2 Peter ("a powerhouse of spirituality") and his place as the first link in an unbroken chain of apostolic succession.—D.J.H.

956. E. A. Martens, "Embracing the Law: A Biblical Theological Perspective," *Bull BibRes* 2 ('92) 1-28.

From the OT the Law may be viewed from three perspectives: (1) Theologically, the Law is an expression of God's will. The NT concurs. (2) Anthropologically, the Law bonds a community. The NT partly demurs; it addresses an excessive preoccupation with the Law in this respect and brings correctives. (3) Soteriologically, the OT asserts the life-bringing function of the Law. The NT concurs, emphasizing that this conclusion is warranted only when the Law is embraced in faith, and that the Law is superseded by God's latest gift, Jesus Christ. —D.J.H.

957. E. A. Martens, "Forward to the Garden of Eden," *Direction* 21 (2, '92) 27-36.

The OT envisions the Day of the Lord as bringing into being the ideal, God-intended world—one characterized by transformation, shalom, and compassion. Likewise in the NT the kingdom of God is associated with transformation, shalom, and compassion. Christ's redemption will include material creation. This hope gives directives to Christians about environmental matters.—D.J.H.

958. C. F. Melchert, "Biblical Sages and Today's Educational Ministry: Playing in the Absence of the Presence of God," *Journal of Theology* [Dayton, OH] 96 ('92) 42-53.

The biblical sages "play" with our notions of God. They often describe the relation between God, humankind, and Wisdom/Jesus in terms of playfulness and delight.—D.J.H.

959. P. T. O'Brien, "Principalities and Powers: Opponents of the Church," *EvangRev Theol* 16 (4, '92) 353-384.

This study is an exegetical exercise that attempts to determine what the NT writers, and Paul in particular, meant by the phrase "principalities and powers" and its equivalents. It provides a brief history of interpretation indicating how major interpreters since the end of the 19th century have understood Paul's references to the powers, attends to the significant hermeneutical presuppositions and principles of interpretation of these writers, enunciates the main lines of the NT teaching on the powers, and comments on the relation of the powers to the structures.—C.R.M.

960. J. T. Pawlikowski, "The Church and Judaism: Questions Catholics Ask," *ChicStud* 31 (3, '92) 244-257.

The article responds to questions about the Jewishness of Jesus, why the Pharisees opposed Jesus, the relevance of the OT for Christians today, whether the church has replaced the Jewish people as God's covenantal partner, Paul's attitude toward the Jewish Law, the Holocaust, the State of Israel, and Catholic-Jewish dialogue.—D.J.H.

961. R. A. PETERSON, "Christian Assurance: Its Possibility and Foundations," *Presbyterion* 18 (1, '92) 10-24.

There are three biblical foundations for the believer's knowledge of the assurance of salvation: God's promises of saving and keeping (Jn 6:37-40, 44), the inner witness of the Holy Spirit (Rom 8:14-17), and the saints' perseverance (1 Jn 5:1-5). The three foundations of assurance are combined in Rom 5:3-5, 9-10. God wants every Christian to enjoy the assurance of salvation (see 1 Jn 5:13).—D.J.H.

962. C. H. PINNOCK, "The Destruction of the Finally Impenitent," *Journal from the Radical Reformation* [Morrow, GA] 2 (1, '92) 4-21.

The natural interpretation of Scripture on the subject of divine judgment involves the annihilation or final destruction of the wicked. The Hellenistic belief in the immortality of the soul has given the doctrine of the everlasting conscious torment of the wicked a credibility that it does not deserve.—D.J.H.

963. W. POPKES, "New Testament Principles of Wholeness," *EvangQuart* 64 (4, '92) 319-332.

This investigation of τέλειος and related terms in the NT considers areas of wholeness, formulations expressing spiritual growth, and signs of maturity. Wholeness is something positive and an invitation by God, is a process of growth, has its measure in the image of God and the likeness of Christ, and has personal, ethical, and ecclesiological dimensions. —D.J.H.

964. J. RIES, "De la pureté, du sacré et de la sainteté. Étude de vocabulaire," *VieSpir* 146 (701, '92) 435-451.

The article first discusses the notions of pure and impure in the ancient Near East, the OT, and the NT. Then it deals with the sacred and purity in the religions of ancient Rome, India, Greece, and Egypt. Finally it considers the sacred and holiness in the OT and the NT.—D.J.H.

965. C. H. H. SCOBIE, "Israel and the Nations: An Essay in Biblical Theology," *TynBull* 43 (2, '92) 283-305.

In the OT Israel relates to other people in two ways: historically (through incorporation), and eschatologically (through the ingathering of the Gentiles). The OT eschatological expectation provides the clue to understanding the NT theology of mission to the Gentiles since with the Christ-event the new age is inaugurated. Though the centrifugal pattern dominates in the NT, the centripetal pattern is represented by the "tribute of the nations" theme.—D.J.H.

966. V. G. SHILLINGTON, "A New Testament Perspective on Work," *Conrad Grebel Review* [Waterloo, Ont.] 10 (2, '92) 139-155.

After defining the term "work," the article describes the work of Jesus Christ and the incarnation as an integrating principle. Then it distinguishes and illustrates the relation between calling and work in the NT. Work is a necessary and proper part of the social conventions while God works out his purpose for history.—D.J.H.

967. A. P. STONE, "Astrology and Other Methods of Divination," *EvangRevTheol* 16 (4, '92) 398-406.

Astrology is divination, not science. Though a few biblical texts are neutral toward it, most pertinent OT and NT texts either condemn directly or stress the inadequacy of divination and other occult practices.—D.J.H.

968. A. J. TAMBASCO, "Quodlibetalia Biblica," *ChicStud* 31 (3, '92) 282-289.

Answers to questions about who and what the prophets are, whether the God of the OT is a God of wrath, how Christ atones for sin, and whether Jesus was a revolutionary.—D.J.H.

969. G. WAGNER, "Le Sacrifice Eucharistique," *Revue de l'Institut Catholique de Paris* [Paris] 43 ('92) 125-132.

This biblical reflection considers the nature of sacrifice, the sacrifice of the cross, and the sacrifice of the Eucharist, respectively. The Eucharist is the sacrifice of the cross entrusted to the church. It is sacrifice as well as sacrament.—D.J.H.

970. G. ZERBE, "Ecology According to the New Testament," *Direction* 21 (2, '92) 15-26.

The NT vision for salvation includes the restorative re-creation of the entire universe—both human and non-human integrally—to its intended ecological balance. This vision of holistic redemption motivates Christian ethics—priorities for Christian action in the world—including stewardship of the natural world.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

971. L. J. ALDERINK ET AL., "Panel on Jonathan Z. Smith's *Drudgery Divine*," *Numen* 39 (2, '92) 217-238.

After comments on critique and construction in Smith's *Drudgery Divine* (1990) by Alderink (pp. 217-219), papers given at sessions devoted to Smith's book at the 1991 AAR/SBL convention in Kansas City, MO, are presented: H. G. Kippenberg (pp. 220-225) on comparing ancient religions, B. L. Mack (pp. 225-233) on Smith's contribution to theory and method in the study of religion and his challenge to NT scholars, J. D. Crossan (pp. 233-235) on bias in interpreting earliest Christianity, and M. W. Meyer (pp. 235-238) on the nature and interpretation of the mystery religions of antiquity and late antiquity. —C.R.M.

972. L. H. FELDMAN, "Pro-Jewish Intimations in Tacitus' Account of Jewish Origins," *Rev ÉtudJuiv* 150 (3-4, '91) 331-360.

Of Tacitus' six accounts of Jewish origins there are distinctly pro-Jewish elements in four of them, all of which impute great antiquity to the Jews. Though these pro-Jewish elements were most likely not Tacitus' own views, the fact is that Tacitus included them despite some hostile packaging.—D.J.H.

973. D. FRANKFURTER, "Lest Egypt's City be Deserted: Religion and Ideology in the Egyptian Response to the Jewish Revolt (116-117 C.E.)," *JournJewStud* 43 (2, '92) 203-220.

In an attempt to understand the slaughter of Jews by Egyptians in the χώρα during the Jewish revolt in Alexandria and Egypt in A.D. 116-117, this paper considers Egyptian nationalist mythology over a broader time-period in connection with social theory. It argues that the native Egyptian and Greco-Egyptian conscripts were motivated to an exceptional level of anti-Jewish animosity by Egyptian priests, who articulated the Jewish revolt in traditional, mythological terms of the "impure, impious enemy," thus galvanizing ethnic and religious sentiments to a degree approximating Holy War.—C.R.M.

974. C. Howgego, "The Supply and Use of Money in the Roman World 200 B.C. to A.D. 300," *JournRomStud* 82 ('92) 1-31.

After pointing out the limits to quantitative numismatics, the article considers factors that dictated the supply of money in the Roman world between 200 B.C. and A.D. 300: the availability of precious metals, the extent to which such metals were used as money, and the velocity of circulation. Then it argues that the use of money was widespread in the Roman world and was the dominant means of exchange for goods in the cities. Finally it defines the role of money in other areas (taxation, rents, wages, credit) and describes the sophistication of money use in the Roman world.—D.J.H.

975. P. Imhof, "Der Stern der Aphrodite oder die Verheissung des Bileam? Zum Verständnis des römischen Kaiserkultes und zur Hoffnung des Volkes Gottes," *GeistLeb* 65 (6, '92) 401-407.

Evoking the symbols of the star of Venus/Aphrodite and Balaam's star-prophecy (Num 24:17; see Mt 2:1-2), the article contrasts pagan-Roman and messianic-Jewish attitudes to religion and the world, the state and society, and power and dominion.—D.J.H.

976. J.-D. Kaestli (ed.), "Milieu du Nouveau Testament. Judaïsme - Christianisme ancien," *Bulletin de Bibliographie Biblique* [Laussane] 6 ('92) 1-69.

This fascicle contains bibliographic information about books and articles published since 1990 on the OT and NT Pseudepigrapha and Apocrypha, ancient Judaism (movements and religious currents, themes), Qumran, Mishnah and Talmud, Midrash and other Jewish texts, gnosticism and Nag Hammadi, Greco-Roman world, ancient Christianity, Apostolic Fathers, and Church Fathers.—D.J.H.

977. B. MacLachlan, "Sacred prostitution and Aphrodite," *StudRel/SciRel* 21 (2, '92) 145-162.

The evidence for sacred prostitution as a widespread phenomenon in the ancient Near Eastern and Greco-Roman worlds is simply overwhelming. Given that it happened, the task is to try to understand the mentality that not only permitted it but saw it as natural. Sacred prostitution was understood variously as an act of religious devotion, as a way by which women rendered themselves incorruptible in their married lives, and as a source of divine protection in times of political or military crisis.—D.J.H.

978. C. Osiek, "The City: Center of Early Christian Life," *BibToday* 31 (1, '93) 17-21.

Because of the rural setting of Jesus' ministry in the Gospels, it is sometimes difficult to realize that early Christianity moved very quickly to the cities. The article considers the crowded conditions of city life, levels of belonging, the ideal of the city as the center of cultural and intellectual life, and the decline of the city as a symbol in the late 3rd century A.D.—D.J.H.

979. C. Osiek, "Slavery in the Second Testament World," *BibTheolBull* 22 (4, '92) 174-179.

After general remarks about slavery in the ancient world, this bibliographic guide describes the characteristics of slavery among Jews, Greeks, and Romans, respectively. Then it considers the material regarding slavery in the NT and the decline of slavery.—D.J.H.

980. W. A. Simpson, "*Apatheia* in Late Antiquity," *Monastic Studies* [Montreal] 19 ('91) 76-93.

The article examines three stages in the history of the term ἀπάθεια (usually translated "dispassion"): the Stoic understanding of it as harmony with universal reason, its employment by the first Egyptian eremites to refer to disengagement from village society, and its use by Christian Neoplatonists to refer to purity of heart.—D.J.H.

981. M. Slusser, "Reading Silently in Antiquity," *JournBibLit* 111 (3, '92) 499.

The reference in Cyril of Jerusalem's *Procatechesis* 14 to women "reading in silence" ("their lips move but the ears of others do not hear") shows that in the Greek-speaking world about A.D. 350, reading silently, though with one's lips moving, may not have been an unheard-of practice.—C.R.M.

982. M. A. Speidel, "Roman Army Pay Scales," *JournRomStud* 82 ('92) 87-106, plate 1.

The new Vindonissa (in Switzerland) pay receipt text turns out to be the missing link in the evidence for Roman soldiers' pay. By revealing the *stipendium* of a horseman serving in an auxiliary cohort in A.D. 38 to be 300 *sestertii*, the document enables us to understand otherwise uncertain documents and figures, and thus to reconstruct the pay scale of the Roman army down to the 4th century A.D.—D.J.H.

983. R. Stark, "Epidemics, Networks, and the Rise of Christianity," *Semeia* 56 ('91) 159-175.

The epidemics of A.D. 165 and 251 disrupted and demoralized the fabric of Roman society, and opened the door for Christian theological and numerical ascendancy: (1) The Christians offered a more satisfactory explanation of the catastrophic events. (2) Christian values of love and charity were translated into practices of social service in times of crisis, thereby creating a network of medical care. (3) With even minimal medical attention, the survival rate among the Christians (and the pagans whom they treated) was substantially higher than that in the general population.—D.J.H.

984. L. M. White, "Finding the Ties that Bind: Issues from Social Description," *Semeia* 56 ('91) 3-22.

In understanding the eventual success of early Christianity one must attend not merely to the ideological aspects of conversion but also to the social ties between individuals and to the interconnectedness of life up and down the social ladder. The evidence suggests that religious cell groups or conventicles offered an important set of social links within the urban environment of the Roman world. The point is demonstrated by analysis of three case-studies: the pagan revival of A.D. 382-384, the Isis cult at Pompeii in the 1st century A.D., and synagogues and sympathizers.—D.J.H.

985. L. M. WHITE, "Social Networks: Theoretical Orientation and Historical Applications," *Semeia* 56 ('91) 23-36.

Network theory offers methods and models for analyzing social relationships within a given society. After surveying basic elements of network analysis in terms of interactional dynamics and morphological structures, the article explores some links of application to the historical contexts of the Roman and early Christian environment with reference to group identity and patronage systems.—D.J.H.

Archaeology

986. L. BOADT, "Recent Archaeological Finds in Jerusalem Related to the Early Church," *Catholic World* [Mahwah, NJ] 236 (1411, '93) 40-45.

The article reports on four recent archaeological discoveries in Jerusalem that pertain to the NT and early Christianity: the tomb of Caiaphas, the Mamilla project at the Jaffa Gate, the Roman legion camp, and two Byzantine monasteries by the Damascus Gate.—D.J.H.

987. J. BURGER, "Archaeology - an important historical source," *TheolEvang* 25 (3, '92) 44-51.

The value of archaeology for historians should not be underestimated since it can have an illuminating and even rectifying influence on written data. Since archaeology and history are both concerned with reconstructing the past, there should be a more harmonious interaction between the two disciplines so that a clearer picture of the past can emerge.—D.J.H.

988. R. DONCEEL, "Reprise des travaux de publication des fouilles au Khirbet Qumran," *RevBib* 99 (3, '92) 557-573.

The excavations at Khirbet Qumran and related sites were conducted by R. de Vaux between 1951 and 1956. After calling attention to some preliminary publications, the article reports on the state of documentation: coins, glass, lamps, ceramics, stone objects, metal objects, and other objects. Then it reviews the written and graphic documentation: journals and notes, the catalogue, photographs, and drawings. Finally it describes work at the site of Khirbet Qumran.—D.J.H.

989. V. H. MATTHEWS AND J. C. MOYER, "Archaeological Coverage in Recent One-Volume Bible Dictionaries," *BibArch* 55 (3, '92) 141-151.

The article evaluates eight Bible dictionaries published or revised since 1985 [see § 30-855] on their archaeological coverage. None of them is the equal of *Harper's Bible Dictionary* (1985). For those who want a conservative Bible dictionary on the advanced level it recommends *The Eerdmans Bible Dictionary* (1987) slightly ahead of *The New International Dictionary of the Bible* (1987). The general reader will find *Holman Bible Dictionary* (1991) the best choice. *Mercer Dictionary of the Bible* (1990) is well designed for students and the classroom.—D.J.H.

990. J. MURPHY-O'CONNOR, "Lots of God-Fearers? *Theosebeis* in the Aphrodisias Inscription," *RevBib* 99 (2, '92) 418-424.

The 3rd-century A.D. Aphrodisias inscription uses the term θεοσεβής in two distinct senses. The application of it to Emmonios and Antonios confirms the existence of God-fearers in the

Lukan sense. Its use in connection with many other Gentiles highlights the ambiguity of the term.—D.J.H.

991. E. Netzer and Z. Weiss, "New Mosaic Art from Sepphoris," *BibArchRev* 18 (6, '92) 36-43, 78.

The recently discovered mosaic at Sepphoris depicts an exotic scene along the Nile River in Egypt. Scenes of hunting and celebration are accompanied by depictions of a Nilometer, a female figure personifying Egypt, a male figure personifying the Nile, and the city gate and lighthouse at Alexandria. This Nile mosaic probably dates to the 5th or 6th century A.D. and indicates that Sepphoris may have been the center of the mosaic-floor industry during the Roman and Byzantine periods.—D.J.H.

992. J. R. Patterson, "The City of Rome: From Republic to Empire," *JournRomStud* 82 ('92) 186-215.

The article summarizes recent (since 1980) work in and on the city of Rome and sets it in the context of recent debates on Roman history, with particular attention to archaeological research and to the change from republic to empire. Thus it deals with politics and the city (the Forum), aristocratic competition in the city (the Campus Martius), aristocratic housing, the emperor at home (the Palatine), the emperor and the city (the imperial Fora), and the emperor and the people.—D.J.H.

993. T. L. Robinson, "Oracles and Their Society: Social Realities as Reflected in the Oracles of Claros and Didyma," *Semeia* 56 ('91) 59-77.

Along the western coast of Asia Minor, less than eighty km. apart, stood Apollo's oracular sanctuaries at Didyma and Claros. The epigraphic remains reflect sharp differences both in oracular expressions and in their clientele. These differences increased during the Roman period and were determined by the social contexts in which each sanctuary operated. In both cases the success and the operation of the oracular sanctuaries depended on active participation in the social structures of local aristocratic networks.—D.J.H.

994. A. Segal, "Lptys m'gnh—ʻyr nml wʻyr šyyrwt bḥwp ṣpwn 'pryqh hrwmyt (Leptis Magna—Caravan City and Port in Roman Africa)," *Qadmoniot* 25 (1-2, '92) 2-14.

Leptis Magna on the North African coast functioned as both caravan city and seaport in Roman times. After describing the location and climate of the city, the article sketches its history from the founding by the Phoenicians through the Roman period. Then it considers the major features of the city uncovered by archaeological excavations: the "triumphal way" of Septimus Severus, the Hadrianic baths, the colonnaded street, the forum of the Severii, the basilica, the harbor, the old forum, the market, the *chalcidium,* and the theater.—D.J.H.

995. V. Sussman, "Mʻrt-qbrym bhr-hṣwpym (A Burial Cave at Mount Scopus)," *Qadmoniot* 25 (1-2, '92) 22-26.

This report on the 1989 excavation of a Second Temple burial cave on Mount Scopus describes the physical features of the cave, the various artistic motifs used in decorating the ossuaries, the inscriptions and the families who buried their dead in this cave, and Jewish burial practices.—D.J.H.

996. D. Talshir, "Hmlk yhwntn ʾw yhwntn hmlk" [The King Jonathan or Jonathan the King], *Lĕšonénu* [Jerusalem] 55 (3, '91) 277-280.

Technical evidence and linguistic considerations show that the title of Alexander Jannaeus on his coins was *yhwntn hmlk* rather than *hmlk yhwntn.*—D.J.H.

997. P. W. van der Horst, "Das Neue Testament und die jüdischen Grabinschriften aus hellenistisch-römischer Zeit," *BibZeit* 36 (2, '92) 161-178.

The ancient Jewish funerary inscriptions provide important evidence for the breadth of the Jewish Diaspora, the extensive use of Greek language and ideas among Jews, the high value placed on the Torah and the rich pluralism within Judaism, the existence of proselytes and God-fearers as well as the prominence of women among them, the life-span of Jews in this period and their expectations regarding the afterlife, and (perhaps) some persons mentioned in the NT and some NT expressions.—D.J.H.

Dead Sea Scrolls

998. M. Bar-Asher, "Hmn (= mn) bqtʿ mqwmrʾn (*Hmn* = [*min*] in a Fragment from Qumran)," *Lĕšonénu* [Jerusalem] 55 (1-2, '90) 75.

In a fragment from the Qumran *Ezekiel Apocryphon* (4Q386 i ii 3-4) the word *hmn* stands independently as a variant of the preposition *min* ("from").—D.J.H.

999. J. M. Baumgarten, "The Cave 4 Versions of the Qumran Penal Code," *Journ JewStud* 43 (2, '92) 268-276.

The three Cave 4 manuscripts (4Q265, 266, 270) discussed in this article should prove helpful in tracing the development of the penal code also found in 1QS 7. 4Q266 and 4Q270 are versions of *Damascus Document* but with a significantly expanded corpus of laws referred to as *prwš hmšpṭym.* 4Q265 contains a medley of laws, some of which coincide with those found in CD while other relate to 1QS 7.—D.J.H.

1000. M. Bockmuehl, "Recent Discoveries in the Dead Sea Scrolls," *Crux* 28 (4, '92) 14-21.

The article first discusses the discovery of the Dead Sea scrolls, their relation to the Essenes, the origin of the community, and the theological distinctives of the sect. Then it describes five newly accessible texts: "Psalm of Joseph" (4Q372 1), "Messianic Apocalypse" (4Q521), "Son of God" (4Q246), "Open Letter from Qumran" (4QMMT), and "The Messiah's Coming Victory" (4Q285).—D.J.H.

1001r. R. H. Eisenman and M. Wise, *The Dead Sea Scrolls Uncovered* [*NTA* 37, pp. 302-303].

G. Vermes, "Brother James's heirs? The community at Qumran and its relations to the first Christians," *Times Literary Supplement* [London] 4 December ('92) 6-7.—On the whole the transliterations and preliminary translations of the fifty Qumran texts are welcome and may be commended for critical use by scholars. But the historical theory imposed on the texts—that they represent the literature of the one messianic movement which in the mid-1st century A.D. included also the Jewish-Christian church headed by James the brother of Jesus—cannot withstand scrutiny. That theory does not arise from the evidence but is forced upon it. Some of the documents provide new information: a clear allusion to resurrection (4Q521), the proper names of three community members who were reprimanded (4Q477), and an alleged (but doubtful) paean to Alexander Jannaeus (4Q448).—D.J.H.

1002. E. Eshel and M. Kister, "A Polemical Qumran Fragment," *JournJewStud* 43 (2, '92) 277-281.

4Q471ª is a polemic directed against Jews who opposed the author's sect and belonged to the ruling class in Judea (perhaps the Hasmoneans). The article provides for 4Q471ª a transcription, translation, notes on the transcription, commentary, and photograph.—D.J.H.

1003. J. A. Fitzmyer, "What They Found in the Caves. Let's Go to the Scrolls," *Commonweal* 119 (22, '92) 13-16.

After a brief account of the discovery of the Dead Sea scrolls, the article summarizes the circumstances behind the most recent outbreak of interest in them and dubious hypotheses about them. Then it comments on four areas related to the Bible in which the scrolls have contributed to our knowledge: ancient Palestinian languages (Aramaic, Greek, Hebrew), the history of ancient Judaism, the transmission of the OT text, and the Jewish background of Christianity.—C.R.M.

1004. N. Golb, "The Qumran-Essene hypothesis: A fiction of scholarship," *Christian Century* [Chicago] 109 (36, '92) 1138-41, 1143.

The Dead Sea scrolls should be traced not to an Essene community but to events that occurred in Jerusalem after the fall of Galilee to the Romans in A.D. 67. The article responds to J. H. Charlesworth's critique [§ 36-1576] of this view. What is lacking in the caves are not merely documents but autograph documents that might show actual sectarian organizational life being conducted at Qumran before the claimed community's texts were hidden away.—C.R.M.

1005. S. Goranson, "Sectarianism, Geography, and the Copper Scroll," *JournJewStud* 43 (2, '92) 282-287.

Copper Scroll (3Q15) belonged to the Qumran community of Essenes and is best studied in relation to the other Qumran manuscripts. It is not folklore or fiction, nor does it list treasures from the Jerusalem Second Temple. Its locations include some sites east of the Jordan River, where Essenes also lived at some times.—D.J.H.

1006. M. Hengel, "Die Qumranrollen und der Umgang mit der Wahrheit," *TheolBeitr* 23 (4, '92) 233-237.

M. Baigent and R. Leigh's *The Dead Sea Scrolls Deception* [*NTA* 36, p. 440] concerns the "unmasking" of the international team of Qumran researchers and their control by the Vatican's Congregation for the Doctrine of the Faith, as well as the entirely new version of Christian origins that emerges from the Dead Sea scrolls. Their conspiracy theory stands on very weak footing, and their presentation of early Christianity enters the realm of pure fantasy.—D.J.H.

1007. T. Ilan, "Julia Crispina, Daughter of Berenicianus, a Herodian Princess in the Babatha Archive: A Case Study in Historical Identification," *JewQuartRev* 82 (3-4, '92) 361-381.

The identification of Julia Crispina, daughter of Berenicianus, mentioned in the Babatha

Archive, with the granddaughter of Queen Berenice (the wife of Herod of Chalcis from A.D. 44 to 48) is suggested by the name of Julia Crispina's father—Berenicianus. Berenice gave this name to her son, probably with the intention of naming him after herself. This suggestion is supported by the special position that Julia Crispina holds in the Babatha Archive, her possible relations with Egypt, and her chronological and geographical circumstances.—D.J.H.

1008. E. Jucci, "Qumran e dintorni. Breve rassegna di studi qumranici," *RivistBib* 40 (4, '92) 467-477.

Descriptions and evaluations of four recent books: G. Vermes and M. D. Goodman (eds.), *The Essenes* (1989); P. R. Callaway, *The History of the Qumran Community* (1988); A. Vivian, *Rotolo del Tempio* (1990); and G. J. Brooke (ed.), *Temple Scroll Studies* (1989). —D.J.H.

1009. N. Lewis, "The World of P.Yadin," *Bulletin of the American Society of Papyrologists* [Atlanta] 28 (1-2, '91) 35-41.

Although A. Wasserstein's study of the Babatha Archive [§ 35-911] is wide ranging and well documented, his deductions about the formula ἡ νέα ἐπαρχεία ’Αραβία and the Hellenism of P. Yadin 18 are not convincing.—D.J.H.

1010. T. H. Lim, "The Chronology of the Flood Story in a Qumran Text (4Q252)," *JournJewStud* 43 (2, '92) 288-298.

The article provides a transcription, translation, and notes for two of the three columns of 4Q252 frag. 1, which deal with Noah and the flood and with Abraham's covenant with God. The chronology in the text is striking in its application of the solar calendar to the flood story. Its interpretation of the flood story resembles *Jubilees* 5, though the differences must not be overlooked.—D.J.H.

1011. D. Obbink, "Bilingual Literacy and Syrian Greek," *Bulletin of the American Society of Papyrologists* [Atlanta] 28 (1-2, '91) 51-57.

The Naḥal Ḥever Greek letter from Soumaios to Bar Kokhba's associates Yehonatan and Masabala was written in Greek "on account of no opportunity (ἀφορμάς) having been found of having it written in Hebrew." The letter gives a glimpse of the ability to read and write bilingually and the necessity of having recourse to a ἑρμηνεύς. In this case the use of Greek (or of a Greek scribe) apparently provided the easiest, fastest, and most accessible means of assuring communication.—D.J.H.

1012. S. Pfann, "The Aramaic Text and Language of Daniel and Ezra in the Light of Some Manuscripts from Qumran," *Textus* 16 ('91) 127-137.

Aside from variations in orthography and morphology the Qumran texts of Daniel and Ezra are almost identical to one another and to the Masoretic text. These manuscripts make nearly exclusive use of the aleph for the emphatic state. The Qumran Daniel manuscripts make exclusive use of the haphel causative form, prefer the ithpeel over the hithpeel, and generally agree with the Ketib readings. They also allow us to establish that at Qumran there were scribal conventions that broke paragraphs into logical (verse and mid-verse) pauses.—D.J.H.

1013. B. SAFRAI, "Recollections from 40 Years Ago—More Scrolls Lie Buried," *Bib ArchRev* 19 (1, '93) 50-57.

The article provides recollections by a participant regarding the exploration of caves at Naḥal Ḥever and related Dead Sea sites, with particular attention to the Cave of Letters. It urges the renewal of archaeological exploration of these sites in the hope of discovering more scrolls.—D.J.H.

1014. E. SCHULLER, "'The appointed time has grown short. . . .' The Significance of the Dead Sea Scrolls," *Canadian Catholic Review* [Saskatoon] 10 (10, '92) 6-13.

After describing the discovery of the Dead Sea scrolls, the article discusses their publication, their content and authors, the biblical manuscripts, and the significance of the scrolls for understanding the Jewish background of Christianity (theological language, eschatological motifs, institutions).—D.J.H.

1015. J. D. TABOR, "A Pierced or Piercing Messiah?—The Verdict Is Still Out," *BibArch Rev* 18 (6, '92) 58-59.

G. Vermes's contention [§§ 37-468–469] that the so-called "Pierced Messiah" text (4Q285) actually celebrates the triumph of a piercing messiah who slays his enemies goes beyond the evidence and ignores other plausible interpretations. [The same issue (p. 59) contains a reply by Vermes.]—D.J.H.

1016. A. S. VAN DER WOUDE, "The Dead Sea Scrolls: Some Issues," *SvenskExegÅrs* 57 ('92) 86-101.

The article discusses three issues: the history of the OT text in light of the Qumran biblical scrolls (the various books and the variety of text-types), the nature of the pesher-interpretation of prophetic texts and Psalms, and the origin and history of the Qumran community (the so-called Groningen hypothesis).—D.J.H.

1017. A. S. VAN DER WOUDE, "Fünfzehn Jahre Qumranforschung (1974-1988). IV. Ursprung und Geschichte der Qumrangemeinde," *TheolRund* 57 (3, '92) 225-253.

After listing approximately 150 books and articles on the origin and history of the Qumran community, this installment [see § 36-1591] considers the major sources and methodological issues. Then it explains various theories about the origin of the Essenes and discusses the positions of individual scholars: G. Vermes, H. Stegemann, F. M. Cross, J. H. Charlesworth, D. Dimant, J. Carmignac, H. Burgmann, J. Murphy-O'Connor, E.-M. Laperrousaz, P. R. Davies, and P. R. Callaway.—D.J.H.

1018. G. VERMES, "Qumran Forum Miscellanea I," *JournJewStud* 43 (2, '92) 299-305.

The article reports on sessions of the Oxford Forum for Qumran Research devoted to the following texts: *Community Rule* (4QS^{d}), the "Son of God" fragment (4Q246), the "resurrection" fragment (4Q521), and the King Jonathan fragment (4Q448) and 4QMishmarot^{c}. —D.J.H.

1019. B. T. VIVIANO, "Beatitudes Found Among Dead Sea Scrolls," *BibArchRev* 18 (6, '92) 53-55, 66.

The beatitudes in 4Q525 [§ 35-1402] are sapiential rather than apocalyptic, and involve no reversal of fortune. They oscillate between singular and plural. É. Puech's contention that 4Q525 supports the priority of Mt 5:3-12 over Lk 6:20-26 rests on too slender a base to be convincing.—D.J.H.

1020. M. Weinfeld, "Grace After Meals in Qumran," *JournBibLit* 111 (3, '92) 427-440.

4Q434, frag. 2 adduces clear evidence about the existence of the grace after meals at Qumran not only in general cases but even in the specific case at the house of the mourner. The article provides for this text a photograph, transcription, translation, notes, and exposition. The fragment contains all the elements of the blessings after meals practiced in Judaism, though not in the conventional order: food for all creatures, the land, Jerusalem and the messianic line, and the good one who does good.—D.J.H.

1021. M. O. Wise and J. D. Tabor, "The Messiah at Qumran," *BibArchRev* 18 (6, '92) 60-63, 65.

The "Messianic Apocalypse" (4Q521) speaks of a single messiah who will rule heaven and earth, describes the resurrection of the dead expected to occur at the time of this messiah, and lists the signs of the messiah in a way virtually identical to Mt 11:4-5/Lk 7:22-23. The article includes a photograph, transcription, and translation of 4Q521, as well as a line-by-line analysis.—D.J.H.

Dead Sea Scrolls, §§ 37-681r, 827, 988, 1027, 1066.

Jewish World

1022. P. S. Alexander, "Pre-Emptive Exegesis: Genesis Rabba's Reading of the Story of Creation," *JournJewStud* 43 (2, '92) 230-245.

Genesis Rabbah offers a remarkably coherent, richly textured, and subtle reading of Genesis 1. Three major theological themes predominate: the congruences between creation and the Torah, between the natural/physical and the moral orders, and between creation and redemption. Its reading is implicitly polemical and intended to elbow out unacceptable readings.—D.J.H.

1023. D. Boyarin, "Response to Herbert Basser," *JewQuartRev* 82 (3-4, '92) 451-459.

The article replies to Basser's critique of Boyarin's *Intertextuality and the Reading of Midrash* [§ 36-1016r] by offering explanations and corrections. If readers are content with the marginalization and trivialization of midrash that Basser attests to both explicitly and in practice, they should not read the book.—D.J.H.

1024. E. G. Clarke, "Reflections on the Preparation of a Critical Edition of the Targum of Koheleth," *Textus* 16 ('91) 79-94.

After surveying editions of *Targum of Qohelet*, the article considers preconditions for producing a truly critical edition, describes thirteen Western and eight Yemenite manuscripts, discusses issues associated with vocalization, and concludes that MS Paris 110 should be used as the base text for a new critical edition.—D.J.H.

1025. O. Curty, "À propos de la parenté entre juifs et spartiates," *Historia* [Stuttgart] 41 (2, '92) 246-248.

The descriptions of the Jews as "brothers" (ἀδελφοί) of the Spartans in 1 Macc 12:6, 21; 14:20 reflects the ambiguity of Hebrew *'āḥ*, which can mean "brother" or "relative" (as in Mt 12:46-50 and Mk 3:31-35). In 2 Macc 5:9 the relationship is correctly characterized as "kinship" (συγγένεια).—D.J.H.

1026. D. R. de Lacey, "In Search of a Pharisee," *TynBull* 43 (2, '92) 353-372.

After protesting against the caricature of the Pharisees in scholarly literature, the article considers the approaches of J. Neusner and E. P. Sanders, and discusses the problems involved in handling the pertinent texts. The Pharisaic *raison d'être* was a striving toward the highest holiness as epitomized in the priestly service and expressed in the regulations of the Torah concerning purity. Since this was a religious ideal rather than an issue of Torah ordinance, it could co-exist with the realities of secular life.—D.J.H.

1027. Y. Erder, "The First Date in *Megillat Taʿanit* in Light of the Karaite Commentary on the Tabernacle Dedication," *JewQuartRev* 82 (3-4, '92) 263-283.

The first date in *Megillat Taʿanit* states: "From the new moon of Nisan until the eighth thereof the Tamid was established." The Karaite commentary on the Pentateuch indicates that this date refers to the dedication of the Tabernacle. This interpretation reflects a controversy between the Pharisees and the Qumran sect, not between Pharisees and Sadducees.—D.J.H.

1028. L. H. Feldman, "Josephus' Portrait of Joseph," *RevBib* 99 (2, '92) 379-417.

As in his portrayal of other biblical heroes Josephus expands on Joseph's good birth and handsomeness. He also stresses his wisdom (in interpreting dreams), courage, temperance (his self-control in the confrontation with Potiphar's wife and his modesty in dealing with his brothers), justice (especially the related virtues of honesty, humanity, generosity, and gratitude), and piety (acknowledging that God directs all human events while deemphasizing God's role in Joseph's actual achievements).—D.J.H.

1029. L. H. Feldman, "Josephus' Portrait of Joseph (Continuation)," *RevBib* 99 (3, '92) 504-528.

This installment [see § 37-1028] considers Josephus' treatment of Joseph under the following headings: Joseph's qualities as a leader, appeal to philosophical and moralizing interest, apologetics, dramatic motifs and language, and romantic motifs. Joseph emerges as a model statesman, parallel to Plato's portrayal of the philosopher-king and to Thucydides' portrayal of Pericles. As he did in other paraphrases of biblical episodes, Josephus provided better motivation and added drama to events.—D.J.H.

1030. L. H. Feldman, "Josephus' Portrait of Moses," *JewQuartRev* 82 (3-4, '92) 285-328.

This study systematically examines Josephus' version of the story of Moses to see how he viewed the various claims that had been made for Moses, to consider what factors governed Josephus' treatment of the biblical narrative, and to see whether all this is consistent with Josephus' portraits of other biblical characters. Josephus' modifications of the biblical narrative of Moses are occasioned by his apologetic concern to defend the Jews against the charges of their critics, particularly cowardice, provincialism, and intolerance, and by his positive desire to portray a personality fully compatible with the great heroes of the Greeks and

Romans. This installment presents the issues and begins the discussion of Moses' personal qualities.—C.R.M.

1031. L. H. FELDMAN, "Josephus' Portrait of Nehemiah," *JournJewStud* 43 (2, '92) 187-202.

Josephus' portrait of Nehemiah is very condensed compared with that in the Bible. To the extent that he adds to the biblical account, Josephus emphasizes Nehemiah's service to the Persian king and his respect for law. Nehemiah emerges as another Joseph with all the qualities of an effective leader. Josephus omits a number of details which in the Bible cast the Jews in a bad light as well as Nehemiah's role in examining the crucial matter of the pedigrees of the Jews.—C.R.M.

1032. L. H. FELDMAN, "Josephus' Portrait of Samuel," *Abr-Nahrain* [Leuven] 30 ('92) 103-145.

After calling attention to Josephus' special interest in prophecy and in Samuel as a prophet, the article discusses the portrait of Samuel in rabbinic literature. Next it considers the virtues of Samuel according to Josephus: his birth and early years, leadership, wisdom, courage, temperance, justice, and piety. Then it deals with Josephus' portrait of Samuel as a lesson in political theory, his apologetic concerns, and his "improvements" in the story (clarifications, increased suspense and drama).—D.J.H.

1033. R. A. FREUND, "Naming Names. Some Observations on 'Nameless Women' Traditions in the MT, LXX and Hellenistic Literature," *ScandJournOT* 6 (2, '92) 213-232.

This study investigates the phenomenon of women who appear in one tradition (either MT or LXX text) as nameless but are named in another tradition (MT, LXX, or Hellenistic literature). In particular it examines some of the literary-critical issues involved in some of the nameless woman traditions in the Hebrew Bible. Hellenistic texts such as the Apocrypha and Pseudepigrapha, Josephus, and Philo provide (1) additional textual variants or information of equal value to the LXX or MT, or (2) the beginnings of a process of midrashic or creative interpretation.—C.R.M.

1034. M. GOSHEN-GOTTSTEIN, "Exercises in Targum and Peshitta I," *Textus* 16 ('91) 117-125.

The article compares various features in the renderings of Isa 45:1-25 and 51:2-8 in *Targum Jonathan* and the Peshitta, with particular attention to textual and philological matters.—D.J.H.

1035. M. GOSHEN-GOTTSTEIN, "Targum Studies—An Overview of Recent Developments," *Textus* 16 ('91) 1-11.

This survey of major issues in modern Targum research discusses the nature and history of the Targums, the relation between *Onqelos* and the Palestinian Targums, Jewish and Christian study of the Targums, and the place of the Targums in rabbinic studies. The value of the Targums as witnesses to the biblical text is negligible; their main importance today is in the fields of Aramaic dialectology and rabbinic studies.—D.J.H.

1036. G. Hallbäck, “The Fall of Zion and the Revelation of the Law. An Interpretation of 4 Ezra,” *ScandJournOT* 6 (2, ’92) 263-292.

After surveying the seven visions of *4 Ezra*, the article highlights the apparent contradiction between the first and second parts of the book and presents a structural analysis of the text. Then it draws attention to three aspects of *4 Ezra:* its relation to apocalypticism, its relation to theodicy problems, and its claimed universalism. *4 Ezra* emphasizes the Law as a decisive mediator between collective expectations and individual responsibility, and this was exactly what rabbinic Judaism fell back on.—C.R.M.

1037. S. Handelman, “*Emunah:* the Craft of Faith,” *Cross Currents* [New Rochelle, NY] 42 (3, ’92) 293-313.

The article describes the author’s use of postmodern literary theory to read rabbinic texts and how rabbinic texts provide a model of skepticism and questioning for her own struggles with faith (*’emûnâ*). The rabbis seem to create problems in the simple meanings of the biblical texts, to make odd and anachronistic juxtapositions of verses, and to break up the narrative flow, atomize verses and words, fragment the canon, and collapse time. These practices also describe postmodern interpretation.—D.J.H.

1038. C. T. R. Hayward, “Inconsistencies and Contradictions in Targum Pseudo-Jonathan: The Case of Eliezer and Nimrod,” *JournSemStud* 37 (1, ’92) 31-55.

Careful examination of the portrayals of Eliezer the servant of Abraham and Nimrod the wicked tyrant in *Targum ps.-Jonathan* of Genesis reveals a clear and logical purpose. There can be no doubting the pre-Christian origin of much of its interpretation of these figures. There are good reasons for supposing that it modelled aspects of Nimrod’s character on Mithridates VI of Pontus. Its stories of Eliezer and Nimrod fit convincingly into the Judaism of the late 4th to the 5th centuries A.D. There is no evidence for dependence on late midrashim of the vintage of *Pirke de Rabbi Eliezer.*—D.J.H.

1039. R. Heiligenthal, “Die Weisheitsschrift aus der Kairoer Geniza und der Judasbrief. Ein Vergleich zwischen einer umstrittenen jüdischen und einer judenchristlichen Schrift,” *ZeitRelGeist* 44 (4, ’92) 356-361.

There are similarities in content and argumentation between Jude and the Wisdom text from the Cairo Geniza [see *NTA* 34, p. 267] on the following matters: faith as the criterion of membership, faith and knowledge, knowledge and spirit, and community and “scoffers.” The two works reflect the reaction against the overt Hellenization of Judaism from the mid-2nd century B.C. onward and seek to preserve religious identity in the milieu of Hellenism. Their common historical setting supports K. Berger’s early dating of the Wisdom text against the late date proposed by H.-P. Rüger [see *NTA* 35, p. 411].—D.J.H.

1040. N. Janowitz and A. J. Lazarus, “Rabbinic Methods of Inference and the Rationality Debate,” *JournRel* 72 (4, ’92) 491-511.

H. Eilberg-Schwartz’s concept of local conventions of reasoning is useful insofar as it prompts examination of various cultures’ different presuppositions and axioms. However, the rabbinic *qal wĕḥômer* is not an example of an illogical method of inference. Comparing rabbinic and Hellenistic methods of argumentation, far from providing support for strong relativists, reveals inconsistencies in their position.—D.J.H.

1041. G. Jenkins, "The Pharisees," *Scripture in Church* [Dublin] 23 (89, '92) 106-109.

The article discusses the teaching and preaching of the Pharisees, the NT portrayals of the "Pharisees and scribes," and the influence of Pharisaism on formative Christianity.—D.J.H.

1042. R. Kalmin, "Collegial Interaction in the Babylonian Talmud," *JewQuartRev* 82 (3-4, '92) 383-415.

Relationships between Amoraim were rigidly hierarchical, to the extent that there was no such thing as a relationship between equals as far as the Babylonian Talmud is concerned. Collegial interactions were frequently formal (not by chance or episodic) and with a clear sense of inferior/superior. The judicial and rabbinic hierarchies were distinct in the first two Amoraic generations but unified in the third and following generations.—D.J.H.

1043. S. A. Kaufman and Y. Maori, "The Targumim to Exodus 20: Reconstructing the Palestinian Targum," *Textus* 16 ('91) 13-78.

This investigation of the Targums of Exodus 20 first considers the European Maḥzor traditions, their relation to the text of Fragment Targum MS Paris 110, and the implications for the history of the Palestinian Targum in general and the Fragment Targum in particular. Then on the basis of Exodus 20 texts it contends that there was indeed such a thing as the Palestinian Targum and that in almost every case where the extant witnesses are numerous enough that Targum may be recovered. An appendix (pp. 35-78) provides the pertinent texts.—D.J.H.

1044. K.-S. Krieger, "Zur Frage nach der Hauptquelle über die Geschichte der Provinz Judäa in den Antiquitates Judaicae des Flavius Josephus," *BibNotiz* 63 ('92) 37-41.

Comparison of the content and order of Josephus' accounts of Judea as a Roman province between A.D. 6 and 66 in *Antiquities* 18–20 and *War* 2:117-283 indicates that *War* served as the source for *Antiquities*, though in the latter account Josephus made three slight changes in order.—D.J.H.

1045. J. Kugel, "The Story of Dinah in the *Testament of Levi*," *HarvTheolRev* 85 (1, '92) 1-34.

This study focuses on the remarks found within *Testament of Levi* that refer to the biblical story of the rape of Jacob's daughter Dinah by Shechem and the subsequent revenge carried out on the Shechemites by Jacob's sons (Genesis 34). It attempts to discern *Testament of Levi*'s understanding of the biblical text and to place that understanding within the broader context of early Jewish biblical interpretation. *Testament of Levi* is a patchwork put together by an author or editor who was familiar with various exegetical traditions of long-established authority and who, in seeking to combine them into his own account, did not always weed out elements that conflicted with ideas or interpretations presented elsewhere in the same work.—C.R.M.

1046. E. M. Lassen, "Family as Metaphor. Family Images at the Time of the Old Testament and Early Judaism," *ScandJournOT* 6 (2, '92) 247-262.

This study presents an overall picture of the family metaphors of the OT and demonstrates the connection between existing family patterns and the use of family metaphors. It traces the development in the usage of family images from OT times to the Judaism in the centuries surrounding the birth of Jesus. It suggests that the frequent occurrence of "mothers" and "fathers of the synagogue" in inscriptions from Rome and Italy indicates that the Roman environment encouraged such usage.—C.R.M.

1047. R. Le Déaut and B. Grossfeld, "The Origin and Nature of the Esther Targum in the Antwerp Polyglot: Exit Targum Esther III?" *Textus* 16 ('91) 95-115.

The Antwerp Polyglot text (1571) of *Targum Esther III* is an artificial product created by the editor(s) to rid the text of additions and to go back to the Hebrew text, retaining only what might be helpful to Christians to understand the content of Scripture. The editor(s) used a text prepared by A. de Zamora and occasionally other manuscripts, mainly correcting the text in relation to the Masoretic Text.—D.J.H.

1048. S. H. Levey, "Akiba: Sage in Search of the Messiah; A Closer Look," *Judaism* 41 (4, '92) 334-345.

Aqiba began his search for the messiah with the *PRDS* experience—most likely a probe of the early Christian παράδοσις [see § 17-743]. His messianic odyssey led him through some bitter battles within the Bet-Midrash, as well as the two major anti-Roman conflicts of Artemion and Bar Kokhba with their messianic overtones. He finally arrived at the supermundane messianism of the Torah. Later tradition may have identified him as the Messiah son of Joseph.—D.J.H.

1049. J. R. Levison, "Early Judaism Looks at Adam," *BibToday* 30 (6, '92) 372-377.

One can detect three approaches to Adam's sin in early Jewish writings: minimizing (*Jubilees*, Sirach), maximizing (*4 Ezra, 2 Baruch*), and Romanizing (Josephus, Philo). For different reasons Adam's sin was neutralized (Sirach), sanitized (*Jubilees*), scrutinized (*4 Ezra, 2 Baruch*), moralized (Josephus), and allegorized (Philo).—D.J.H.

1050. A. A. Lieberman, "'Again: The Words of Gad the Seer,'" *JournBibLit* 111 (2, '92) 313-314.

Though some of M. Bar-Ilan's points about the early date of *The Words of Gad the Seer* [§ 35-916] seem valid, others need clarification: the apparent absence of Greek loanwords, the dating of *Exodus Rabbah* and *Numbers Rabbah*, and the "nun" verse of Psalm 145.—D.J.H.

1051. B. Löfstedt, "Zu den lateinischen Übersetzungen von (Ps.) Philons Schriften," *Eranos* [Stockholm] 89 (2, '91) 101-106.

The Latin versions of Philo's *Quaestiones et solutiones in Genesim* and *De vita contemplativa* are full of mistakes and written in a turgid style. The Latin of ps.-Philo's *Biblical Antiquities* is of a somewhat higher quality. The article provides detailed comments on the syntax and vocabulary of *Quaestiones* chiefly.—D.J.H.

1052. D. Lührmann, "Alttestamentliche Pseudepigraphen bei Didymos von Alexandrien," *ZeitAltWiss* 104 (2, '92) 231-249.

In the writings of the Church Father Didymus of Alexandria (A.D. 313-398) there are quotations of and allusions to three OT Pseudepigrapha: *Ascension of Isaiah*, the so-called *Book of the Covenant*, and *Apocalypse of Elijah*.—D.J.H.

1053. J. P. Meier, "John the Baptist in Josephus: Philology and Exegesis," *JournBibLit* 111 (2, '92) 225-237.

After establishing the authenticity of Josephus' description of John the Baptist (*Ant.* 18:116-119), the article discusses some key problems of syntax and interpretation in the Greek text, and presents a new translation designed to bring out the progression of thought. Josephus reduced John to a popular moral philosopher in the Greco-Roman mode, with a slight hint of a neo-Pythagorean performing ritual lustrations. Yet he may well have been correct in presenting John's program as a religious one without an activist political agenda. Josephus agrees to a certain extent with Lk 3:10-14.—D.J.H.

1054r. J. Neusner, *The Canonical History of Ideas* [*NTA* 35, p. 129].

D. Boyarin, "On the Status of the Tannaitic Midrashim," *JournAmOrSoc* 112 (3, '92) 455-465.—Many of Neusner's assumptions about rabbinic texts are pseudo-scientific and not valid. There is in fact nothing in this book that contributes in any way to a conclusion that the tannaitic midrashim are anything but what they claim to be, that is, collections of biblical interpretations produced by and large by tannaim and then edited (and indeed shaped and often modified) by redactors of probably the late 3rd and 4th centuries A.D. The difference between the Mishnah and the Midrashim or Talmuds (which are multigeneric) is one of genre, and not a sign of a difference between Judaisms. Moreover, Neusner frequently mischaracterizes the state of rabbinic scholarship to aggrandize his own. He makes mutually contradictory claims about the date of *Mekilta.*—D.J.H.

1055. J. Neusner, "Holy Writing: The Social Setting," *Method & Theory in the Study of Religion* [Toronto] 3 (1, '91) 84-99.

The holy books of Judaism represent social statements not only on the social order but also by a social group that wished to speak together and all at once. Such books are to be studied from the perspectives of autonomy (literature), connection (religion), and continuity (theology). Through the texts a religious system expresses its deepest logic, and frames the texts to make the religious system coherent with circumstances.—D.J.H.

1056. J. Neusner, "Intertextuality in Judaism. The System and the Canon, the Word and Words," *ConsJud* 45 (1, '92) 53-66.

The canon of Judaism emerges not through recognition of mere facts, preexisting unities, but of made-up and imputed ones. The canon comes into being through a process not of *post facto* aggregation of like documents or connected ones drawn by a kind of unnatural magnetism to others of their kind, but of selection, choice, deliberation. The system does not recapitulate the canon. The canon recapitulates the system. In the beginning are not words of inner and intrinsic affinity, but the word: the system, all together, all at once, complete, whole, finished—the word awaiting only that labor of exposition and articulation that the faithful for centuries to come will lavish at the altar of the faith.—D.J.H.

1057. J. Neusner, "Mr. Sanders's Pharisees and Mine," *BullBibRes* 2 ('92) 143-169.

A critique of E. P. Sanders's *Jewish Law from Jesus to the Mishnah* also published in *Scottish Journal of Theology* [§ 36-507r].—D.J.H.

1058. H. G. Perelmuter, "The Strength of the Elders," *BibToday* 30 (6, '92) 347-352.

The mixed view of aging in the Bible carries through in the literature of rabbinic Judaism.

The rabbis not only picked up the Bible’s respectful attitude toward old age but also took their cue from the somber litany of Eccl 12:1-8.—D.J.H.

1059. E. Qimron, “ʿl hmwdlywt blšwn ḥkmym (Considerations on Modal Tenses in Mishnaic Hebrew),” *Lĕšonénu* [Jerusalem] 55 (1-2, ’90) 89-96.

The tendency to read a modal nuance into every *ypʿl* verbal form in Mishnaic Hebrew is misguided and misleading. In fact, *ypʿl* is often an allomorph of the participle (see *m. Ned.* 4:3). The form marks both modal and indicative statements.—D.J.H.

1060. E. Segal, “Sarah and Iscah: Method and Message in Midrashic Tradition,” *Jew QuartRev* 82 (3-4, ’92) 417-429.

The identification of the matriarch Sarah with Iscah of Gen 11:29 antedated the literary homiletics of rabbinic haggada. This exegetical tradition owed its origins to Pharisaic attempts to find a precedent for their championing of uncle-niece marriages, a burning controversy in the Second Temple period.—D.J.H.

1061. A. Shinan, “‘Targumic Additions’ in Targum Pseudo-Jonathan,” *Textus* 16 (’91) 139-155.

After discussing “word for word” translation in the Targums, the article deals with “expanded translations” in *Targum ps.-Jonathan* (their number and location), and examines cases of the “targumic tradition” (verses that are expanded in a similar way in all or most of the Targums). Study of the “targumic additions” confirms the late date of the scribe who gave *Targum ps.-Jonathan* its final form or at least his dissociation from the live targumic world. —D.J.H.

1062. R. C. Steiner, “A Colloquialism in Jer. 5:13 from the Ancestor of Mishnaic Hebrew,” *JournSemStud* 37 (1, ’92) 11-26.

There is incontrovertible evidence that both Mishnaic Hebrew and Jewish Palestinian Aramaic had a noun *dibber* referring to divine rather than human (*dibbûr*) speech. There is every reason to regard *dibber* in Jer 5:13 as original and authentic, and as further evidence for the now widespread view that Mishnaic Hebrew reflects an earlier colloquial language. —D.J.H.

1063. P. W. van der Horst, “‘Gij zult van goden geen kwaad spreken’: De Septuaginta-vertaling van Exodus 22:27(28), haar achtergrond en invloed (‘Thou shalt not revile the gods’: Background and influence of the LXX translation of Exodus 22:27[28]),” *NedTheolTijd* 46 (3, ’92) 192-198.

The Septuagint’s use of θεοί in Exod 22:28 to translate *ʾĕlōhîm* in Exod 22:27 to yield θεοὺς οὐ κακολογήσεις (“you shall not speak badly of gods”) was apologetically directed against the charges of Alexandrian anti-Semites who accused Moses of antireligious crimes. Jews explained that Moses wrote this in the hope that abstention from reviling pagan gods might bring Gentiles closer to Israel’s God. Christians either defended themselves against the claim that Moses condoned polytheism or referred the word “gods” to ecclesiastical or secular authorities.—D.J.H.

1064. J. C. VANDERKAM, "Jubilees—How It Rewrote the Bible," *BibRev* 8 (6, '92) 32-39, 60, 62.

After describing the transmission and translation history of *Jubilees*, the article discusses it as a rewriting of Genesis and Exodus: introducing a detailed and continuous chronological framework, expanding biblical narratives, and solving problems in the biblical texts. *Jubilees* certainly appealed to the strict sect of Essenes.—D.J.H.

1065. G. VELTRI, "Mittelalterliche Nachahmung weisheitlicher Texte. Datierung und Herkunft der sog. 'Weisheitsschrift aus der Kairoer Geniza,'" *TheolRund* 57 (4, '92) 405-430.

The Wisdom text from the Cairo Geniza is not the product of the first centuries B.C. or A.D. This conclusion is based on the work's dependence on the Hebrew Bible for style and vocabulary, its use of talmudic expressions, and above all its philosophical and ethical tendencies. A date in the 10th or 11th centuries A.D. is more likely.—D.J.H.

1066. G. VERMES, "Genesis 1–3 in Post-Biblical Hebrew and Aramaic Literature before the Mishnah," *JournJewStud* 43 (2, '92) 221-225.

This survey of treatments of Genesis 1–3 first deals with continuous biblical commentary in *Jubilees* and the Targums: pure exegesis, and applied exegesis. Then it focuses on three interpretative themes: creative wisdom, the figure of Adam, and the origin of death. The two appendixes concern two further Qumran uses of the creation story (4Q381 1; CD 4:2–5:2), and the eschatological connotation of Genesis 1–3.—D.J.H.

Greco-Roman World

1067. R. S. BAGNALL, "The Beginnings of the Roman Census in Egypt," *GkRomByzStud* 32 (3, '91) 255-265, plate 1.

A Roman provincial census was conducted in Egypt at fourteen-year intervals from at least A.D. 33/34 to 257/258. With the discovery of new evidence it is now possible to show definitively that, although there were census declarations before A.D. 19, the fourteen-year cycle cannot have begun before that year and may even be later. On the other hand, some evidence suggests—without quite demonstrating—an earlier seven-year cycle dating back as far as 11/10 B.C.—D.J.H.

1068. P. J. J. BOTHA, "Greco-Roman literacy as setting for New Testament writings," *Neotestamentica* 26 (1, '92) 195-215.

After reviewing modern assumptions about 1st-century literacy, the article discusses ancient literacy (little reading, less writing; education; popular literature and book publishing), the uses of writing (functions of literacy, politics and hegemony, letter writing, religion, reading and writing as cultural activities), and Greco-Roman literacy as a setting for the New Testament. If early Christianity reflects a fair cross section of ancient society, it follows that a rather small percentage of people within this group were literate.—C.R.M.

1069. A. K. BOWMAN AND D. RATHBONE, "Cities and Administration in Roman Egypt," *JournRomStud* 82 ('92) 107-127.

A process of municipalization in Roman Egypt was definitely and deliberately begun in the

Augustan period with the creation of urban communities with "Hellenic" landowning elites who were put in a position of privilege and power over the "Egyptian" population and given forms of communal self-administration. These communities, despite their lack of town councils and of duties of providing local justice and of collecting direct taxes on land, were increasingly allowed and encouraged to behave and function like the older Greek cities in other provinces.—D.J.H.

1070. S. H. Braund, "Juvenal—Misogynist or Misogamist?" *JournRomStud* 82 ('92) 71-86.

Juvenal's *Satire* 6 is best understood not as a general diatribe against women but as a dissuasion from marriage informed by contemporary rhetoric and delivered by a misogamist. The fun lies in Juvenal's use of the ammunition of traditional Roman morality not to support but to subvert the morality encoded in the legislation on marriage. Whereas the prominence of *pudicitia* ("chastity") and the past-present contrasts might have led us to expect the speaker to advocate marriage as part of a restoration of traditional morality, he confounds us by acknowledging the ubiquity of adultery and delivering a dissuasion from marriage. Yet this dissuasion is flawed by his personality and evident failure to convince his addressee.—D.J.H.

1071. C. E. Dexter, "Pompeii: Life in the First Century," *BibToday* 31 (1, '93) 28-39.

The eruption of Mt. Vesuvius in A.D. 79 preserved for us the life of a typical 1st-century Mediterranean city. After a geographical description of Pompeii, the article discusses the city and its population, city life, entertainment, domestic life, economic life, and religious life.—C.R.M.

1072. A. M. Eckstein, "Notes on the Birth and Death of Polybius," *AmJournPhilol* 113 (3, '92) 387-406.

Polybius of Megalopolis, the Greek historian of Rome's rise to world power, was born ca. 200 and died ca. 118 B.C. The passage about the creation of the Via Domitia in ca. 120 B.C. (3.39.8) is definitely Polybian in origin. Polybius was propelled as quickly as possible and at the youngest possible age toward the heights of Achaean politics. This fact underlines the extent of the disaster he suffered when in 167 B.C. he was exiled to Italy in the aftermath of the Third Macedonian War.—D.J.H.

1073. H. Hendrix, "Benefactor/Patron Networks in the Urban Environment: Evidence from Thessalonica," *Semeia* 56 ('91) 39-58.

This study focuses on two related types of non-Christian social networks among Thessalonicans: benefactor-beneficiary and patron-client. After introductory comments on network analysis and Greek benefactors and the coming of Rome, it considers four cases of benefactor/patron networks as reflected in inscriptions from Roman Thessalonica. Analysis of these four cases shows that in Roman Thessalonica there developed specific hierarchies of benefaction structures that operated as networks between individuals, groups and/or institutions, and the Roman imperial power. Significantly, the inscriptions also show religious elements in linking these networks of social relations to the divine realm.—C.R.M.

1074. R. F. Hock, "'By the Gods, It's my one Desire to See an Actual Stoic': Epictetus' Relations with Students and Visitors in His Personal Network," *Semeia* 56 ('91) 121-142.

After discussing Arrian's *Discourses of Epictetus* as a literary source and reflecting on the problems and prospects that it raises for anthropological analysis, the article describes Epictetus' personal networks at Rome and at Nicopolis (students, visitors, others). Then it considers the characteristics of Epictetus' personal network (range, durability, directedness), and asks why he exerted so little influence over the behavior of others in his network. Isolated and withdrawn, Epictetus was unable to reinforce his norm of Stoic self-understanding and so bring pressure to bear on behalf of it.—D.J.H.

1075. S. I. Johnston, "Riders in the Sky: Cavalier Gods and Theurgic Salvation in the Second Century A.D.," *ClassPhilol* 87 (4, '92) 303-321.

After discussing the epiphany of a divinity who will manifest himself to the theurgist as a child on a horse in *Chaldean Oracles* 146, the article analyzes the iconography and symbolism of other Mediterranean cavalier gods in the first few centuries A.D.: Horus/Harpocrates, Mithras, the Jewish Logos figure/Messiah, the Danubian rider, and the Gallic "Jupiter." Then it considers the meaning of the bow and arrows that the theurgic cavalier may carry and the symbolism of the ways in which he may appear ("covered with gold" or "naked"). Study of the theurgical cavalier can contribute to research on the migration of religious symbols and iconography particularly as influenced by military movements during the imperial age, and on the synthetic and adaptive style of many of the elite magico/mystical systems that emerged during the imperial age or later antiquity (Hermeticism, gnosticism). —D.J.H.

1076. S. Milanezi, "Outres enflées de rire. A propos de la fête du dieu Risus dans les 'Métamorphoses' d'Apulée," *RevHistRel* 209 (2, '92) 125-147.

The feast of the god Risus described in Apuleius' *Metamorphoses* 2.31.2. was based on Greek and Roman models, though Risus cannot be completely assimilated to any specific deity. Risus was undoubtedly a great προβασκάνιον ("amulet") god at Hypata, the Thessalonian city of magic. The goatskin episode, the nucleus of the feast of the god Risus, apparently originated from the Greek source: the sacrifice of the goatskins in comic theater (see Aristophanes' *Thesmophoriazusae*).—D.J.H.

1077. R. Pizzorni, "Giustizia e 'carità' nel pensiero greco-romano," *Sapienza* 45 (3, '92) 233-278.

This installment considers the relation between justice and "charity" in Greek thought in the classical and Hellenistic periods: Homer, Pythagoras, Empedocles, Protagoras, Euripides, the Sophists, Democritus of Abdera, Socrates, Diodorus Siculus, Plato, Aristotle, the Cynics Antistenes and Diogenes, Theodore of Cyrene, Epicurus, and Stoicism.—D.J.H.

1078. W. Simshäuser, "Die Behandlung der Abtreibung in der antiken römischen Rechts- und Gesellschaftsordnung," *ForKathTheol* 8 (3, '92) 174-186.

In ancient Rome abortion was supervised in the private sphere of the family, overseen by censors, and regulated by customs and obligations pertaining to the household. The treatment of abortion on the level of criminal law occurred in imperial times. The embryo was not regarded as an independent human life. The principle of Tertullian (who was trained in Roman law) that what should become human is already human marked an important turning point.—D.J.H.

1079. T. R. STEVENSON, "The Ideal Benefactor and the Father Analogy in Greek and Roman Thought," *ClassQuart* 42 (2, '92) 421-436.

The model constructed around the ideal benefactor-beneficiary relationship was frequently applied to relationships involving the Roman emperor especially during the first two centuries A.D. The article deals with the relation between the ideal benefactor and the father analogy, ideal relations between parents and children, the use of the benefactor and father analogies in sociopolitical contexts, and the employment of the father analogy in Greek kingship literature as the background to the Roman usage.—D.J.H.

1080. G. R. TSETSKHLADZE, "The Cult of Mithras in Ancient Colchis," *RevHistRel* 209 (2, '92) 115-124.

A fragment of a Hellenistic amphora bearing a stamp depicting Mithras was found in 1983 at Pichvnari in south-west Georgia. The seal depicts a horseman, a six-pointed star, a bird, and a sprig. It shows that the cult of Mithras was widespread in Colchis. The cult of Mithras spread to Colchis from the neighboring state of the Achaemenids. Mithras gradually merged with the figure of Helios (the Sun) and was the predecessor of St. George in pagan Georgia. —D.J.H.

1081. D. VALBELLE, "Les métamorphoses d'une hypostase divine en Égypte," *RevHistRel* 209 (1, '92) 3-21.

In the Greco-Roman period the bull, the sacred animal of the god Montu from at least the Egyptian Middle Kingdom onward, had at his disposal in Medamud a "house" (a chapel south of the great temple) and a "place" at the rear of the same temple. The incarnation of the god in a living bull is not attested before the end of the 30th dynasty in the Bucheum of Armant. The temple at Medamud was the scene of oracles pronounced by the bull. He was such a popular entity in the Theban region (representations, oaths, etc.) that an anthropomorphic oracular statue of him was soon promoted by the local theologians to the position of a god beside Montu, of whom he was in fact the hypostasis.—D.J.H.

1082. D. WARDLE, "Caligula and the Client Kings," *ClassQuart* 42 (2, '92) 437-443.

Contrary to A. A. Barrett [§ 34-1469], any *rescissio actorum* after Caligula's assassination in January of A.D. 41 would not have affected the client kings. The apparent inconsistencies in the ancient literary sources can better be understood from a wider examination of Caligula's policies in the East.—D.J.H.

The Early Church

1083. M. M. BERGADÁ, "La doctrina de los dos caminos y los dos espíritus en sus etapas precristianas," *Stromata* 48 (1-2, '92) 213-220.

The themes of the two ways and the two spirits appear in *Didache*, *Epistle of Barnabas*, and *Shepherd of Hermas*. The article discusses the pre-Christian sources or antecedents of these motifs in Greek (Hesiod and others) and Jewish (OT, *Manual of Discipline*) writings. —D.J.H.

1084. A. Brent, "The Ignatian Epistles and the Threefold Ecclesiastical Order," *JournRelHist* 17 (1, '92) 18-32.

Ignatius' description of church order was the idealized product of his own mystical imagination, unique and individual but not chronologically false. The literary character and form of his letters indicate that what Ignatius wrote is best described as a vision rather than a strictly historical record. Ignatius derived the functions of the three church orders (bishop, presbyter, deacon) from the liturgical practice of the Syrian church.—D.J.H.

1085. K. Cooper, "Insinuations of Womanly Influence: An Aspect of the Christianization of the Roman Aristocracy," *JournRomStud* 82 ('92) 150-164.

The insinuations of womanly influence that abound in late Roman sources should not necessarily be read as reflecting the agency of women in Christianization. Rather, the appeal to the topos of womanly influence should be understood as an element of cultural continuity with the earlier empire. What distinguished Christian use of the topos was its ability to veil a change in the terms of the social order.—D.J.H.

1086. M. J. Edwards, "The *Clementina:* A Christian Response to the Pagan Novel," *ClassQuart* 42 (2, '92) 459-474.

This essay is concerned with what is shared in common between the *Clementine Recognitions* and *Clementine Homilies,* and in particular with the narrative. This did not originate as a separate work by a pagan author that was later arbitrarily added to an anthology of sermons. Rather it was conceived in Christian circles as the illustration of those doctrines that are repeatedly propounded in both works. Directed to an audience that perhaps reserved more time for reading fiction than for sermons, this romance, while acknowledging the constraints of a pagan genre, conspicuously neglects to use the resources of pagan novelists and finds no place for illusion, fate, deceit, or erotic love.—C.R.M.

1087. W. M. Gessel, "Frühchristliche Voten für das ungeborene Leben," *ForKathTheol* 8 (3, '92) 187-195.

A survey of statements from the Apostolic Fathers, Apologists, and other early Christian writers of the first three centuries A.D. on abortion and the exposure of infants reveals that personhood, the right to life, and the obligation to protect the life of the unborn were basic principles of Christian ethics.—D.J.H.

1088. P. M. Head, "On the Christology of the Gospel of Peter," *VigChrist* 46 (3, '92) 209-224.

Gospel of Peter shares the thought-world and vocabulary of a Christianity that had links with Jewish apocalypticism. There are many indications of 2nd-century (rather than 1st-century) concerns: the martyr parallels, the ambiguity about Jesus' death/ascension, the vocabulary, the great height of the resurrected Jesus, the descent motif, the speculation on the cross, etc. There is a distinct emphasis on the elevated status of Jesus: the consistent use of κύριος, the restructuring and heightening of the miraculous in the passion narrative, and the general emphasis on the resurrection. The document cannot be labelled simply as gnostic or docetic. The cumulative evidence for a 2nd-century date adds to the impression that *Gospel of Peter* is a redaction of canonical material (perhaps also influenced by oral traditions).—D.J.H.

1089. I. H. Henderson, "*Didache* and Orality in Synoptic Comparison," *JournBibLit* 111 (2, '92) 283-306.

This study examines *Didache* as a test case for a more balanced approach to early Christian and especially Synoptic literature. After discussing *Didache* as problem and enigma, it treats authorship, literary genre, genre and oral sensibility, orality and repressed literacy, and orality and literary unity. *Didache* should be described as "oral" and compared with other texts on that basis. The consistency of *Didache*'s oral sensibility and the sincerity of its orally normative program (e.g. in the absence of polemic) suggest the relative probability of social-historical exposure to milieus in which the cultivation of conversational oral tradition is imaginable.—C.R.M.

1090. P. Prigent, "Les orants dans l'art funéraire du christianisme ancien," *RevHist PhilRel* 72 (3, '92) 259-287.

The praying figures in early Christian art [see § 37-539] are generally symbolic, impersonal images that affirm the victory over death. The new life beyond the grave is perfectly expressed in prayers of thanksgiving. Occasionally and more frequently with time the images represent deceased individuals so as to proclaim that they have reached the heavenly status assigned to them by God.—D.J.H.

1091. J. Rius-Camps, "Die echten Briefe des Ignatius von Antiochien," *RevistCatTeol* 16 (1, '91) 67-103.

The article summarizes in forty-one paragraphs the major theses developed in *The Four Authentic Letters of Ignatius, the Martyr* (1979) and responds to scholarly discussion of the work. The basic hypothesis is that only the first four letters that Ignatius wrote from Smyrna (*Romans, Trallians, Magnesians, Ephesians*) are authentic and that a 3rd-century reviser took material from them to write the letters that appear as written from Troas as the Middle Recension (*Smyrneans, Polycarp, Philadelphians*).—D.J.H.

1092. M. D. Sánchez, "Los Padres de la Iglesia en España. Situación editorial de la Patrística en el ámbito cultural español," *RevistEspir* 204 ('92) 335-349.

This report on patristic scholarship in Spanish covers collections of patristic texts, the recently published (1992) *Diccionario Patrístico y de la Antigüedad Cristiana* [cf. *NTA* 35, p. 403; 37, p. 141], important monographs, and a forthcoming handbook on the history of patristic spirituality.—D.J.H.

1093. R. F. Stoops, "Christ as Patron in the Acts of Peter," *Semeia* 56 ('91) 143-157.

This examination of patronage networks in *Acts of Peter* discusses Christ as patron, the context of competition, the role of the apostles, the role of human patrons, the role of widows, and the nature of the community. In *Acts of Peter* the relationship binding believers to Christ is in many ways analogous to that which attached clients to patrons in Roman society at large, and it shapes the stories throughout *Acts of Peter*. Consequently, many of the stories in *Acts of Peter* will be misunderstood unless it is recognized that the author has shaped the literary presentation of aretalogical materials to fit patterns rooted in social experience. *Acts of Peter* reflects a stage in the development of Christianity when it could present itself as a superior version of established social structures rather than as an apocalyptic antithesis to them.—C.R.M.

1094. S. G. Wilson, "Gentile Judaizers," *NTStud* 38 (4, '92) 605-616.

This study examines evidence from the period between A.D. 70 and 200 (Ignatius, Justin, *Barnabas,* Revelation) in which ostensible allusions to judaizers are fairly specific. It aims to (1) assess the evidence usually offered for the existence of Gentile judaizers in this period, drawing attention to some relatively neglected material, and (2) determine what we can surmise about the motives of the judaizers. The Christian judaizers surveyed range from those who provided vocal support for the Jews (*Barnabas*), through those who allied themselves opportunistically with the synagogue (Revelation) or adopted the customs of the Jews (Ignatius and Justin), to those who became full Jewish converts and abandoned the church altogether (Justin).—C.R.M.

Gnosticism

1095. T. Baarda, "'Chose' or 'Collected': Concerning an Aramaism in Logion 8 of the *Gospel of Thomas* and the Question of Independence," *HarvTheolRev* 84 (4, '91) 373-397.

Only a Syriac idiom can fulfill G. Quispel's wish to posit an Aramaic verb *gb*' to explain the different traditions of the parable of the fisherman that speak of either choosing (Tatian/ *Gospel of Thomas*) or collecting (Mt 13:47-48). There is no convincing reason to assume that the parable in Mt (minus 13:49-50) could not be derived from an early precanonical tradition. There is also no reason to believe that *Thomas* had maintained the form of that early tradition better than Mt. Moreover, there appear to be no valid arguments that show *Thomas* could not be dependent on Mt. Whether the redactor of *Thomas* used the Matthean text is difficult to decide. However, one should at least allow the possibility that he did.—C.R.M.

1096. U. Bianchi, "Le origini dello gnosticismo. Nuovi studi e ricerche," *Augustinianum* 32 (2, '92) 205-216.

With reference to ancient texts and modern scholars, the article discusses various approaches to the origins of gnosticism that feature as pertinent backgrounds Platonism and Greek mystery religions, Judaism, Manichaean dualism, and ancient paganism hostile to Christianity.—D.J.H.

1097. W. A. Löhr, "Gnostic Determinism Reconsidered," *VigChrist* 46 (4, '92) 381-390.

This essay focuses attention on the cliché of gnostic determinism as it appears in the earliest heresiologists and suggests that it is part of a distinct heresiological tradition that was inaugurated/created by Irenaeus, developed by Clement, and perfected by Origen. Underlying the early heresiologists' charge of "gnostic determinism" are questions concerning the precise meaning and impact of the naturalistic language used by the Valentinians, for example, in describing their version of salvation history, and how the drama of salvation history could be described without implying any kind of determinism by the very language used.—C.R.M.

1098. R. Majercik, "The Existence-Life-Intellect Triad in Gnosticism and Neoplatonism," *ClassQuart* 42 (2, '92) 475-488.

This study examines the notion of an "exchange of ideas" between Porphyry and the gnostics by focusing in detail on those triadic concepts and terminology (notably the

Existence, Life, Intellect triad—and variants) in *Allogenes, Three Steles of Seth,* and *Zostrianos* as a whole that most clearly reflect Porphyry's exegesis of the *Chaldean Oracles.* The evidence appears to be far more weighted in the direction of gnostic dependence on Porphyry than vice versa. If so, then the *terminus a quo* for *Allogenes, Three Steles of Seth,* and *Zostrianos* in the form we now have them would be some time after A.D. 268, or the approximate year of Plotinus' death.—C.R.M.

1099. J. L. SUMNEY, "The *Teachings of Silvanus* as a Gnostic Work," *StudRel/SciRel* 21 (2, '92) 191-206.

The many parallels between *Teachings of Silvanus* and Alexandrian Christian theology do not rule out considering it as a gnostic document. *Teachings of Silvanus* seems to have been the product of a moderate gnosticism, something like that of *Eugnostos* (but a Christianized version of it), which had been influenced by Valentinianism. This was a gnosticism willing to oppose radical gnostics in their cosmological/cosmogonical scheme, even though its view of the material world was nearly as low as theirs. It also held a moderately docetizing view of the nature of Christ's incarnation within a gnostic framework.—D.J.H.

1100. R. TREVIJANO ETCHEVERRIA, "Santiago el Justo y Tomás el Mellizo (Evangelio de Tomás, Log. 12 y 13)," *Salmanticensis* 39 (2, '92) 193-215.

The saying about James the Just in *Gospel of Thomas* 12 may well have been formulated ca. A.D. 135 in the Transjordanian Jewish-Christian community, which seems to have been a bearer of a tradition of Synoptic-like sayings. These sayings were received by a Hellenized Jewish-Christian community in Syria that identified Thomas with Judas as the "twin brother" of James the brother of the Lord. In this "Thomas community" a convert to gnosticism compiled and extended the sayings to produce a propaedeutic to gnosticism. *Thomas* 13 was one of the new gnostic sayings. Thomas, now seen as the spiritual twin of Jesus, was regarded as the transmitter of Jesus' secret teachings and the gnostic *par excellence.*—D.J.H.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

R. D. Aus, *Barabbas and Esther and Other Studies in the Judaic Illumination of Earliest Christianity,* South Florida Studies in the History of Judaism 54 (Atlanta: Scholars Press, 1992, $59.95) xi and 205 pp. Indexed. LCN: 92-32059. ISBN: 1-55540-753-6.

The nine essays in this volume concern the release of Barabbas (Mk 15:6-15 par.; Jn 18:39-40) and Jewish traditions on the book of Esther; the death of one for all in Jn 11:45-54 in light of Jewish traditions; Lk 15:11-32 and Rabbi Eliezer ben Hyrcanus' rise to power [§ 30-630]; the Magi at the birth of Cyrus and the Magi at Jesus' birth in Mt 2:1-12 (1987); the three pillars and three patriarchs—a proposal concerning Gal 2:9 [§ 25-206]; the relevance of Isa 66:7 to Revelation 12 and 2 Thessalonians 1 [§ 21-871]; God's plan and God's power—Isaiah 66 and the restraining factors of 2 Thess 2:6-7 [§ 22-875]; Paul's travel plans to Spain and the "full number of the Gentiles" of Rom 11:25 [§ 24-521]; and the liturgical background of the necessity and propriety of giving thanks according to 2 Thess 1:3 [§ 18-600]. Aus is the author of *Water into Wine and the Beheading of John the Baptist* (1988) and *Weihnachtsgeschichte, Barmherziger Samariter, Verlorener Sohn* (1988).

E. Baasland, *Theologie und Methode. Eine historiographische Analyse der Frühschriften Rudolf Bultmanns,* Monographien und Studienbücher 373 (Wuppertal—Zurich: Brockhaus, 1992, paper DM 88) xvi and 532 pp. Bibliography. ISBN: 3-417-29373-1.

Based on a *Habilitationsschrift* accepted by the University of Oslo, this investigation of the development of Bultmann's theological methodology first considers the basic structure and the various phases: the liberal phase (1908-16), the formation of a system—the late liberal phase (1917-22), the early dialectic phase (1923-26), and the existentialist phase (after 1927). Then it discusses the relation between theology and methodology in Bultmann's early writings: the function of exegesis (criticism and legitimation), whether method is pure technique, and the historical-critical method as the disciplinary matrix of methods. Finally it deals with analysis (heuristic questions of the Gospel tradition, the historical core of the Gospels, the history of tradition and redaction, the NT apart from the Synoptics), synthesis (heuristic questions, reconstruction), and interpretation (interpretation of a religion's collection of writings; Jesus, Paul, John). Baasland concludes that Bultmann saw that the tasks of the exegete and the dogmatician are ultimately the same.

W. Baird, *History of New Testament Research.* Vol. 1, *From Deism to Tübingen* (Minneapolis, MN: Fortress, 1992, $41.95) xii and 450 pp. Bibliography. Indexed. LCN: 92-22629. ISBN: 0-8006-2626-5.

The first volume in this history of NT research covers the period from ca. 1700 to ca. 1870. It first treats early developments in NT research under the following headings: backgrounds and beginnings, the attack on revealed religion (the English Deists), sensitive to the Spirit (the Pietists), defining historical research (methods of interpretation), refining historical research (canon and higher criticism), and NT research and theological meaning. Then it deals with NT research in an era of philosophical ferment: the rise of liberalism; the influence of philosophical idealism; literary, historical, and textual criticism alongside and in the wake of Tübingen; moderate and mediating criticism; and synthesizing accomplishments. Baird is professor of NT at Brite Divinity School, Texas Christian University, Fort Worth, TX.

H. Balz and G. Schneider (eds.), *Exegetisches Wörterbuch zum Neuen Testament.* Band 1, *ʼΑαρών—Ἑνώχ*; Band 2, *ἐξ—ὀψώνιον*; Band 3, *παγιδεύω—ὠφέλιμος* (2nd ed.; Stuttgart—Berlin—Cologne: Kohlhammer, 1992, cloth DM 599, paper DM 298) xxxiii and 1150 cols., viii and 1380 cols., viii and 1242 cols. and 24* pp. Bibliographies. ISBN: 3-17-012191-X (cloth), -011205-8 (paper).

The first edition of this exegetical dictionary of the NT appeared in fascicles between 1978 and 1983 [see *NTA* 24, pp. 73, 181, 292; 25, pp. 77, 188; etc.]. The first two volumes of the English version were described in *NTA* 35, p. 90; 36, p. 249. There are also Japanese, Italian, and Spanish versions available or in progress. This second edition presents the whole project in three volumes. It also provides at the end of each volume bibliographic supplements for individual words that update the project to 1992. The third volume contains a 24-page (three-column) index of German keywords and proper names.

K. BERGER, *Historische Psychologie des Neuen Testaments*, Stuttgarter Bibelstudien 146-147 (Stuttgart: Katholisches Bibelwerk, 1991, paper DM 50.20) 303 pp. Bibliography. Indexed. ISBN: 3-460-04461-6.

Seeking to facilitate a direct dialogue between psychology and NT exegesis, this volume tries to find ways to reconstruct the experiences of the early Christians. After a five-page bibliography on historical psychology and a 28-page introduction to the historical psychology of the NT, it discusses the following topics: identity and person, possession by demons, experience of the body, interior and exterior, perception (perception of reality, visions, mythical events, heavenly journeys, etc.), affects (emotions, desires, fear and anxiety, etc.), suffering, religion (faith, Holy Spirit and charism, sin, prayer, pastoral care), and action (necessary hate and self-love, sexuality, risking and gaining life, possessing, revenge). Berger is professor of NT theology at the University of Heidelberg.

J. BOBROWSKI, *Bibliodramapraxis. Biblische Symbole im Spiel erfahren* (Hamburg: E. B.-Verlag Rissen, 1991, paper DM 28.60) ix and 235 pp., plate. Bibliography. ISBN: 3-923002-57-2.

Prepared as a doctoral dissertation under the direction of P. Cornehl and accepted in 1990 by the department of Evangelical theology at the University of Hamburg, this volume explains the theoretical foundations and practice of "Bibliodrama"—the attempt to experience, live out, and enter into the biblical text with the help of dramatic enactments. After surveying previous work on Bibliodrama, it presents the outline of a five-step process, discusses various practical aspects of Bibliodrama, considers the psychological foundations (changes, resistance, group process), and treats the theological foundations (with particular attention to P. Tillich's understanding of religious symbols).

B. BOWE ET AL. (EDS.), *Silent Voices, Sacred Lives. Women's Readings for the Liturgical Year* (New York—Mahwah, NJ: Paulist, 1992, paper $22.95) vi and 464 pp. LCN: 92-26234. ISBN: 0-8091-3336-9.

Intended as a supplement to official church lectionaries, this volume presents a reading from Scripture or an extrabiblical source for each day of the church year beginning with the first Sunday of Advent. The selections highlight aspects of women's religious experience. Each selection is prefaced by an introduction and remarks about interpretation. The extrabiblical writings from which texts have been chosen include *Martyrdom of St. Crispina*, *Testaments of the Twelve Patriarchs*, *Protevangelium of James*, ps.-Philo's *Biblical Antiquities*, and Jerome's *Life of Paula*. Three appendixes are provided. The volume was compiled by Bowe along with K. Hughes, S. Karam, and C. Osiek, all members of the Society of the Sacred Heart who teach (except Karam) at the Catholic Theological Union in Chicago.

P. W. COMFORT, *The Quest for the Original Text of the New Testament* (Grand Rapids: Baker, 1992, paper $11.95) 200 pp., 11 plates, map, 3 tables. Bibliography. Indexed. LCN: 92-477. ISBN: 0-8010-2566-4.

Comfort, visiting professor of NT literature and interpretation at Wheaton College in Illinois, focuses on the NT manuscripts that made it through to the Diocletian persecution. After a brief introduction, he discusses the recovery and the quest of the original text of the NT as well as the reliability of the early text. Next he deals with manuscripts buried in the sand (the Oxyrhynchus NT), papyri hidden in jars (the Chester Beatty and Coptos papyri), and papyri from a monastery library (the Bodmer biblical papyri). Then he examines the textual relationships among the early manuscripts book-by-book, compares the early text to the Nestle-Aland 26th edition, and suggests revisions in light of the early text. The ten-page appendix concerns the textual evidence for the earliest edition of John's Gospel.

A. C. DAY, *Roget's Thesaurus of the Bible* (San Francisco: HarperCollins, 1992, $28) vii and 927 pp. Indexed. LCN: 92-53896. ISBN: 0-06-061773-X.

Using the basic system of classification found in P. M. Roget's thesaurus, this volume links together biblical passages with similar content under 990 general headings. So, for example, texts on faith can be found grouped under category 485 "Belief." The categories follow this general outline: abstract relations (1-182); space (183-318); matter (319-446); intellect—the exercise of the mind (447-594); volition—the exercise of the will (595-816); and emotion, religion, and morality (817-990). The Bible passages are paraphrases rather than quotations from any one version. An index of Bible references (pp. 727-842) and a subject index (pp. 843-927) are included. A thumb-indexed edition (0-06-061772-1) is available for $30.

W. D. EDGERTON, *The Passion of Interpretation,* Literary Currents in Biblical Interpretation (Louisville, KY: Westminster/Knox, 1992, paper $19.99) 160 pp. Bibliography. Indexed. LCN: 92-30203. ISBN: 0-664-25394-6.

This volume is concerned with stories of interpretation and what understanding of interpretation might emerge through our encounters. It investigates the "Hymn to Hermes" (exegesis of desire), the story of Rabbi Eliezar and the sages in *b. Baba Meṣiʿa* 59b (exegesis of tears), the binding of Isaac in Genesis 22 (exegesis of echoes), I. Dinesen's stories "The Blank Page" and "The Caryatids" (exegesis of the unwritten), and the Emmaus narrative in Lk 24:13-35 (exegesis of presence). Edgerton, associate professor of ministry at Chicago Theological Seminary, concludes that interpretation begins in passion, proceeds through passion, and arrives in passion.

E. E. ELLIS, *The Old Testament in Early Christianity. Canon and Interpretation in the Light of Modern Research* (Grand Rapids: Baker, 1992, paper $11.95) xiii and 188 pp. Indexed. LCN: 91-48112. ISBN: 0-8010-3217-2.

The paperback edition of the work described in *NTA* 36, p. 102.

D. FERGUSSON, *Bultmann,* Outstanding Christian Thinkers (Collegeville, MN: Liturgical Press, 1992, paper $12.95) xxi and 154 pp. Bibliography. Indexed. ISBN: 0-8146-5037-6.

After a sketch of Bultmann's life (1884-1976), this volume explores the historical context of his ideas and explains their nature and significance. Thus it treats the legacy of liberalism, the miracle of faith, the hermeneutical task, the theology of the NT (Jesus, Paul, John), the demythologizing program, and post-Bultmannian perspectives. Fergusson, professor of theology at the University of Aberdeen, concludes that Bultmann's work was grounded in a dual commitment to the witness of the church and to the importance of honest scientific inquiry.

R. GESTRICH, *Eugen Drewermann—Glauben aus Leidenschaft. Eine Einführung in seine Theologie* (Stuttgart: Quell, 1992, paper DM 16.80) 141 pp., 7 figs. ISBN: 3-7918-1917-8.

After a sketch of Drewermann's life and thought, this volume discusses key emphases in his theology: believing from the power of the interior images (C. G. Jung and *Tiefenpsychologie und Exegese*), believing from a passionately troubled existence (S. Kierkegaard and *Das Markusevangelium - Bilder von Erlösung*), believing with a sound ego (S. Freud and *Kleriker - Psychogramm eines Ideals*), believing and overcoming anxiety through trust (*Strukturen des Bösen*), and faith and healing—the therapeutic dimension of the religious (*Wort des Heils und Wort der Heilung*).

D. L. HAMILTON, *Homiletical Handbook* (Nashville, TN: Broadman, 1992, paper $14.95) 207 pp. Bibliography. LCN: 91-28607. ISBN: 0-8054-1626-9.

After introductory comments on the homiletical task, this volume considers various approaches to biblical preaching: preliminary processes, keyword method, analytical method, textual methods, etc. Then it makes applications of these techniques to various kinds of biblical literature: OT history, poetry, wisdom, prophecy, apocalyptic, NT history, Jesus' teaching, miracles, parables, and the epistles. Hamilton is instructor in preaching and pastoral ministries at Columbia Biblical Seminary in Columbia, SC.

R. B. JAMES AND D. S. DOCKERY (EDS.), *Beyond the Impasse? Scripture, Interpretation, & Theology in Baptist Life* (Nashville, TN: Broadman, 1992, paper $15.95) 319 pp. Bibliography. LCN: 91-22661. ISBN: 0-8054-6036-5.

This volume represents the efforts of eight Baptist scholars over more than two years to engage in dialogue about Scripture, interpretation, and theology. The first part contains articles by Dockery on biblical authority, W. Harrelson on historical criticism, J. P. Newport on literary criticism, and R. A. Mohler on theological method, as well as four articles by James, P. Patterson, M. T. Marshall, and T. George that combine response and independent treatment. The second part presents responses by each of the eight authors. The editors have provided a preface and a conclusion.

D. L. JEFFREY (ED.), *A Dictionary of Biblical Tradition in English Literature* (Grand Rapids: Eerdmans, 1992, $79.99) xxxii and 960 pp. Bibliographies. LCN: 92-30648. ISBN: 0-8028-3634-8.

The entries in this dictionary are drawn from six general categories: biblical proper nouns (e.g. Babel, Jacob, Gabriel), common nouns (harp), concepts (conscience), common quotations or allusions (fleshpots of Egypt), parables (prodigal son), and familiar terms in various languages (*agnus Dei*). Also included are many short identifications and cross-references directing readers to main entries. Each main entry describes how the word or phrase has been understood or used in the Bible, in the Jewish and Christian exegetical traditions, and in English literature, respectively. The basic translation is the King James Version because of its importance in the English literary tradition. The more than 160 contributors include F. F. Bruce, J. R. Donahue, J. D. G. Dunn, D. N. Freedman, M. D. Hooker, I. H. Marshall, J. B. Russell, C. H. H. Scobie, and A. D. York. The three annotated bibliographies (pp. 857-960) deal with biblical studies, the history of biblical interpretation, and biblical tradition in English literature.

H. KARPP, *Schrift, Geist und Wort Gottes. Geltung und Wirkung der Bibel in der Geschichte der Kirche. Von der Alten Kirche bis zum Ausgang der Reformationszeit* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1992, paper DM 54) xxviii and 270 pp. Bibliography. ISBN: 3-534-10862-0.

Karpp, professor emeritus of religious education and church history at the University of Bonn, investigates the importance and impact of the Bible from the early church to the close of the Reformation period. After a brief introduction, he discusses the Holy Scriptures in the ancient church (from the 2nd to the 6th century A.D.), the Bible and the church in the early and high Middle Ages (from the 7th to the 13th centuries) and in the late Middle Ages (14th and 15th centuries), and concern with the Bible in the time of the Reformation (1517 to 1560/70). At each point he treats the significance, diffusion, interpretation, and influence of the Bible in church and society.

O. KNOCH, *Das Neue Testament in seinen grossen Gestalten. 41 Glaubens- und Lebensgeschichten; mit einer Erklärung wichtiger neutestamentlicher Begriffe* (Mainz: Matthias-Grünewald-Verlag, 1992, DM 26.80) 136 pp. ISBN: 3-7867-1638-2.

This volume presents (mainly in alphabetical order) sketches of the lives and activities of forty-one famous men and women of the NT: Abraham, Jesus, Andrew, Apollos, Aquila (and Prisca/Priscilla), Barnabas, Bartholomew, Elizabeth, etc. It also considers what the lives, faith, and faults and weaknesses of these figures might have to say to people today. A similar book by P. Maiberger on forty OT figures is available from the same publisher.

A. KUEN (ED.), *Nouveau dictionnaire biblique* (rev. ed.; St-Légier: Éditions Emmaüs, 1992, 120 SFr) 1372 pp., 8 maps. Illustrated. ISBN: 2-8287-0043-7.

The thoroughgoing revision of a work published in 1961, this Bible dictionary contains more than 5,000 articles (735 new ones) on biblical books, words and names, history, persons, religion, doctrine, geography, archaeology, and other topics. Kuen, the editor responsible for the new edition, describes it as the most complete Bible dictionary in French and as written from a resolutely evangelical perspective. In the revision particular attention has been given to the biblical references, developments in archaeology and other fields, and the illustrations.

E. H. LOVERING (ED.), *Society of Biblical Literature 1992 Seminar Papers*, SBL Seminar Papers 31 (Atlanta: Scholars Press, 1992, paper $25) ix and 706 pp., 26 figs. Bibliographies. ISBN: 1-55540-769-2.

The forty-five papers included in this volume were prepared for discussion at the 1992 meeting of the Society of Biblical Literature held in San Francisco. The contributors include M. C. Parsons on "literary" aspects of the Gospels and Acts; J. V. Brownson on the portrayal of Judas in the Fourth Gospel; P. L. Shuler on Lk 1–2; C. R. Matthews on Philip and Simon, Luke and Peter (a Lukan sequel and its intertextual success); K. Cooper on the rhetoric of gender in the apocryphal Acts; R. E. Brown on the Lukan authorship of Lk 22:43-44; J. A. Darr on the narrator as character in Lk-Acts; E. Pagels on the human face(s) of Satan in the Gospels; B. R. McCane on early Jewish and Christian attitudes toward the dead; B. Lang on the roots of the Eucharist in Jesus' praxis; J. A. Fitzmyer on the use of the OT in Lk-Acts; R. Jewett on ecumenical theology for the sake of mission (Rom 1:1-17; 15:14–16:24); L. L. Thompson on mooring Revelation in the Mediterranean; J.-P. Ruiz on liturgy and Revelation; D. M. Hay on what Philo said and did not say about the Therapeutae; and G. Aichele on Jesus' frankness.

F. MCCONNELL (ED.), *The Bible and the Narrative Tradition* (New York—Oxford: Oxford University Press, 1991, paper $11.95) vii and 152 pp. Indexed. LCN: 85-29852. ISBN: 0-19-507002-X.

The paperback edition of the work described in *NTA* 31, p. 93, this volume contains papers by H. Bloom on the uncanniness of the Yahwist, H. W. Frei on the "literal reading" of biblical narrative in the Christian tradition, F. Kermode on the argument about canons, J. M. Robinson on the Gospels as narrative, D. Foster on John the "belated" Evangelist, and H. N. Schneidau on biblical narrative and modern consciousness.

E. P. MCQUAY, *Learning to Study the Bible* (Nashville, TN: Broadman, 1992, paper $9.95) 109 pp. Bibliography. LCN: 91-31653. ISBN: 0-8054-8159-1.

McQuay, professor of pastoral ministry at Columbia Biblical Seminary in Columbia, SC, uses Paul's letter to the Philippians to explain the basic principles of effective Bible study. Thus he discusses basic methods, tools for background and in-depth study, issues of introduction, and analytical study (segments and stages, texts and translations, diagrams, outlines and paraphrases, etc.). Four appendixes are included.

La mémoire et le temps. Mélanges offerts à Pierre Bonnard, ed. D. Marguerat and J. Zumstein, Le Monde de la Bible 23 (Geneva: Labor et Fides, 1991, paper) 323 pp., 2 plates. ISBN: 2-8309-0631-4.

This *Festschrift* honoring Professor Bonnard on his 80th birthday focuses on the theme of "memory of Jesus." The twenty-two articles are by F. Bovon on the ethics of the first Christians; H. Weder on the presence of the past; S. Légasse on "scribes and Pharisees";

Marguerat on Jesus and the Law; U. Luz on the Evangelist Matthew as a Jewish Christian at the crossroads; G. Strecker on the conception of history in Mt; J. Delorme on word, gospel, and memory in Mk 14:3-9; C. Dieterlé on the play between space and time in Mk 4:1-34; X. Léon-Dufour on the two memories of the Christians in Jn; Zumstein on memory and paschal rereading in Jn; C. Combet-Galland and F. Smyth-Florentin on the urgency of memory in Revelation 10; D. Barthélemy on the integration of space and time in the New Jerusalem; J.-F. Collange on Scripture and history according to Paul; S. Frutiger on Romans 12–15; A. Vanhoye on historical anamnesis and theological creativity in Hebrews; U. Ruegg on the search for the time of James; J. Schlosser on the exodus theme in 1 Peter; J.-D. Dubois on memory and salvation in the Manichaean Psalm of the Bema 222; S. Amsler on the diachronic meaning of Deut 6:4b; P. Ricoeur on moving from one Testament to another (an essay in biblical hermeneutics); M. Bouttier on the word (*parole*) and the words (*mots*); and A. Frutiger on the serpent and the dove. A photograph of the honoree, a greeting by the editors, and a *tabula gratulatoria* are also included.

S. MEURER (ED.), *The Apocrypha in Ecumenical Perspective. The place of the late writings of the Old Testament among the biblical writings and their significance in the eastern and western church traditions,* trans. P. Ellingworth, UBS Monograph Series 6 (Reading, UK—New York: United Bible Societies, 1991, paper $6) xiii and 224 pp. ISBN: 0-8267-0456-5.

The ten papers in this volume are by P. Stuhlmacher on the significance of the OT Apocrypha and Pseudepigrapha for understanding Jesus and Christology, E. Oikonomos on the significance of the Deuterocanonical writings in the Orthodox church, F. J. Stendebach on the OT canon in the Catholic church, K. D. Fricke on the Apocrypha in the Luther Bible, W. H. Neuser on the Reformed churches and the OT Apocrypha, O. Chadwick on the significance of the Deuterocanonical writings in the Anglican tradition, H.-H. Mallau on the attitude of Baptists to the Deuterocanonical writings, W. Gundert on the Bible Societies and the Deuterocanonical writings, H. P. Rüger on the extent of the OT canon, and J. P. Lewis on some aspects of the problem of including the Apocrypha. Also included are forewords by Meurer and P. C. Stine (to the English edition), guidelines for interconfessional cooperation in translating the Bible, and a glossary of abbreviations.

F. MIGLIORE, *Introduzione al Nuovo Testamento,* Armarium. Biblioteca di storia e cultura religiosa 3 (Soveria Mannelli (Catanzaro): Rubbettino, 1992, paper 30,000 L) 309 pp., 3 maps. Bibliography. Indexed. ISBN: 88-7284-077-5.

After chapters on the canon and text of the NT, this introduction to the NT treats the literary, historical, and theological dimensions of the narrative books (Gospels and Acts), the didactic books (the Pauline and catholic epistles), and the prophetic book (Revelation), respectively. Writing for students and nonspecialists, Migliore seeks to occupy a middle ground between technical introductions and popularizations, and to make an objective presentation free from confessional and apologetic tendencies. B. Corsani has provided a two-page preface.

Naissance de la méthode critique. Colloque du centenaire de l'École biblique et archéologique française de Jérusalem, Patrimoines: Christianisme (Paris: Cerf, 1992, paper 200 F) 349 pp. ISBN: 2-204-04465-2.

Prepared for a conference held at Lyon in 1990, the twenty-seven major papers in this volume appear under the following headings: the birth of the critical spirit in the history of exegesis (three); the birth of the École Biblique de Jérusalem, its history, and present position (five); translation of the Bible in France (five); current problems in NT exegesis (four); current problems in OT exegesis (six); problems of translation (two); and conferences (two). Also included are a preface by A. Caquot, three greetings, and a conclusion by J.-L. Vesco, as well as two more papers (by Caquot and E. Will) and a greeting by J. Leclant from a meeting held in Paris. The papers most pertinent to the NT field are by É. Nodet on the importance of Josephus, M. Philonenko on translating intertestamental writings today, C. Perrot on the Jewish milieus of the NT, J. Delorme on semiotics and reading the Gospels (with reference to Mk 14:1-11), J.-D. Dubois on gnostic research and NT exegesis, B. Standaert on the rhetorical reading of a biblical writing, and M. Harl on the Septuagint and the textual plurality of the Scriptures (the evidence of the Greek Fathers).

Nelson's Concordance of Bible Phrases (Nashville, TN: Nelson, 1992, $19.99) vii and 741 pp. Indexed. LCN: 92-28531. ISBN: 0-8407-4262-2.

An updating of *The Phrase Concordance of the Bible* (1986), this volume departs from the individual-word format by using 5,200 important biblical phrases as the reference key. Thus it provides under "word of God" its forty-eight occurrences in the OT and NT rather than forcing the reader to work through more than 900 references to "word" and about 4,500 occurrences of "God." The base text is the New King James Version; cross-references make the book usable also with the KJV, NRSV, NASB, and NIV. A 56-page key-word index helps users to locate a specific phrase when they know only a word or two of it.

The New Jerome Bible Handbook (Collegeville, MN: Liturgical Press, 1992, $24.95) vii and 456 pp. Illustrated. Indexed. ISBN: 0-8146-2204-6.

Based on *The New Jerome Biblical Commentary* [*NTA* 34, pp. 97-98], this handbook for Bible study presents simplified versions of the introductions to every OT and NT book, an outline of the content of every book, a sample text that illustrates the character and style of every book, and digests of the topical or general articles.

The New Testament and Christian-Jewish Dialogue. Studies in Honor of David Flusser, ed. M. Lowe, Immanuel 24-25 (Jerusalem: Ecumenical Theological Research Fraternity in Israel, 1990, paper $15) 305 pp. Bibliography. ISSN: 0302-8127.

The seventeen articles in this *Festschrift* honoring Professor Flusser are by B. Young on the cross, Jesus, and the Jewish people; M. Kister on the Sabbath and Christian-Jewish polemic; M. Weinfeld on the charge of hypocrisy in Mt 23 and in Jewish sources; C. A. Brown on the peace-offerings (*šĕlāmîm*) and Pauline soteriology; J. Schoneveld on Torah in the flesh; C. Safrai on Jesus and his disciples—the beginnings of their organization; Lowe on a Hebraic approach to the parable of the laborers in the vineyard; R. Menahem on ἐπίτροπος/*pāqîd* in the parable of the laborers in the vineyard; A. J. Hobbel on hermeneutics in Talmud, midrash, and the NT; S. Safrai on the Jewish cultural nature of Galilee in the 1st century; Z. Safrai on the origins of reading the Aramaic targum in the synagogue; P. Figueras on evidence for proselytism in ancient Judaism; O. Skarsaune on the transition from books to testimony in transmitting the OT in the early church; M. Idel on Enoch as Metatron; M. Dubois on Thomas Aquinas on the place of the Jews in the divine plan; M. Stöhr on learning step-by-step in Jewish-Christian dialogue; and F. Mussner on Catholic-Jewish dialogue since 1945. Also included are a foreword by Lowe, personal appreciations of Flusser (by Mussner, R. Lindsey, Young, Lowe, and Dubois), and a bibliography of his writings (compiled by Lowe).

L. Padovese (ed.), *Atti del II Simposio di Efeso su S. Giovanni apostolo*, Turchia: la Chiesa e la sua storia 3 (Rome: Istituto Francescano di Spiritualità, Pontificio Ateneo Antoniano, 1992, paper 25,000 L) 228 pp., frontispiece.

Prepared for a conference held in 1991 at Ephesus, the twelve major papers in this volume are by M. Nobile on the historical-religious problem of the Fourth Gospel, R. Penna on the purpose of the letter to the Ephesians in its historical-ecclesial situation, M. Adinolfi on the similitudes in Revelation and the interpretation of Victorinus of Petau, A. Dalbesio on ecclesial experience according to 1 John in light of its historical context, B. Studer on Johannine spirituality in Augustine's commentary on 1 John, V. Grossi on the presence of Johannine literature in the Roman church of the first centuries, F. Cocchini on the community at Ephesus in Origen's commentary on Ephesians, M. G. Mara on the Johannine Paraclete/Spirit of Truth in some early Christian interpretations, I. de la Potterie on antichrists and Antichrist (the division in the Johannine community and its christological significance),

L. Pacomio on the theology of history in John's Gospel, P. Siniscalco on John's Gospel in the catechisms of the early church, and E. Corsani on a theological reading of Revelation. Also included are a preface (by R. Franceschini), four greetings (by O. Demir, K. Subąsi, G. Bernardini, and O. Granella), an introduction (by Padovese), and a homily (by G. Saldarini).

F. REHKOPF, *Griechisch-deutsches Wörterbuch zum Neuen Testament* (Göttingen: Vandenhoeck & Ruprecht, 1992, DM 48) xi and 140 pp. ISBN: 3-525-50118-8.

This concise lexicon of the Greek NT takes account of 5,427 different words in the 26th edition of the Nestle-Aland text and 346 words occurring only as variants. The individual entries provide the Greek word (ἄγγελος, ου, ὁ), information about its history (since Homer; LXX), and meanings and textual references (1. the human messenger: Mt 11:10 etc. [up to ten times]; 2. the angel: Mt 1:20 and often [over 25 times]). The translations generally reflect those in W. Bauer's lexicon. Rehkopf is the author of *Griechisches Lernvokabular zum Neuen Testament* (1987) and *Septuaginta-Vokabular* (1989).

F. ROUSSEAU, *La poétique fondamentale du texte biblique. Le fait littéraire d'un parallélisme élargi et omniprésent,* Recherches, nouvelle série 20 (Montreal: Bellarmin, 1989, paper; Paris: Cerf) 280 pp. ISBN: 2-89007-672-5 (B), 2-204-02562-3 (C).

Rousseau, professor in the department of religious studies at the University of Quebec in Montreal, contends that the essence of biblical poetry resides primarily in the rhythmic parallelisms of the texts. To demonstrate this hypothesis he examines 126 examples under four major headings: the parallelism of stichs taken two by two, the parallelism of subgroups of stichs, the parallelism of the pericopes in the letter to the Ephesians, and two extrabiblical cases (Amerindian and Yugoslavian). The majority of the texts analyzed are from the NT.

E. SCHÜSSLER FIORENZA, *But She Said. Feminist Practices of Biblical Interpretation* (Boston: Beacon, 1992, $24) x and 261 pp. Indexed. LCN: 92-9. ISBN: 0-8070-1214-9.

Intended as a complement to *Bread Not Stone* (1984), this volume seeks to theorize a critical feminist biblical interpretation for liberation within the hermeneutical-rhetorical space created by feminist theory. After a fifteen-page introduction to the political construction of feminist biblical interpretation, it presents seven chapters that are envisioned as a spiraling circle dance: Miriam—leading the dance (charting the field of feminist biblical interpretation); Arachne—weaving the word [see §§ 30-1107; 32-653]; Mary of Magdala—re-membering the past [see § 34-543]; Justa—constructing common ground (feminist political hermeneutics); Sophia—discerning the Spirit (critical theological hermeneutics); Prisca—teacher of wisdom (feminist theological education); and Sheba—the power of wisdom [see § 34-1182]. Schüssler Fiorenza is professor of divinity at Harvard Divinity School.

G. S. SLOYAN, *So You Mean to Read the Bible! Some Tips for Absolute Beginners* (Collegeville, MN: Liturgical Press, 1992, paper $3.95) 68 pp. LCN: 92-492. ISBN: 0-8146-2044-2.

Sloyan, professor emeritus of religion at Temple University in Philadelphia and author of *What Are They Saying About John?* (1991), explains what the Bible is and why one should read it, the Bible that Jesus and the apostles knew, what the Hebrew Scriptures meant to their compilers, how to read the Gospels and Paul's letters, and how beginners can get the most from reading the Bible.

Supplément au Dictionnaire de la Bible, ed. J. Briend and É. Cothenet, Fascicule 66: *Satan (et démons)—Scribes* (Paris: Letouzey & Ané, 1992, paper 300 F) cols. 1-256. Illustrated. Bibliographies.

This fascicle [see *NTA* 37, p. 109] contains major articles on Satan and demons (by W. Kornfeld and W. Kirchschläger), scandal (by D. Pizivin), seals (by P. Amiet, P. Bordreuil, and M. Trimaille), and scribes (by A. Lemaire). There are also articles on important scholars: A. Savignac and J.-V. Scheil (by R. Tournay), K.-L. Schmidt (by G. Mayer), E. J. Schürer (by H. Schreckenberg), and A. Schweitzer (by A. Gounelle).

J. SWETNAM, *An Introduction to the Study of New Testament Greek.* Part 1: *Morphology.* Vol. 1, *Lessons;* vol. 2, *Key, Lists, Paradigms, Indices,* Subsidia Biblica 16/1-2 (Rome: Pontificio Istituto Biblico, 1992, paper $48) xxxiii and 453 pp., xix and 307 pp. Indexed. ISBN: 88-7653-600-0.

Based on the author's many years of teaching at the Pontifical Biblical Institute in Rome, this introduction to NT Greek combines the deductive approach (by giving vocabulary, paradigms, rules, and exercises from English to Greek) and the inductive approach (by presenting exercises from Greek to English and placing the student in contact with the Greek NT from the start). The first volume consists of one hundred lessons (one for each class period) that deal with paradigms of verbs; paradigms of nouns, pronouns, and adjectives; prepositions; adverbs; vocabulary; and NT readings. The second volume serves as the "key" to the first volume by providing translations of the exercises and additional exercises, lists of Greek words by categories (adjectives, adverbs, articles, etc.), verb paradigms, and five indexes. A second part giving an introduction to the syntax of NT Greek is planned.

G. THEISSEN, *Social Reality and the Early Christians. Theology, Ethics, and the World of the New Testament,* trans. M. Kohl (Minneapolis, MN: Fortress, 1992, $29.95) xvi and 303 pp., 2 figs. Indexed. LCN: 92-8495. ISBN: 0-8006-2560-9.

This volume presents in English six essays from *Studien zur Soziologie des Urchristentums* [*NTA* 24, p. 185; 28, p. 197] on the wandering radicals, "we have left everything . . ." (Mk 10:28), Jesus' Temple prophecy, nonviolence and love of enemies (Mt 5:38-48/Lk 6:27-38), Christology and social experience, and sociological theories of religion and the analysis of early Christianity. Also included are an article on soteriological symbolism in the Pauline writings [§ 19-646], two new studies on Judaism and Christianity in Paul and on a sociological theory of early Christianity, and a 29-page introduction to sociological research into the NT. Theissen is professor of NT at the University of Heidelberg.

C. THEOBALD (ED.), *Le canon des Écritures. Études historiques, exégétiques et systématiques,* Lectio Divina 140 (Paris: Cerf, 1990, paper 240 F) 573 pp. ISBN: 2-204-03137-2.

After Theobald's brief introduction and his article that lays out in detail the problem of the canon, this volume presents papers by J. Trublet on the constitution and closure of the Hebrew canon, P. Vallin on the formation of the Christian Bible, J.-N. Aletti on 2 Peter and the NT canon, E. Haulotte on the formation of the NT corpus (the search for a generative intratextual "module"), P. Lamarche on theological divergences in the NT, F. Marty on the canon of Scripture as memory for the future, É. Pousset on the Bible as a whole, B. Sesboüé on the canon of Scripture from the perspective of systematic theology, and Vallin on whether the Bible is a cultural object or a Christian book. Theobald has provided a five-page conclusion.

W. C. TRENCHARD, *The Student's Complete Vocabulary Guide to the Greek New Testament. Complete Frequency Lists, Cognate Groupings & Principal Parts* (Grand Rapids: Zondervan, 1992, paper) xi and 340 pp. Indexed. LCN: 92-33255. ISBN: 0-310-53341-4.

The first part (pp. 1-126) of this volume presents all the common words of the Greek NT text that have a cognate relationship with at least one other word. The second part (pp. 127-236) provides the complete vocabulary of the Greek NT in descending order according to frequency of use. The third part (pp. 237-272) lists all the verbs used in the Greek NT along with their principal parts that are actually found in the text. The fourth part (pp. 273-285) contains all the proper words used in the NT. The fifth part (pp. 287-298) consists of lists of crasis and elision forms, proclitics, enclitics, postpositives, etc. Trenchard is vice-president for academic administration and professor of religious studies at Canadian Union College, College Heights, Alberta, Canada.

J. M. VINCENT, *Leben und Werk des frühen Eduard Reuss. Ein Beitrag zu den geistesgeschichtlichen Voraussetzungen der Bibelkritik im zweiten Viertel des 19. Jahrhunderts,* Beiträge zur evangelischen Theologie 106 (Munich: Kaiser, 1990, DM 135) 400 pp. Bibliography. Indexed. ISBN: 3-459-01842-9.

Based on manuscript material and published works, this account of the early period of Reuss's life (1804-91) is divided into seven chapters: the period of education in Strasbourg (1804-25); further education in Göttingen, Halle, and Paris (1825-28); the end of theological education, the return to Strasbourg, and the *Dissertatio polemica* and *Theses theologicae* (1828-29); Reuss's life and activity until his first official lectures (1829-34); his activity until his appointment to the theological faculty at Strasbourg (1838) and his works on the history of Israel and the Pentateuch (until 1842); his works on OT prophecy, poetry, literary history, and theology until 1842; and his life and activity from 1838 to 1842 and his works on the NT until 1842.

W. E. VINE, M. F. UNGER, AND W. WHITE, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: Nelson, 1992, $19.99) xviii and 1086 pp. ISBN: 0-8407-7559-8.

Described in *NTA* 30, pp. 224-225 under the title *An Expository Dictionary of Biblical Words,* this volume combines Nelson's *Expository Dictionary of the Old Testament* edited by Unger and White with Vine's *Expository Dictionary of New Testament Words* (4th printing, 1983).

H. WEDER, *Einblicke ins Evangelium. Exegetische Beiträge zur neutestamentlichen Hermeneutik. Gesammelte Aufsätze aus den Jahren 1980-1991* (Göttingen: Vandenhoeck & Ruprecht, 1992, paper DM 64) 493 pp. Bibliography. ISBN: 3-525-53594-5.

Twenty-three articles published between 1980 and 1991 appear in this volume under four headings: the hermeneutics of NT theology (eleven), insight into the human (six), Paul (three), and theology of the incarnation—John (three). The topics include the problem of a Christian exegesis [§ 25-398], the gift of ἑρμηνεία in 1 Corinthians 12 and 14 (1983), the "gospel of Jesus Christ" in Mk 1:1 and the "gospel of God" in Mk 1:14 (1983), Jesus' miracles and miracle stories [§ 29-56], the relation of hermeneutics and teaching in the NT [§ 31-49], exegesis and dogmatics [§ 32-41], the discovery of faith in the NT (1988), the metaphorical quality of Jesus' comparative speech (1989), the basis of Jesus' interpretation of the Law in the Sermon on the Mount (1990), the relation between humankind and creation in Romans 8 (1988), ἐλευθερία and tolerance according to Paul (1982), the Law and sin according to Paul [§ 30-228], the incarnation of God in light of Jn 6 [§ 30-187], and the myth of the Logos in Jn 1 (1988).

R. H. WORTH, *Bible Translations. A History Through Source Documents* (Jefferson, NC—London: McFarland, 1992, $35) xiv and 191 pp. Indexed. LCN: 91-52513. ISBN: 0-89950-537-6.

The "source documents" presented in this volume include material composed by the Bible translators themselves, early material about Bible translations, and material illustrating then contemporary justifications (and criticisms) of various existing and proposed translations. The documents appear under the following headings: translations from Hebrew into Greek, other ancient translations, Reformation-era European translations, Reformation-era English translations, major modern English translations, "immersion" translations, and 20th-century Roman Catholic translations. The final chapter deals with contemporary issues in Bible translation: the best Greek text (eclectic or majority?), sexism, and anti-Semitism. Worth, a former minister, is a historian living in Richmond, VA.

N. T. WRIGHT, *The New Testament and the People of God.* Vol. 1 of *Christian Origins and the Question of God* (Minneapolis, MN: Fortress, 1992, paper $16.95; London: SPCK, £15) xix and 535 pp. Bibliography. Indexed. LCN: 92-19348. ISBN: 0-8006-2681-8 (F), 0-281-04593-3 (S).

Intended as the introduction to a five-volume NT theology, this volume argues for a particular way of doing history, theology, and literary study in relation to the questions of the 1st century, argues for a particular way of understanding 1st-century Judaism and 1st-century Christianity, and offers preliminary discussions of the meaning of the word "god" within the thought-forms of these groups and of the ways in which such historical and theological study might be of relevance to the modern world. A four-page appendix provides a chronological chart of Second-Temple Jewish history and of early Christianity. Wright, author of *The Climax of the Covenant. Christ and the Law in Pauline Theology* (1991), plans volumes on Jesus, Paul, the Gospels, and general issues and conclusions, respectively.

GOSPELS–ACTS

J. C. ANDERSON AND S. D. MOORE (EDS.), *Mark & Method. New Approaches in Biblical Studies* (Minneapolis, MN: Fortress, 1992, paper $11.95) viii and 176 pp., 3 figs. Bibliographies. Indexed. LCN: 92-17158. ISBN: 0-8006-2655-9.

Using Mark's Gospel as a case study, this volume seeks to explain new approaches to the interpretation of the Gospels. After an introductory article by Anderson and Moore on the history of Markan interpretation, there are papers by E. S. Malbon on narrative criticism (how does the story mean?), R. M. Fowler on reader-response criticism (figuring Mark's reader), Moore on deconstructive criticism, Anderson on feminist criticism (the dancing daughter), and D. Rhoads on social criticism (crossing boundaries).

O. BETZ, *Was wissen wir von Jesus?,* TVG Allgemeine Reihe (rev. ed.; Wuppertal—Zurich: Brockhaus, 1991, paper DM 29.80) 144 pp. ISBN: 3-417-29535-1.

The first edition of this work was described in *NTA* 12, p. 254; see *NTA* 13, p. 153 for the English version. The revised and expanded version appears under six headings: the problem of the historical Jesus (Who was the Christ?), the beginning of the gospel (expectation of the messiah), Jesus' messianic ministry for the reign of God, the response to Jesus' messianic ministry, the suffering of the messianic Son of God, and the response to Jesus' messianic consciousness (the church's witness to Christ). The closing essay is entitled "breach or bridge?" The appendix deals with how the question of Jesus' messianic consciousness is treated in recent research, and gives information about nonbiblical writings. Betz is professor emeritus of NT at Tübingen.

C. L. BLOMBERG, *Matthew,* New American Commentary 22 (Nashville, TN: Broadman, 1992, $24.95) 464 pp., map. Indexed. LCN: 92-13777. ISBN: 0-8054-0122-9.

Blomberg, associate professor of NT at Denver Seminary and author of *Interpreting the Parables* (1990), describes his approach to Matthew's Gospel as a "cautious evangelical redaction criticism." In his 28-page introduction he treats the Gospel's structure, theology (Israel and the Gentiles, Christology, the fulfillment of Scripture, discipleship and the church), purpose and audience, sources, date, author, and historicity and genre. His commentary appears under the following general headings: introduction to Jesus' ministry (1:1–4:16), the development of Jesus' ministry (4:17–16:20), and the climax of Jesus' ministry (16:21–28:20). Within 4:17–25:46 he discerns subsections forming pairs of discourse and narrative material.

K.-M. Bull, *Gemeinde zwischen Integration und Abgrenzung. Ein Beitrag zur Frage nach dem Ort der Joh Gemeinde(n) in der Geschichte des Urchristentums,* Beiträge zur biblischen Exegese und Theologie 24 (Frankfurt—Bern—New York: Lang, 1992, paper $51.80) 257 pp. Bibliography. ISBN: 3-631-44135-5.

The slightly revised version of a doctoral dissertation directed by H.-F. Weiss and accepted in 1991 by the theological faculty at the University of Rostock, this investigation of the history of the Johannine community "between integration and separation" first considers the κόσμος-statements in the Fourth Gospel and the community's relation to its milieu. Next it deals with the several literary levels of the Fourth Gospel with reference to the Evangelist's writing and the traditions used by the Evangelist. Then it treats the struggle over the distinctive identity of the community (the Evangelist and first redaction), the controversy over the correct interpretation of the words of the Revealer (the second and third redactions), and the place of the Johannine epistles in the history of the Johannine community.

G. M. Burge, *Interpreting the Fourth Gospel,* Guides to New Testament Exegesis 5 (Grand Rapids: Baker, 1992, paper $10.95) 185 pp., 7 figs. Bibliographies. LCN: 91-43448. ISBN: 0-8010-1021-7.

Written with the beginning student in mind, this volume first deals with the backgrounds to the Fourth Gospel: history of interpretation, and authorship. Next it considers the literary characteristics (how the Gospel was built). Then it outlines a strategy for the exegesis of Jn: text, literary context, building a bibliography, cultural context, and word studies (searches, meanings). Finally it treats preaching and exegesis: the problem of horizons, and preaching from Jn. A five-page appendix provides a bibliography of commentaries on Jn. Burge, associate professor of NT at Wheaton College in Illinois, is the author of *The Anointed Community: The Holy Spirit in the Johannine Community* (1987).

R. J. Cassidy, *John's Gospel in New Perspective. Christology and the Realities of Roman Power* (Maryknoll, NY: Orbis, 1992, cloth $39.95, paper $18.95) xi and 132 pp., 2 maps. Bibliography. Indexed. LCN: 92-2294. ISBN: 0-88344-841-6 (cloth), -818-1 (paper).

Cassidy, author of *Jesus, Politics and Society: A Study of Luke's Gospel* (1978) and *Society and Politics in the Acts of the Apostles* (1987), contends that in depicting Jesus' identity and mission the Evangelist John was concerned to present elements and themes that were especially significant for Christian readers facing Roman imperial claims and persecution. After providing an orientation to the Fourth Gospel, he discusses the Jewish tax and the cult of the Roman emperors, as well as the situation involving Pliny, Trajan, and the Christians of Pontus in the early 2nd century A.D. Then he analyzes texts and themes in the Fourth Gospel that respond to the realities of life in the Roman empire: the sovereignty of Jesus, the Roman trial of Jesus, Jesus' farewell discourses, and Jn 20–21 and readers in Roman surroundings. The final chapter concerns the purposes of John's Gospel, especially providing support for Christians under Roman rule. The appendixes present English translations of Pliny's *Letter to Trajan* (10.96) and Trajan's rescript (10.97).

B. Chilton, *The Temple of Jesus. His Sacrificial Program Within a Cultural History of Sacrifice* (University Park, PA: Pennsylvania State University Press, 1992, $34.50) xii and 209 pp., fig. Bibliography. Indexed. LCN: 91-24968. ISBN: 0-271-00824-5.

Chilton, professor of religion at Bard College in Annandale on Hudson, NY, first examines anthropologies of sacrifice and the anti-anthropological challenge of R. Girard, and constructs a typology of sacrifice applicable to cultural history generally. Then he explores the prescriptive schemes of sacrifice in the OT (Ezekiel 40–48, Leviticus 1–5, Deuteronomy 16) and the cultic program described by Josephus. Finally he examines Jesus' approach to sacrifice with reference to his occupation of the Temple, his sacrificial program, and the meaning of his last meals with his disciples. Also included are an epilogue on two priesthoods of an absent Temple and three appendixes (on Girard's approach, two recent ethnographic theories of sacrifice, and Jesus' program within early rabbinic pluralism). Chilton contends that Jesus' distinctiveness in this area lay in connecting the eschatological program of Zechariah with inclusive definitions of purity and forgiveness, with the issue of how sacrifices were to be offered, and with his own ministry.

D. M. CRUMP, *Jesus the Intercessor. Prayer and Christology in Luke-Acts,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 49 (Tübingen: Mohr-Siebeck, 1992, paper DM 124) xiv and 295 pp. Bibliography. Indexed. ISBN: 3-16-145821-4.

The revision of a doctoral dissertation directed by I. H. Marshall and presented to the University of Aberdeen, this volume investigates the christological significance of Jesus' prayer-life in Lk and the significance of this presentation for the Christology of Acts. After surveying scholarship on prayer in Lk-Acts and considering NT portrayals of Jesus as a heavenly intercessor (Rom 8:34; Heb 7:25; 1 Jn 2:1), it considers prayer and Jesus' self-revelation, Jesus' joy and thanks for God's hearing his prayers (Lk 10:21-24), Jesus' prayer and self-revelation, the phenomenon of prayer and the experience of Jesus, Jesus as the heavenly intercessor on earth, the heavenly intercessor in Acts, exalted and human intercessors in ancient Judaism, and Luke's understanding of prayer and Christology. Crump concludes that Luke was especially interested in Jesus' prayer-life because he believed that the Savior was especially interested in prayer for his own.

J. W. DEARDORFF, *The Problems of New Testament Gospel Origins. A Glasnost Approach* (San Francisco: Mellen Research University Press, 1992, $69.95) ix and 228 pp. Bibliography. Indexed. LCN: 92-20927. ISBN: 0-7734-9807-9.

This fresh look at the Synoptic problem explores Gospel priorities with reference to patristic statements and source criticism, the comparative order of verses and pericopes, redaction criticism, the date of the first Gospel, exegetical or textual criticism, and the deficiencies of both the Two-Source theory and the Griesbach hypothesis. Using the term *Glasnost* to denote a new openness to old problems, Deardorff supports a modified form of the Augustinian hypothesis—one that points to Matthean priority on the whole but lends priority to certain sections of Mk as well. The three appendixes concern (1) the content of the *Logia,* (2) Mk ordered against Mt, and (3) Mt ordered against Mk.

A. DENAUX (ED.), *John and the Synoptics,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 101 (Leuven: Leuven University Press—Peeters, 1992, paper 3,000 BFr) xxii and 696 pp. Indexed. ISBN: 90-6186-498-4 (LUP), 90-6831-320-7 (P).

The first part of this volume contains the papers of the invited speakers at the 1990 Colloquium Biblicum Lovaniense. The first section groups more general communications: F. Neirynck on Jn and the Synoptics between 1975 and 1990, C. K. Barrett on the place of Jn and the Synoptics within the early history of Christian thought, H. Thyen on a new model for describing the relation between Jn and the Synoptics, R. Keiffer on convergences between Jn and Mk, H. Weder on the concept of miracle from Jesus to John, and D. M. Smith on Jn and the Synoptics in light of the relation between apocryphal and canonical Gospels. The second section focuses on Johannine texts and their Synoptic parallels: Denaux on Mt 11:27/Lk 10:22 and Jn, M. D. Goulder on Jn 1:1–2:12 and 2:13–4:54, M.-É. Boismard on Jn 4:46-54, F. Vouga on Jn 6, U. Busse on Jn 11 and Lk, A. Dauer on Jn 18:28–19:16a and 10:22-39, M. Sabbe on Jn 18:28–19:16a, and R. T. Fortna on Jn 21. The second part collects twenty-four volunteered papers. Eight treat general topics: H. Merkel on early Christian authors on Jn and the Synoptics, H. J. de Jonge on H. S. Reimarus on Jn and the Synoptics, J. Verheyden on P. Gardner-Smith and the "turn of the tide," T. M. Dowell on why John rewrote the Synoptics, etc. Sixteen short papers deal with Johannine texts and their Synoptic parallels: P. Hofrichter on Jn 1:1-18, J. Painter on quest stories, E. Bammel on Jn 2:13-22, M. Morgen on Jn 3, J. Konings on Jn 6:5-9, etc. Denaux has provided a two-page preface.

J. D. G. Dunn, *Jesus' Call to Discipleship,* Understanding Jesus Today (Cambridge, UK—New York: Cambridge University Press, 1992, cloth $22.95, paper $7.95) ix and 141 pp. Bibliography. Indexed. LCN: 91-39842. ISBN: 0-521-41434-2 (cloth), -42481-X (paper).

Based on a series of lectures delivered in 1987 for the Durham Council of Churches, this volume seeks to present a picture of the discipleship for which Jesus called. After discussing Jesus' proclamation of God's kingdom in the light of Mk 1:14-15, it considers the poor as those to whom his call was primarily directed, the character of the discipleship to which they were called (the boundary-breaker), and the communal nature of the discipleship of Jesus (Would Jesus have been disappointed with the church?). Dunn concludes that Jesus' call to discipleship is practical, social, corporate, open and committed, and integrally charismatic. Questions for discussion are included.

W. Eckle, *Den der Herr liebhatte - Rätsel um den Evangelisten Johannes. Zum historischen Verständnis seiner autobiographischen Andeutungen* (Hamburg: Verlag Dr. Kovač, 1991, paper DM 49.80) x and 258 pp. Bibliography. Indexed. ISBN: 3-925630-72-4.

Accepted as a doctoral dissertation (directed by H. Hommel) in 1991 by the faculty of cultural sciences at the Eberhard-Karls-Universität in Tübingen, this investigation of the autobiographical/eyewitness statements in Jn 13–21 suggests that the figure behind the Fourth Gospel was the person known as John Mark elsewhere in the NT. After considering the person and function of the eyewitness in Jn 13–21, it takes up questions regarding the Evangelist and his historical milieu, scholarly discussions by V. Taylor and M. Hengel, and the statements about Peter and Mark by Papias and about John Mark in Acts.

D. L. Edwards, *The Real Jesus* (London: HarperCollins, Fount, 1992, paper £6.99 or $13.95 Can.) 276 pp. Indexed. ISBN: 0-00-627637-7.

After sketching the current confusion in Christianity, Edwards, provost of Southwark Cathedral in London, distinguishes eight "gospels" within the NT: Jewish, Paul, early catholic, Q, Mk, Lk, Mt, and Jn. Then he sums up the solid results of the quest of the historical Jesus, and discusses the significance of Jesus under these headings: Christ for us, God's reality, and God's government.

B. D. Ehrman, G. D. Fee, and M. W. Holmes, *The Text of the Fourth Gospel in the Writings of Origen,* vol. 1, New Testament in the Greek Fathers 3 (Atlanta: Scholars Press, 1992, cloth $44.95, paper $29.95) x and 499 pp. Bibliography. LCN: 92-33409. ISBN: 1-55540-788-9 (cloth), -789-7 (paper).

This first volume in a two-volume analysis of the quotations of the Fourth Gospel in the writings of Origen presents all the evidence for each chapter in Origen's text collated against a range of NT manuscripts. Also included are Ehrman's twenty-page essay on Origen and the text of the NT, his introduction to the critical apparatus, the running text of John's Gospel according to Origen, and six appendixes (on the Catena fragments and Latin references, indeterminable references and complex citations, and Origen and Heracleon in the apparatuses of the 26th Nestle-Aland and 3rd UBS editions). The second volume will investigate what this data can tell us about the history of the transmission of the NT in Alexandria and Caesarea.

J. Ellul, *Si tu es le Fils de Dieu. Souffrances et tentations de Jésus* (Zurich: Brockhaus, 1991, paper; Paris: Centurion, 78 F) 110 pp. ISBN: 3-417-26659-9 (B), 2-227-31575-X (C).

In his sixteen-page introduction Ellul considers Jesus' sufferings and temptations with reference to his status as "true human and true God" and to the nature of "temptation." In the first main part he reflects on various aspects of Jesus' identity as the Suffering Servant. In the second part he deals with the three temptations of Jesus in the wilderness (see Mt 4:1-11; Lk 4:1-13) as well as the assault of concrete temptations (riches, sexuality, etc.). These reflections highlight Jesus' preference for the way of love in the face of suffering and temptation.

D. English, *The Message of Mark. The mystery of faith,* The Bible Speaks Today (Leicester, UK—Downers Grove, IL: Inter-Varsity, 1992, paper $12.99) 254 pp. Bibliography. LCN: 92-6112. ISBN: 0-85110-968-3 (UK), 0-8308-1231-8 (USA).

After an eleven-page introduction to Mark's Gospel (purpose, identity of Jesus, response to Jesus, readers), this volume presents an exposition of the text under seven major headings: the beginning (1:1-13), the ministry opens up (1:14–3:6), words and deeds in Galilee (3:7–6:13), missionary outreach beyond Galilee in spite of the disciples' limitations (6:14–8:26), going to Jerusalem (8:27–10:52), Jesus enters Jerusalem (11:17–13:37), and passion and resurrection (14:1–16:20). An eleven-page study guide is included. English is general secretary of the Division of Home Mission for the Methodist Church in England and chairman of the World Methodist Executive Committee.

The Four Gospels 1992. Festschrift Frans Neirynck, ed. F. Van Segbroeck et al., Bibliotheca Ephemeridum Theologicarum Lovaniensium 100 (3 vols.; Leuven: Leuven University Press—Peeters, 1992, paper 5,000 BFr) xviii and pp. 1-690, x and pp. 691-1720, ix and pp. 1721-2668, 3 frontispieces. Bibliography. Indexed. ISBN: 90-6186-495-X (LUP), 90-6831-398-3 (P).

These volumes honoring Professor Neirynck on his 65th birthday contain 125 articles on the Gospels in general (14), the sayings source Q (15), Mk (25), Mt (13), Lk (15), Jn (25), and the reception of the Gospels (18). The first volume begins with a list of Neirynck's publications and a survey of his scholarly career. The articles on the Gospels in general include the following: J. S. Kloppenborg on the theological stakes in the Synoptic problem, K. Berger on the Gospel *Gattung,* M. D. Hooker on the Son of Man and the Synoptic problem, B. Gerhardsson on the Shema in early Christianity, and B. Aland on the evidence of the early papyri for the text of the Gospels. Among the articles on Q are those by J. M. Robinson on the Sayings Gospel Q, D. Zeller on the possibility of a wisdom *Grundlage* in Q, J. A. Fitzmyer on a Palestinian collection of beatitudes, H. Schürmann on the composition history of Lk 11:14-36, and T. A. Friedrichsen on minor and major Mt-Lk agreements against Mk 4:30-32. The second volume begins with the Markan studies, including these papers: W. R. Telford on the pre-Markan tradition in recent research, J. R. Donahue on the quest for the community of Mk, C. Minette de Tillesse on the theological structure of Mk, M.-É. Boismard on Mk 1:32-34, and A. Yarbro Collins on Mk 13. The Matthean studies include these: I. Broer on the Christology of Mt, J. D. G. Dunn on Matthew's awareness of Markan redaction, R. Pesch on messianic exegesis in Mt 1–2, D. J. Harrington on Mt 19:16-22, and D. Senior on Mt 27:57-61. The Lukan essays include C. K. Barrett on Lk as a preface to Acts, J. D. Kingsbury on the Pharisees in Lk-Acts, M. Wilcox on Lk 2:36-38, H. Räisänen on Lk 15:11-32, and L. Hartman on Lk 17:20-37. Among the Johannine studies in the third volume are R. Schnackenburg on Synoptic and Johannine Christology, P. Borgen on the independence of Jn, B. Lindars on Jn 4:46-53, M. Sabbe on Jn 12:1-8, and G. D. Fee on Jn 20:30-31. The papers on the reception of the Gospels include those by M. Carrez on christological aspects of *Gospel of Thomas,* J.-M. van Cangh on Gospel miracles and apocryphal miracles, H. J. de Jonge on Augustine on the interrelations of the Gospels, E. Brito on Jn 4:24 in the work of Hegel, and J. Étienne on the ethical dynamism of the Gospels.

I. Gargano, *"Lectio divina" su il Vangelo di Giovanni,* vol. 1, Conversazioni bibliche (Bologna: Dehoniane, 1992, 20,000 L) 168 pp. ISBN: 88-10-70930-6.

After discussing Jn 6 as the heart of the Fourth Gospel, this volume brings the *lectio divina* method to specific texts: "It is I. Do not fear" (6:16-21); "Do you wish to go also?" (6:1-15; 6:22-71); "This Jesus of Galilee did as the beginning of the 'signs'" (2:1-11); "Woman, why are you weeping?" (20:1-18); the well and the living water (4:4-42); "I who speak to you am he!" (4:26); Mary of Bethany (12:1-11); the adulterous woman (7:53–8:11); and Judas' journey toward bringing about Jesus' delivery and Jesus' response (13:1-30). The final chapter concerns the "spiritual Gospel." Gargano, a Camaldolese monk, has written similar books on Mt (1989), Mk (1991), and Lk (1991).

A. GILL, *Life on the Road. The Gospel Basis for a Messianic Lifestyle* (Scottdale, PA—Waterloo, Ont.: Herald, 1992, paper $11.95 or $14.95 Can.) 334 pp., map. Bibliography. Indexed. LCN: 92-15251. ISBN: 0-8361-3588-1.

First published in 1989 by Anzea Publishers, Homebush West, Australia, this volume investigates various aspects of discipleship according to the Gospels: the call, the cost, possessions, community, mission, power, prayer, and grace. Each chapter begins with Jesus, examines three Gospel texts, relates them to Christian life today, and provides questions for discussion and reflection. Gill was professor of NT at Whitley College, University of Melbourne, before his death in 1992.

R. GRADARA, *Matteo: il Vangelo della comunità* (Bologna: Dehoniane, 1992, paper 7,000 L) 92 pp. ISBN: 88-10-70585-8.

After a ten-page introduction to Matthew's Gospel, this volume presents an exposition of it according to the following general outline: prologue—origin and mission of Jesus Christ (chaps. 1–2), the preparation of the kingdom (3–7), the signs of the kingdom (8–10), the nature of the kingdom (11–13), the church as the first fruit of the kingdom (14–18), the coming of the kingdom (19–25), and epilogue—passion and resurrection (26–28). Each section concludes with points for reflection and actualization. Gradara is the author of *Luca: il Vangelo degli ultimi* (1991).

M. GRANT, *Jesus. An Historian's Review of the Gospels* (New York: Macmillan, Collier Books, 1992, paper $12) vi and 261 pp., 3 maps. Bibliography. Indexed. LCN: 92-15835. ISBN: 0-02-085251-7.

The paperback reprint of the work described in *NTA* 21, p. 327, this volume considers the central place of God's kingdom in Jesus' life and activity, the various ways of describing his person and achievements, and the failure of his preaching mission and his subsequent death.

H. B. HACKETT, *Commentary on Acts* [1882] (Grand Rapids: Kregel Publications, 1992, cloth $21.99) 341 pp., map. Indexed. LCN: 91-39377. ISBN: 0-8254-2749-5 (cloth), -2748-7 (paper).

The reprint of a work published in 1882, this volume aims "to determine by the rules of a just philology the meaning of the sacred writer, and not to develop the practical applications or, to any great extent, the doctrinal implications of this meaning." After a thirteen-page general introduction to Acts (writer, Luke's biography, authenticity, etc.), it presents the English text at the top of the pages and extensive notes and excursuses (in boxes) below: relation of Acts to Lk (1:1-3), promise of the Savior to send the Spirit (1:4-5), his last interview with the disciples and his ascension (1:6-11), etc.

J. P. HEIL, *The Gospel of Mark as a Model for Action. A Reader-Response Commentary* (New York—Mahwah, NJ: Paulist, 1992, paper $19.95) x and 396 pp. Bibliography. Indexed. LCN: 92-17159. ISBN: 0-8091-3148-X.

The special focus of this commentary is on each scene and ultimately the whole Gospel of Mark as a practical "model for action" for its Christian audience. After a 26-page introduction to the reader-response interpretation of Mk, it presents an exposition according to the following general outline: preparation for the way of the Lord to be accomplished by the way of Jesus (1:1-13); Jesus goes his way demonstrating the arrival of the kingdom of God by preaching and healing, yet meets death-threatening opposition (1:14–3:6); the mystery of the kingdom of God is given to the followers of the way of Jesus (3:7–5:43); the followers of the way of Jesus do not grasp the mystery of his person (6:1–8:26); the way of Jesus leads to suffering, death, and resurrection (8:27–10:52); on his way Jesus brings forth new teachings in and about the temple of Jerusalem (11:1–13:37); Jesus accomplishes the way of suffering and death (14:1–15:47); the resurrection of Jesus and the way of the Lord (16:1-8); and the "longer ending" (Mk 16:9-20). Heil, professor of NT at Kenrick Seminary in St. Louis, is the author of *Paul's Letter to the Romans. A Reader-Response Commentary* (1987).

C. F. H. Henry, *The Identity of Jesus of Nazareth* (Nashville, TN: Broadman, 1992, $15.95) 150 pp. Bibliography. LCN: 92-10622. ISBN: 0-8054-1546-7.

Henry, the author of *God, Revelation, and Authority* (1983), first discusses the identity of Jesus of Nazareth under the following headings: disparate views about Jesus, the Gospels' witness to Jesus, and the larger biblical witness to Jesus. Then he traces the development of Christology "from Galilee to Chalcedon": coherence or confusion, Jesus as God incarnate, and the Chalcedonian definition. He concludes by "anticipating an era of christological vigor."

D. J. Ireland, *Stewardship and the Kingdom of God. An Historical, Exegetical, and Contextual Study of the Parable of the Unjust Steward in Luke 16:1-13,* Supplements to Novum Testamentum 70 (Leiden—New York: Brill, 1992, 150 gld. or $85.75) xi and 233 pp. Bibliography. Indexed. LCN: 92-15355. ISBN: 90-04-09600-0.

The slightly abbreviated version of a doctoral dissertation directed by M. Silva and presented in 1989 to the faculty of Westminster Theological Seminary in Philadelphia, this volume argues that Lk 16:1-13 is a unity that teaches faithful stewardship of material possessions against an eschatological backdrop. After a history of the recent interpretation of the parable of the unjust steward [see § 34-671], it presents a detailed exegesis of Lk 16:1-13, examines the immediate and broader literary contexts (Lk 15–16 and 9:51–19:44), and considers the theological context, especially the themes of riches and poverty and of the kingdom of God.

L. T. Johnson, *The Acts of the Apostles,* Sacra Pagina 5 (Collegeville, MN: Liturgical Press, 1992, $29.95) xvi and 568 pp. Bibliographies. Indexed. LCN: 92-36900. ISBN: 0-8146-5807-5.

Intended as the complement to *The Gospel of Luke* in the same series [*NTA* 36, p. 265], this commentary on Acts seeks to take with equal seriousness Luke's literary artistry and his historical interests. After a brief introduction to Acts (text, history, apology, literary dimensions, prophetic structure, religious themes), it provides for each pericope a translation, notes on the text, an interpretation, and a bibliography. It treats Acts according to the following general outline: the raised prophet and the restored people (1:1–8:3), the expansion of God's people (8:4–15:35), the apostle to the Gentiles (15:36–22:29), and the imprisoned apostle (22:30–28:31). Johnson is now Robert W. Woodruff Distinguished Professor of NT at Candler School of Theology, Emory University, Atlanta, GA.

V. Kesich, *The Gospel Image of Christ* (rev. ed.; Crestwood, NY: St Vladimir's Seminary Press, 1992, paper $9.95) 214 pp. Bibliography. Indexed. LCN: 91-42120. ISBN: 0-88141-102-7.

The completely rewritten and enlarged version of the work described in *NTA* 19, pp. 111-112, this volume treats Jesus in history, the Gospels and the critics, the drive to objectivity, tradition and interpretation, the gospel and the Gospels, four perspectives and one image, and so forth. Kesich, professor emeritus of NT at St. Vladimir's Orthodox Theological Seminary, concludes that biblical criticism, though far from perfect or being free from subjectivity, is still the best method available.

J. J. Kilgallen, *A Brief Commentary on the Gospel of John* (Lewiston, NY: Mellen Biblical Press, 1992, $79.95) xviii and 253 pp. LCN: 92-16596. ISBN: 0-7734-2346-X.

Kilgallen, the author of similar commentaries on 1 Corinthians (1987), Luke's Gospel (1988), Acts (1988), and Mark's Gospel (1989), first provides an eighteen-page introduction to John's Gospel: author, date, place, audience, purpose, and central content. Then he presents for each chapter an exposition: (1) the poem about the Word, John the Baptist, the gathering of the disciples; (2) the wedding feast, the Temple cleansing, the Evangelist's prelude to chapter 3; (3) encounter with Nicodemus, witness of John the Baptist, reflections on the meaning of Jesus and of belief in him; (4) encounter with the woman at the well, healing of an official's son; etc.

J. J. KILGALLEN, *A Brief Commentary on the Gospel of Matthew* (Lewiston, NY: Mellen Biblical Press, 1992, $69.95) ix and 231 pp. Bibliography. LCN: 89-37928. ISBN: 0-7734-2350-8.

Kilgallen contends that the key insight presented by Matthew's Gospel is that Jesus is God with us and that from this follow all the major theological claims made in the text. In a nine-page introduction he discusses the origin of the Gospel and singles out some things to look for in it. Then he provides for each chapter an exposition: (1) Jesus' genealogy, the revelation to Joseph; (2) the Magi, the slaughter of the innocents, the flight to Egypt and the return; (3) John the Baptist, the baptism of Jesus; etc.

K. KÜHLWEIN, *Familienbeziehung und Bergpredigt-Weisungen,* Europäische Hochschulschriften, Reihe 23: Theologie 435 (Frankfurt—Bern—New York: Lang, 1992, paper $61.80) 347 pp. Bibliography. ISBN: 3-631-44199-1.

Prepared as a doctoral dissertation under the direction of R. Lay and J. Beutler and accepted in 1991 by the faculty of the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this volume seeks to understand better the antitheses in Mt 5:21-48 (along with 6:14-15 + 12b and 7:1-5) from the perspective of the "family dynamic" model of groups developed by H. Stierlin of Heidelberg. It first provides exegetical analyses of the texts in the Sermon on the Mount: anger and insult (Mt 5:21-22), marital breakup and divorce (5:27-28, 31-32), swearing and veracity (5:33-37), opposition and retaliation (5:38-42), love of enemies (5:43-48), and forgiveness (6:14-15 + 12b; 5:23-24). Then after explaining the basic concepts of family therapy, it discusses the "family dynamic" perspective according to the Heidelberg model and shows how the teachings in the Sermon on the Mount can provide a constructive pattern for human relationships.

E. LINNEMANN, *Is There a Synoptic Problem? Rethinking the Literary Dependence of the First Three Gospels,* trans. R. W. Yarbrough (Grand Rapids: Baker, 1992, paper $10.95) 219 pp., 58 figs. Bibliography. Indexed. LCN: 92-8555. ISBN: 0-8010-5679-9.

The English version of *Gibt es ein synoptisches Problem?* (1992), this volume first questions the scientific character of "scientific theology" with regard to the Synoptic problem. Next it considers the improbability of literary dependence among the Synoptic Gospels on the basis of statistical factors, and concludes that both the Two-Source and Griesbach hypotheses lack solid foundation. Then it explores the possibility of understanding the Gospels without literary dependence, and calls attention to tradition, memory, written texts, and early patristic testimony as elements in explaining the formation of the Gospels. Finally it reflects on the purpose and the treatment of the four Gospels. Linnemann, who now teaches at a Bible institute in Batu, Indonesia, is the author of *Historical Criticism of the Bible* (1990).

W. LOADER, *The Christology of the Fourth Gospel. Structure and Issues,* Beiträge zur biblischen Exegese und Theologie 23 (2nd ed.; Frankfurt—Berlin—Bern: Lang, 1992, paper $49.80) x and 303 pp. Bibliography. Indexed. ISBN: 3-631-44943-7.

The first edition of this investigation of Johannine Christology was described in *NTA* 34, p. 111. This edition features a new printing format, minor changes in form and formulation (including some corrections), and references to the author's recently published works on John.

J. MARCUS, *The Way of the Lord. Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville, KY: Westminster/Knox, 1992, $25) xv and 240 pp. Bibliography. Indexed. LCN: 91-45741. ISBN: 0-664-21949-7.

This investigation of the christological exegesis of the OT in Mark's Gospel combines attention to the OT texts themselves, a reconstruction of Mark's role in transmitting them, an examination of the way in which Mark expressed similar themes elsewhere in his Gospel, a look at other interpretations of the same OT texts, and an appraisal of their message in the context of the Jewish War. It deals with the gospel according to Isaiah (Mk 1:2-3); the beloved, well pleasing Son (1:9-11); the transfigured Son of God (9:2-8); the suffering Son of Man and his forerunner (9:11-13); the rejected and vindicated stone (12:10-11); David's Son and David's Lord (12:35-37); and the passion narrative (14–16). Marcus, lecturer in the department of biblical studies at the University of Glasgow, concludes that Mark retained a commitment to the "old, old story" while reading it in a new way.

É. Massaux, *The Influence of the Gospel of Saint Matthew on Christian Literature before Saint Irenaeus.* Vol. 2, *The Later Christian Writings,* trans. N. J. Belval and S. Hecht, New Gospel Studies 5/2 (Macon, GA: Mercer University Press, 1992, $25) xxviii and 366 pp. Bibliography. Indexed. LCN: 90-38747. ISBN: 0-86554-382-8.

The first volume in this English version of Massaux's work [see *NTA* 31, p. 365] was described in *NTA* 35, p. 384. This volume treats the influence of Matthew's Gospel on 2nd-century Christian literature according to the following outline: *2 Clement,* Polycarp, the apocalypses (*Ascension of Isaiah, Odes of Solomon, Sibylline Oracles, Apocalypse of Peter, Shepherd of Hermas*), the noncanonical Gospels (Papyrus Egerton 2, *Gospel of the Hebrews, Gospel of the Ebionites, Gospel of the Egyptians, Gospel of Peter, Gospel of Matthias, Protevangelium of James, Kerygma Petri*), the Agrapha, and gnostic writings (Basilides and his disciples, Valentinus and his school). The third volume will deal with Matthew's influence on the Apologists and *Didache.*

U. Mauch, *Der listige Jesus* (Zurich: Theologischer Verlag, 1992, paper 18 SFr) 103 pp. Bibliography. ISBN: 3-290-10861-9.

Mauch, a pastor in Mettmenstetten in Switzerland, seeks to draw attention to aspects of "cunning" or "cleverness" found in the teaching and activity of Jesus according to the Gospels. After framing the matter with attention to the positive value of shrewdness in Chinese culture, he considers cunning as an ethical problem in the OT book of Proverbs, attitudes toward the world from Qohelet to Jesus, Jesus' shrewdness vis-à-vis the world, the nature of Jesus' kingdom ("not of this world"), his death and resurrection, and the theological and practical implications of the theme for people today.

J. R. Mensch, *The Beginning of the Gospel According to Saint John. Philosophical Reflections,* American University Studies, Series 5: Philosophy 121 (New York—San Francisco—Bern: Lang, 1992, $40.95) xi and 219 pp. Bibliography. Indexed. LCN: 91-38847. ISBN: 0-8204-1583-9.

Mensch, associate professor of philosophy at St. Francis Xavier University in Nova Scotia, examines the beginning of John's Gospel from various perspectives: etymological, symbolical, philosophical, and theological. He deals with the action of the Word, the incarnation of the Word, seeing and horizon, the equality of love, the "teaching" of existence, and existence and Logos. Also included are an appendix on the resurrection of the body and an epilogue on the Gospel and the hermeneutical circle.

C. Minette de Tillesse, *Evangelho segundo Marcos. Nova tradução estruturada. Análise estrutural e teológica,* Revista Bíblica Brasileira 9/1-2 (Fortaleza: Nova Jerusalém, 1992, paper) 240 pp. Bibliography.

Published as a special issue of *Revista Bíblica Brasileira,* this volume first presents a structured Portuguese translation of Mark's Gospel. Then it discusses the theological structure of Mk (individual pericopes, redactional summaries, redactional blocks, divisions, etc.), the messianic secret (miracles, exorcisms, disciples, theory of parables), messianic titles (gospel, Christ, Son of God, Son of Man, kingdom of God), and Mark's church (the question of a liturgical structure, possible references to Mark's church, the passion narrative, etc.). Minette de Tillesse is the author of *Le secret messianique dans l'Évangile de Marc* (1968).

A. J. Nau, *Peter in Matthew. Discipleship, Diplomacy, and Dispraise . . . with an Assessment of Power and Privilege in the Petrine Office,* Good News Studies 36 (Collegeville, MN: Liturgical Press, 1992, paper $12.95) xvi and 184 pp., 2 figs., map, table. Bibliography. Indexed. LCN: 92-24116. ISBN: 0-8146-5700-1.

Nau, administrator of the Arizona Ecumenical Council, focuses on the Petrine material in Matthew's Gospel in the attempt to define more precisely the literary art, editorial intentionality, and theological focus of Matthew the Evangelist. Using the methods of source and redaction criticism, he contends that Matthew, artfully applying the rubrics of a mature form of "encomiastic dispraise" current in his day, was diplomatically seeking to neutralize Peter's traditional prominence within the community at Antioch and to equate him with the other disciples, with the ultimate ecclesiological/christological goal of presenting Jesus as the unrivaled head of the developing church.

F. Neirynck et al., *The Gospel of Mark. A Cumulative Bibliography, 1950-1990,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 102 (Leuven: Leuven University Press—Peeters, 1992, paper 2,700 BFr) xii and 717 pp. ISBN: 90-6186-502-6 (LUP), 90-6831-414-9 (P).

The first part (pp. 1-561) of this bibliography on Markan scholarship between 1950 and 1990 lists alphabetically books and articles by the author's name. Additional information is given in small print: references to *NTA,* specifications of topics treated, cross-references, and a selection of reviews. The second part (pp. 565-677) contains an index of Gospel passages and a subject index: bibliographical and critical surveys, introductory questions, text, commentaries, language and style, OT and Judaism/Hellenism, literary study, theology, and history of interpretation. The third part (pp. 681-717) comprises the list of abbreviations (periodical and series), the list of *Festschriften,* and a complete catalogue of commentaries on Mk up to 1950. Similar bibliographies exist for Lk [*NTA* 34, p. 253] and Jn [*NTA* 34, p. 115].

A. Nolan, *Jesus Before Christianity* (rev. ed.; Maryknoll, NY: Orbis, 1992, paper) xi and 196 pp. Bibliography. Indexed. LCN: 92-5604. ISBN: 0-88344-832-7.

The revised edition of the work described in *NTA* 23, p. 96 gives particular attention to changing the sexist language and assumptions of the original text. Nolan's portrait of Jesus as he was before he became the object of Christian faith appears under four major headings: catastrophe, praxis, good news, and confrontation.

A. Omodeo, *Gesù il Nazoreo,* ed. F. E. Sciuto, Armarium. Biblioteca di storia e cultura religiosa 2 (Soveria Mannelli [Catanzaro]: Rubbettino, 1992, paper 20,000 L) 188 pp., 5 plates. Bibliographies. Indexed. ISBN: 88-7284-075-9.

This volume (pp. 108-171) reproduces the 1927 essay on Jesus the Nazarene by Omodeo (1889-1946), professor of church history on the faculty of letters at the University of Naples, which discusses the historical problem of Jesus, John the Baptist, the reign of God, the Son of Man, the scandal of the cross, and the role of Jesus. Also included are an 81-page introduction by Sciuto that situates the essay in its historical context, the texts of three letters from R. Reitzenstein to Omodeo, and a bio-bibliographical note on Omodeo.

A. Ottillinger, *Vorläufer, Vorbild oder Zeuge? Zum Wandel des Täuferbildes im Johannesevangelium,* Dissertationen: Theologische Reihe 45 (St. Ottilien: EOS Verlag, 1991, paper DM 33) vi and 315 pp. Bibliography. ISBN: 3-88096-845-4.

Prepared as a doctoral dissertation under the direction of F. Laub and accepted in 1991 by the Catholic theological faculty at Munich, this investigation of the portrayal of John the Baptist in the Fourth Gospel first situates the relevant texts in the three stages of the Gospel's tradition history (Signs Source, Evangelist, Redactor) and provides exegetical analyses of the texts: Jn 1:19-34; 1:6-8, 15; 3:22–4:3; 5:31-36; and 10:40-42. Then it considers the major characteristics associated with John the Baptist (sending, witness, preexistence, truth, signs), explores the relationship between John and Jesus in the individual stages, and sketches the distinctive portrayal of John in each of the three stages. Finally it discusses the historical background of these portrayals.

W. Peatman, *The Beginning of the Gospel. Mark's Story of Jesus* (Collegeville, MN: Liturgical Press, 1992, paper $4.95) 61 pp. LCN: 92-18813. ISBN: 0-8146-2068-X.

Peatman, who has served as a campus minister at Stanford and Yale universities, tries to imagine what it would be like to be one of the first people to come into contact with Jesus. Drawing on texts from Mark's Gospel, he explores the beginning of the gospel under the following headings: repentance (Mk 1:1-15), rescue (1:16-20), faith (1:21-31), love (1:40-45), friendship (2:1-12), and honesty (2:13-17).

J. B. Polhill, *Acts,* New American Commentary 26 (Nashville, TN: Broadman, 1992, $24.95) 574 pp., 4 maps. Indexed. LCN: 91-21660. ISBN: 0-8054-0126-1.

Designed for use by pastors and laity in the preaching and teaching ministries of the church, this exposition of Acts focuses on the meaning and message of the text. After a 58-page introduction to Acts (early tradition, authorship, date, provenance and destination, sources, etc.), the volume provides a commentary on the NIV text according to the following general outline: the Spirit empowers the church for witness (1:1–2:47), the apostles witness to the Jews in Jerusalem (3:1–5:42), the Hellenists break through to a wider witness (6:1–8:40), etc. Pohill is professor of NT interpretation at Southern Baptist Theological Seminary in Louisville, KY.

A. Poppi, *Sinossi dei quattro Vangeli, greco-italiano. Testo greco dal Codice Vaticano (B, 03). (Duplice e Triplice Tradizione in evidenza).* Vol. 1, *Testo* (Padua: Messaggero, 1992, paper 55,000 L) 637 pp. Indexed. ISBN: 88-250-0097-9.

Poppi's synopsis of the four Gospels in Italian was described in *NTA* 28, p. 315 and 36, p. 268. This edition presents on facing pages the Greek text according to Codex Vaticanus (B, 03) and the Italian version based on *The Greek New Testament* (3rd ed.; 1975). It uses a system of underlining to indicate the triple tradition, the minor agreements between Mt and Lk, and the double tradition (Q). It treats first the three Synoptic Gospels in parallel columns (pp. 13-513) and then John's Gospel with its Synoptic parallels (pp. 515-617). Also included are a synoptic table of the four Gospels, and an analytical index. Poppi teaches NT exegesis at the Istituto teologico S. Antonio Dottore di Padova.

A. Reinhartz, *The Word in the World. The Cosmological Tale in the Fourth Gospel,* SBL Monograph Series 45 (Atlanta: Scholars Press, 1992, cloth $39.95, paper $25.95) x and 156 pp. Bibliography. Indexed. LCN: 92-38139. ISBN: 1-55540-798-6 (cloth), -799-4 (paper).

Reinhartz, associate professor in the department of religious studies at McMaster University in Hamilton, Ontario, argues that the cosmological tale about the preexistent Son of God sent by God into the world to do God's will provides the framework for the historical and ecclesiological narratives of John's Gospel and is the interpretative key to the exegesis of the Good Shepherd discourse in Jn 10. After delineating the cosmological tale, she examines its role in the narrative strategy and its effect on the reader. Then she focuses on the παροιμία (cryptic discourse or riddle) of the Shepherd and the sheep in Jn 10:1-5 with reference to past scholarship and to the cosmological tale, and concludes with observations on literary and historical implications. A 27-page appendix deals with the motif of the "descent of the shepherd" outside the Fourth Gospel.

I. Richter Reimer, *Frauen in der Apostelgeschichte des Lukas. Eine feministisch-theologische Exegese* (Gütersloh: Mohn, 1992, paper DM 98) 284 pp. Bibliography. ISBN: 3-579-00092-6.

Prepared as a doctoral dissertation under the direction of L. Schottroff and presented in 1990 to the Gesamthochschule in Kassel, this feminist-theological investigation of the women in Acts contains chapters on the following figures: Sapphira—a tearful story, or, the death-dealing guilt of a conspirator (Acts 5:1-11); the marvelous story of the disciple Tabitha (9:36-43); Lydia and her household (16:13-15, 40); the truth-telling slave-girl in Philippi (16:16-21); the missionizing artisan Priscilla and her worldwide fame (18:1-21); and other women who are mentioned only briefly or not at all. Richter Reimer concludes that, though Luke's perspective was androcentric, the women in Acts sometimes can break through the patriarchal-hierarchical structures of their society.

H. Riley, *The First Gospel* (Macon, GA: Mercer University Press, 1992, $25) vi and 130 pp. Bibliography. LCN: 92-17843. ISBN: 0-86554-409-3.

The continuation of the author's argument in *The Order of the Synoptics* (1987) and *The Making of Mark* (1989), this volume investigates the original form of Matthew's Gospel and how it was copied or modified by Luke and Mark. Thus it discusses doublets, narrative continuity, the apocalyptic discourse, the apostolic commission, the parable collection, the discourse on true greatness, the Sermon on the Mount, proto-Mt, additions to proto-Mt, and Matthew and Luke. Three appendixes are included. Riley concludes that our canonical Mt is an expansion of an earlier proto-Mt and that additions were made to proto-Mt at various points before A.D. 70.

K. Salibi, *Who Was Jesus? A Conspiracy in Jerusalem* (London—New York: Tauris, 1992, paper £9.95) viii and 200 pp., 4 figs. Indexed. ISBN: 1-85043-562-6.

Salibi, a historian and specialist on the modern Middle East and author of *The Bible Came from Arabia* (1985), contends that there was an Israelite prophet called Jesus (Issa) and the cult of an Arabian god by the same name (Al Issa), apart from the historical Jesus (Jeshua) of the Gospels. He argues that Paul, when he visited Arabia, secured copies of local scriptures—some relating to Jesus the prophet, some to Jesus the god—which he and others after him used in addition to OT texts to develop the NT image of the Gospel Jesus as the eternal Son of God and the living Christ. The hardcover edition published in 1988 was entitled *Conspiracy in Jerusalem. The Hidden Origins of Jesus.*

L. Schenke, *Das Johannesevangelium. Einführung - Text - dramatische Gestalt,* Urban-Taschenbücher 446 (Stuttgart—Berlin—Cologne: Kohlhammer, 1992, paper DM 28) 230 pp. Bibliography. ISBN: 3-17-011926-5.

Schenke, professor of NT at the University of Mainz, contends that John's Gospel follows the literary rules of drama rather than epic and so should be regarded as a drama. The first part (pp. 9-132) of this volume presents an introduction to John's Gospel with regard to its plot, characters, religious language, interpretation, and historical setting. The second part (pp. 133-201) provides a new German translation of the Gospel by Schenke, R. Feige, and J. Neugebauer that brings out the Gospel's dramatic character. The third part (pp. 202-228) offers Schenke's observations on the Gospel as a drama, as well as Feige and Negebauer's comments on the translation and performance of the Gospel.

U. Schnelle, *Antidocetic Christology in the Gospel of John. An Investigation of the Place of the Fourth Gospel in the Johannine School,* trans. L. M. Maloney (Minneapolis, MN: Fortress, 1992, $32.95) xi and 275 pp. Bibliography. Indexed. LCN: 92-9073. ISBN: 0-8006-2592-7.

The English version of *Antidoketische Christologie im Johannesevangelium* [*NTA* 32, p. 110], this volume contends that the Johannine miracle stories are individual traditions of the Johannine school and reflect an anti-docetic stance. It also argues that the sacramental texts, the Prologue, and the theology of the cross emphasize the central idea of Johannine Christology: the identification of the historical Jesus with the exalted Christ.

B. G. Schuchard, *Scripture Within Scripture. The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John,* SBL Dissertation Series 133 (Atlanta: Scholars Press, 1992, cloth $39.95, paper $24.95) xvii and 174 pp. Bibliography. LCN: 92-32117. ISBN: 1-55540-711-0 (cloth), -712-9 (paper).

Prepared as a doctoral dissertation directed by M. Rissi and accepted in 1991 by Union Theological Seminary in Richmond, VA, this investigation of the use of the OT in John's Gospel contends that its citations represent one textual tradition—the Old Greek. It examines each OT citation in Jn according to the following outline: the testimony of the Baptist (Jn 1:23 = Isa 40:3), Jesus and the Temple (Jn 2:17 = Ps 69[68]:10a), bread from heaven (Jn 6:31 = Ps 77:24; Jn 6:45 = Isa 54:13), the gods and the Son of God (Jn 10:34 = Ps 81:6), the arrival of the king (Jn 12:15 = Zech 9:9), "his own people received him not" (Jn 12:38 = Isa 53:1), "so that those who see may become blind" (Jn 12:40 = Isa 6:10), the betrayal (Jn 13:18 = Ps 41[40]:10), "a servant is not greater than his master" (Jn 15:25), "he laid aside his garments" (Jn 19:24 = Ps 21:19), and the death of Jesus (Jn 19:36 = Exod 12:10 or 12:46; Jn 19:37 = Zech 12:10).

D. Senior, *Jesus. A Gospel Portrait* (rev. ed.; New York—Mahwah, NJ: Paulist, 1992, paper $9.95) iii and 161 pp. Bibliography. LCN: 92-16466. ISBN: 0-8091-3338-5.

The revised edition of a work described in *NTA* 24, p. 88, this discussion of Jesus' person, teaching, and fate contains seven chapters: knowing Jesus, the world of Jesus, Jesus and his own, Jesus speaks, Jesus heals, death and victory, and Jesus and his church. The new edition features an updated bibliography, questions for study and reflection at the end of each chapter, expanded treatments of Jesus' resurrection and the NT infancy narratives, a more gender-inclusive language and perspective, and revisions based on advances in scholarship regarding 1st-century Judaism and archaeology. Senior is president of the Catholic Theological Union in Chicago.

G. M. Smiga, *Pain and Polemic. Anti-Judaism in the Gospels,* Stimulus Books (New York—Mahwah, NJ: Paulist, 1992, paper $9.95) vii and 210 pp. Bibliography. Indexed. LCN: 92-28044. ISBN: 0-8091-3355-5.

Smiga, professor of Scripture at St. Mary Seminary in Cleveland and pastor in Willoughby Hills, OH, summarizes recent (since 1974) efforts to grapple with the polemic of the canonical Gospels toward Judaism. After establishing his methodology and terminology, he deals with the Gospels of Mark (subordinating polemic and silence), Matthew (an abrogating polemic with violence), Luke-Acts (abrogating anti-Judaism with sophistication), and John (abrogating anti-Judaism that cuts both ways). He concludes by calling for the recognition and repudiation of the anti-Jewish polemics in the NT.

G. N. Stanton, *A Gospel for a New People. Studies in Matthew* (Edinburgh: T. & T. Clark, 1992, $33.95) xiv and 424 pp. Bibliography. Indexed. ISBN: 0-567-09535-5.

The first three essays in this collection concern the appropriate methods for studying Matthew's Gospel: redaction criticism, literary criticism (ancient and modern), and sociology (comparing Mt and *Damascus Document*). The next seven articles treat the parting of the ways: synagogue and church, Matthew and Judaism [§ 29-81], Christology and the parting of the ways, Mt 24:20 [§ 34-635], Mt 25:31-46, aspects of early Christian-Jewish polemic and apologetic [§ 30-465], and *5 Ezra* and Matthean Christianity in the 2nd century [§ 21-980]. The last five studies deal with interpreting the Sermon on the Mount (1992), the origin and purpose of the Sermon on the Mount (1987), Matthew as a creative interpreter of the sayings of Jesus (1983), Matthew's use of the OT (1988), and Mt 11:28-30 [§ 27-100]. Stanton is professor of NT studies at King's College, University of London.

H.-H. Stoldt, *Aenigma Fundamentale Evangeliorum,* Europäische Hochschulschriften, Reihe 23: Theologie 416 (Frankfurt—Bern—New York: Lang, 1992, paper $55.80) 297 pp. Bibliography. ISBN: 3-631-43580-0.

Stoldt, the author of *Geschichte und Kritik der Markushypothese* (1977; English, 1980), argues that the key to solving the fundamental "enigma" of the Gospels is the recognition that the traditional elements used by the authors or redactors of the canonical Gospels were not in proper order and that thus the canonical Gospels are mosaics whose pieces have been incorrectly joined. He investigates first the chronological enigma of the Gospels and then the redactional enigma (with particular attention to specific Gospel episodes and to the "riddle" of Peter). He concludes that all four canonical Gospels reached their present form after A.D. 70.

P. L. THIMMES, *Studies in the Biblical Sea-Storm Type-Scene. Convention and Invention* (San Francisco: Mellen Research University Press, 1992, $69.95) xi and 229 pp. Bibliography. LCN: 92-27795. ISBN: 0-7734-9939-3.

Based on a doctoral dissertation directed by M. A. Tolbert and presented to Vanderbilt University Divinity School, this volume uses historical and literary methods to study the ancient compositional device of the sea-storm type-scene in classical Greek, Latin, and biblical literatures. It first surveys and compares sea-travel stories in ancient, classical, and biblical Mediterranean writings. Then it focuses on sea-storm type-scenes in the Hebrew Bible (Jon 1:1-16; Ps 107:23-32), the Gospels (Mk 4:35-41/Mt 8:18, 23-27/Lk 8:22-25; Mk 6:45-52/Mt 14:22-33/Jn 6:16-21), and Acts, and offers general conclusions about the value of type-scene analysis. Tolbert and D. Barr have provided forewords.

B. WIEBE, *Messianic Ethics. Jesus' Proclamation of the Kingdom of God and the Church in Response* (Waterloo, Ont.—Scottdale, PA: Herald, 1992, paper $15.95 or $19.95 Can.) 224 pp. Bibliography. Indexed. ISBN: 0-8361-3585-7.

What was the meaning of Jesus' proclamation of God's kingdom, and what response to it did Jesus seek? After considering the background of this question in modern scholarship, this volume gathers resources from the Scriptures and postbiblical Judaism with regard to God's kingship for Israel and the nations and to the relation between eschatology and ethics. Then it deals with the character of the intended responses to Jesus' public proclamation and to the renewed call to discipleship that Jesus made to the Twelve when he announced his destiny to them. Wiebe concludes that the ethics of Jesus is aimed toward an eschatological people of God and is based on the mission and destiny of the Jesus of history.

K.-C. WONG, *Interkulturelle Theologie und multikulturelle Gemeinde im Matthäusevangelium. Zum Verhältnis von Juden- und Heidenchristen im ersten Evangelium,* Novum Testamentum et Orbis Antiquus 22 (Fribourg: Universitätsverlag, 1992, 56 SFr; Göttingen: Vandenhoeck & Ruprecht) viii and 223 pp. Bibliography. Indexed. ISBN: 3-7278-0821-7 (U), 3-525-53923-1 (V&R).

The revision of a doctoral dissertation directed by G. Theissen and accepted by the theological faculty at the University of Heidelberg in 1991, this volume explores the tensions between Jewish-Christian and Gentile-Christian tendencies in Matthew's Gospel. Acknowledging the mixed composition of the Matthean community, it explores three major issues—Torah, mission, and judgment—with reference to intercultural theology and the multicultural community. Wong concludes that the so-called tensions belonged to the theological program of the Evangelist, and that his program has great ecumenical significance.

EPISTLES–REVELATION

C. E. ARNOLD, *Ephesians: Power and Magic. The Concept of Power in Ephesians in Light of Its Historical Setting* (Grand Rapids: Baker, 1992, paper) xii and 244 pp. Bibliography. Indexed. LCN: 92-20508. ISBN: 0-8010-0227-3.

The paperback edition of an examination of the motif of "power" in the letter to the Ephesians against the background of the spiritual environment of western Asia Minor in the 1st century A.D. The hardcover edition was published by Cambridge University Press in 1989 [*NTA* 33, pp. 395-396].

P. Arzt, *Bedrohtes Christsein. Zu Eigenart und Funktion eschatologisch bedrohlicher Propositionen in den echten Paulusbriefen,* Beiträge zur biblischen Exegese und Theologie 26 (Frankfurt—Berlin—Bern: Lang, 1992, paper $50.80) 294 pp. Bibliography. ISBN: 3-631-45097-4.

The shortened version of a doctoral dissertation accepted in 1991 by the Catholic theological faculty at the University of Salzburg, this volume investigates the form and function of the eschatologically threatening statements in Paul's authentic letters. After methodological considerations, it develops syntactical and semantic criteria for identifying eschatologically threatening statements. Next it presents exegetical analyses of those statements in various Pauline letters (e.g. Rom 1:18-32; 1 Cor 1:18-31; 2 Cor 2:5-11; Gal 1:6-9; Phil 1:9-11; 1 Thess 2:1-4). Then it discusses the functions of these propositions, their image of God, those affected by the threats and those emitting them, and the situations within the communities. Arzt concludes that Paul's eschatologically threatening statements were aimed mostly at Christian being and living, which contrasted with those in the environment.

N. Casalini, *Agli Ebrei. Discorso di esortazione,* Studium Biblicum Franciscanum 34 (Jerusalem: Franciscan Printing Press, 1992, paper $35) 459 pp. Bibliographies.

After a 33-page general bibliography on Hebrews and a 24-page introduction (text, author and place of composition, addressees, date, literary genre, etc.), this volume provides for each pericope an Italian translation, an exposition, and a bibliography. The following general outline is adopted: God has spoken to us in the Son who became the merciful and trustworthy high priest (1:1–2:18); Jesus the merciful and trustworthy high priest (3:1–5:10); Christ the high priest according to the order of Melchizedek, mediator of the new covenant with the sacrifice of himself (5:11–10:39); faith as the substance of things hoped for—endurance for your discipline or correction (11:1–12:13); and pursue the holiness without which no one will see the Lord (12:14–13:25). Casalini, professor of exegesis and biblical theology at the Studium Biblicum Franciscanum, is the author of *Dal simbolo alla realtà. L'espiazione dall'Antica alla Nuova Alleanza secondo Ebr 9,1-14* (1989).

The Catholic Epistles, The Navarre Bible (Dublin: Four Courts, 1992, cloth $19.95) 240 pp. ISBN: 1-85182-088-4 (cloth), -089-2 (paper).

Published in Spanish in 1988, this volume first presents an essay on rules for biblical interpretation and a general introduction to the Catholic epistles. Then it provides introductions, English (RSV) and Latin (New Vulgate) texts, and comments for the following letters: James, 1–2 Peter, 1–3 John, and Jude. The notes, prepared by members of the faculty of the University of Navarre, draw on traditional and ecclesiastical sources as well as the works of J. Escrivá de Balaguer.

M. J. Dawn, *The Hilarity of Community. Romans 12 and How to Be the Church* (Grand Rapids: Eerdmans, 1992, paper $16.95) xvi and 303 pp. Bibliography. LCN: 92-24698. ISBN: 0-8028-0657-0.

Taking its title from Paul's term ἱλαρότης in Rom 12:8, this reflection on Romans 12 employs the word "hilarity" to describe the ideal Christian community and to imagine what it would be like if the Christian church were truly a community that thoroughly enjoyed being itself. Dawn, the author of *Keeping the Sabbath Wholly* (1989), divides her presentation into thirty-one chapters related to specific verses in Romans 12: e.g. getting the connections (v. 1), not squeezed into a mold (v. 2ab), and so forth. Questions for further reflection accompany each chapter.

É. Delebecque, *L'Apocalypse de Jean. Introduction, traduction, annotations* (Paris: Mame, 1992, paper) 268 pp. Bibliography. ISBN: 2-7289-0463-4.

Delebecque describes this book on Revelation as a work not of exegesis but of philology—like his earlier books on Lk-Acts [*NTA* 21, p. 324; 28, p. 82; 31, p. 361] and the Johannine writings [*NTA* 33, pp. 106, 399]. In an 86-page introduction to Revelation he discusses the content, problems of composition, and language. Then on facing pages he presents a new French translation and the Greek text. Finally he offers 107 pages of philological observations on specific words and phrases in each chapter. J.-M. Perrin has provided a three-page preface.

D. J. Harrington, *Paul on the Mystery of Israel,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1992, paper $7.95) 103 pp. Bibliography. Indexed. LCN: 92-18312. ISBN: 0-8146-5035-X.

Harrington, author of *The Gospel of Matthew* (1991), first places Paul's statements on the mystery of Israel in the context of Paul's letters, life, and theology. Then he examines Paul's comments on Jews and Jewish Christians in 1 Thess 2:14-16, Galatians, 2 Corinthians 3, and Philippians 3. Next he considers what Paul said about these topics in Romans (especially chaps. 2–3 and 9–11), and provides a detailed exposition of Rom 11:25-32. Then he outlines the scholarly debates about five issues: Paul the convert, his apostleship to the Gentiles, his attitude toward the Law, the tensions within his attitude, and Israel's future. The final chapter draws theological conclusions from the exegesis and scholarly debates.

N. Hillyer, *1 and 2 Peter, Jude,* New International Biblical Commentary 16 (Peabody, MA: Hendrickson, 1992, paper $9.95) xv and 297 pp. Bibliography. Indexed. LCN: 92-24097. ISBN: 0-943575-87-7.

In his 21-page general introduction Hillyer, formerly librarian at Tyndale House in Cambridge, UK, treats each letter (1 Peter, 2 Peter, Jude) with attention to the writer, date, readers, purpose, etc. Then he provides for each pericope an exposition and additional notes. He divides 1 Peter into twenty-four sections, 2 Peter into eighteen, and Jude into eleven. He contends that there are no irrefutable reasons for rejecting the claims of the letters themselves to have been written by the apostle Peter and Jude, the brother of James who was also a brother of Jesus.

J. O. Holloway, *ΠΕΡΙΠΑΤΕΩ as a Thematic Marker for Pauline Ethics* (San Francisco: Mellen Research University Press, 1992) viii and 264 pp. Bibliography. Indexed. LCN: 91-46258. ISBN: 0-7734-9943-1.

Prepared as a doctoral dissertation under the direction of G. Greenfield and presented to Southwestern Baptist Theological Seminary in Fort Worth, TX, this volume argues that, when Paul used the verb περιπατέω in the context of exhortation or discussion of Christian existence, the themes introduced by the verb were meant to be fundamental. After considering the "walking" metaphor in the ancient Near East, it examines twenty-three passages in which Paul used περιπατέω with reference to the lives of believers: 1 Thess 2:12; 4:1, 12; 2 Thess 3:6, 11; 1 Cor 3:3; 7:17; 2 Cor 5:7; Gal 5:16; Rom 6:4; 8:4; 13:13; 14:15; Phil 3:17; Col 1:10; 2:6; 3:7; 4:5; Eph 2:2, 10; 4:1, 17; 5:2, 8, 15. Finally it uses the "walking" metaphor to reconstruct the basic themes of Paul's ethical instruction.

C. S. Keener, *Paul, Women & Wives. Marriage and Women's Ministry in the Letters of Paul* (Peabody, MA: Hendrickson, 1992, paper $9.95) xviii and 350 pp. Bibliography. Indexed. LCN: 92-26515. ISBN: 0-943575-96-6.

Keener, professor of NT at Hood Seminary in Salisbury, NC, and author of *And Marries Another* (1991), examines the four passages in Pauline literature that have traditionally been used to argue for the subordination of women. He first treats 1 Cor 11:1-16 (head coverings), 1 Cor 14:34-35 (questions about questions), and 1 Tim 2:9-15 (learning in silence). Then he considers Eph 5:18-33 with regard to the social situation, the theme of mutual submission, and the submission of slaves in Eph 6:5-9. He contends that much of what Paul wrote about women addressed specific situations and that Paul understood submission as a directive for both husbands and wives. The appendixes concern (1) women's ministry elsewhere in Paul, and (2) Eph 5:18-21 and the threat of subversive religions.

J. LAMBRECHT, *The Wretched "I" and Its Liberation. Paul in Romans 7 and 8,* Louvain Theological & Pastoral Monographs 14 (Louvain: Peeters, 1992, paper 695 BFr; Grand Rapis: Eerdmans) 165 pp. Bibliography. ISBN: 90-6831-436-X (P).

Translated and adapted from *Het verscheurde 'ik' en zijn bevrijding. Paulus in Romeinen 7 en 8* (1992), this volume first considers passages before Romans 7 that link law and sin (Rom 3:1-8; 6:1-14; 6:15–7:6), and analyzes Rom 7:7-25 with regard to its structure and line of thought and to its exegetical problems. Next it considers the various proposals concerning the identity of the "I" and suggests that "I" refers to Paul's pre-Christian situation. Then it treats the Christian certainty of salvation according to Rom 8:1-17, 31-39, and the groaning creation according to Rom 8:19-22 [§ 34-1265], and concludes with observations on the relevance of these texts for Christians today. Lambrecht is professor emeritus of NT at the Catholic University of Louvain.

G. MAGG, *Christus—ansonsten nichts! Neuübersetzung des dunklen Pauluswortes 2 Kor 5, 16,* ed. F. Renner (St. Ottilien: EOS Verlag, 1991, paper DM 9.80) 86 pp. ISBN: 3-88096-663-X.

Based on part of a doctoral dissertation directed by T. M. Braun and accepted in 1939 by the theological faculty at Fribourg, this volume proposes a new rendering of 2 Cor 5:16: "Darum beurteilen wir von jetzt an niemand mehr rein menschlich, wenn wir es auch früher taten. Christus, ansonsten niemanden beachten wir fortan." It first explains the translation with reference to its immediate context and then places it in the context of the theme of the new humanity in 2 Cor 5:13-18. Renner has provided a fifteen-page introduction to Magg (1904-86) and his work, the official assessment of his thesis, and his basic approach to the text.

F. J. MATERA, *Galatians,* Sacra Pagina 9 (Collegeville, MN: Liturgical Press, 1992, $24.95) xiii and 252 pp. Bibliographies. Indexed. LCN: 92-12400. ISBN: 0-8146-5811-3.

In his 36-page introduction to Galatians, Matera, associate professor of NT in the department of theology at the Catholic University of America in Washington, DC, deals with the crisis at Galatia, Paul's response to it, the identity of the Galatians, and Galatians today. For each pericope he provides a new translation, notes on individual verses, and an interpretative essay. He discerns the following general outline: greeting and statement of astonishment (1:1-10), the truth of the gospel (1:11–2:21), the children of the promise (3:1–5:12), living by the Spirit (5:13–6:10), and conclusion (6:11-18). He contends that Paul's doctrine of justification by faith is essentially social in nature and that in Galatians Paul established a foundation for the unity of Jewish and Gentile Christians: All are justified by the faith of Jesus Christ.

J. R. MICHAELS, *Interpreting the Book of Revelation,* Guides to New Testament Exegesis 7 (Grand Rapids: Baker, 1992, paper $9.95) 150 pp. Bibliography. LCN: 92-16597. ISBN: 0-8010-6293-4.

Michaels, professor of religious studies at Southwest Missouri State University, first deals with some general issues in the exegesis of Revelation: genre and authorship, historical and social setting, and problems of structure. Then he considers specific examples of exegesis in Revelation: textual criticism, grammar and style, narrative criticism (the voices of Revelation), tradition history (images transformed), and theological interpretation (the horizons of Patmos).

F. PASTOR-RAMOS, *Pablo, un seducido por Cristo* (Estella [Navarra]: Verbo Divino, 1991, paper) 202 pp. ISBN: 84-7151-741-8.

Using the metaphor of seduction to express the relationship between Paul and Christ, this synthesis of Pauline theology gives particular attention to the effect of Paul's encounter with the risen Lord on his life and faith. It first treats Jesus and his movement, Saul and his conversion, and faith in Christ. Then it deals with our Lord Jesus Christ, Christ's death and resurrection, the Father of our Lord Jesus Christ, and the Spirit and the Lord. Finally it considers life without Christ, life in Christ and in the Spirit, community, and Christian life. Six appendixes are included. Pastor-Ramos is professor of Scripture in Madrid.

F. Pastor-Ramos, *La salvación del hombre en la muerte y resurrección de Cristo. Ensayo de teología paulina,* Institución San Jerónimo 24 (Estella [Navarra]: Verbo Divino, 1991, paper 2,499 Ptas) 152 pp. Indexed. ISBN: 84-7151-729-9.

Based on an investigation of Pauline texts that deal with salvation in the death and resurrection of Christ, this monograph first provides general observations about the pertinent texts and then discusses the topic under the following headings: salvation and the death of Christ, the resurrection of Christ and salvation, salvation in the death and resurrection of Christ, and salvation and love.

H. Paulsen, *Der Zweite Petrusbrief und der Judasbrief,* Kritisch-exegetischer Kommentar über das Neue Testament 12/2 (Göttingen: Vandenhoeck & Ruprecht, 1992, DM 72) 188 pp. Bibliographies. Indexed. ISBN: 3-525-51626-6.

Replacing the commentary by R. Knopf (1912) on Jude and 2 Peter in the series, this volume begins with a 31-page general bibliography. Then after a twelve-page introduction to Jude (form, language, and style; history of the text, effects, and reception; etc.), it provides for each pericope a translation, bibliography, and exposition: prescript (1-2), theme and occasion (3-4), the first example (5-8), etc. Finally it presents a fifteen-page introduction to and a commentary on 2 Peter according to the same format: prescript (1:1-2), proem (1:3-11), the theme—the testament of Peter (1:12-15), etc. Paulsen is the author of *Studien zur Theologie des Ignatius von Antiochien* (1978).

T. Pippin, *Death and Desire. The rhetoric of gender in the apocalypse of John,* Literary Currents in Biblical Interpretation (Louisville, KY: Westminster/Knox, 1992, paper $18.99) 144 pp. Illustrated. Bibliography. Indexed. LCN: 92-30723. ISBN: 0-664-25157-9.

The focus of this reading of Revelation is on the desire for and death of the female. The book moves from more general ideological/political readings to an incorporation of Marxist-feminist readings, using the discourse with studies in the fantastic as central. After an introduction on desiring apocalypse, it deals with the politics of the end of the world (method and madness), an apocalypse of women (subverting catastrophe), the "(w)hor(e)ror" of it all (the ideology of death), fantasy and the female (the ideology of desire), and the endless end of the world. Pippin is assistant professor of Bible and religion at Agnes Scott College in Decatur, GA.

A. Pitta, *Disposizione e messaggio della lettera ai Galati. Analisi retorico-letteraria,* Analecta Biblica 131 (Rome: Pontificio Istituto Biblico, 1992, paper 30,000 L or $26) 270 pp. Bibliography. Indexed. ISBN: 88-7653-131-9.

Prepared as a doctoral dissertation under the direction of J.-N. Aletti and J. Swetnam and accepted in 1992 by the Pontifical Biblical Institute, this volume first surveys various scholarly approaches to the structure of Paul's letter to the Galatians along with their hermeneutical and thematic presuppositions. Next it explains the hermeneutics of classical rhetoric, giving attention to such topics as genre, structure, epistolography, and diatribe. Then it discusses the disposition of Galatians according to the following outline: prescript (1:1-5), exordium (1:6-10), proposition (1:11-12), four demonstrations (1:13–2:21; 3:1–4:7; 4:8–5:12; 5:13–6:10), and postscript (6:11-18). Finally it reflects on the relation between the disposition of Galatians and its message (with special reference to the treatments of the Law and the opponents). A nine-page glossary of technical terms is included.

S. M. Pogoloff, *Logos and Sophia. The Rhetorical Situation of 1 Corinthians,* SBL Dissertation Series 134 (Atlanta: Scholars Press, 1992, cloth $29.95, paper $19.95) xi and 313 pp. Bibliography. LCN: 92-34962. ISBN: 1-55540-784-6 (cloth), -783-8 (paper).

Prepared as a doctoral dissertation under the direction of D. M. Smith and accepted in 1990 by Duke University, this volume argues that the controversies of 1 Corinthians 1–4 display a popular use of rhetoric to define social status and reflect the establishment of an ethos of servanthood. It first discusses the recent recovery of rhetoric as more than mere form, form and content in classical rhetoric, and situational rhetoric. Then it examines the rhetorical situation of 1 Corinthians 1–4 under the following headings: οὐκ ἐν σοφίᾳ λόγου, rhetoric and status, rhetoric and divisions, social status as an explicit issue, and eloquence at dinner. It concludes by writing in the voice of Paul the narrative that is implied in 1 Corinthians 1–4.

M. A. Seifrid, *Justification by Faith. The Origin and Development of a Central Pauline Theme,* Supplements to Novum Testamentum 68 (Leiden—New York—Cologne: Brill, 1992, 170 gld. or $97.25) xiv and 310 pp. Bibliography. Indexed. LCN: 91-41298. ISBN: 90-04-09521-7.

After surveying modern scholarship on the place of "justification by faith" in Paul's thought from W. Wrede to the present, this volume discusses the soteriology of apocalyptic Judaism with reference to the Qumran *Manual of Discipline* and *Psalms of Solomon* as background to the Judaism of Paul. Next it relates the theme of justification by faith to Paul's life as a Jew and his conversion (see Rom 7:7-13; Gal 1:10-24; Phil 3:2-11). Then it considers the function of justification by faith in Paul's letter to the Romans. Seifrid, assistant professor of NT interpretation at Southern Baptist Theological Seminary in Louisville, KY, concludes that justification by faith is an indispensable aspect of Paul's gospel and a central Pauline theme.

St Paul's Captivity Epistles, The Navarre Bible (Dublin: Four Courts, 1992, cloth $19.95) 205 pp. ISBN: 1-85182-080-9 (cloth), -079-5 (paper).

After a general introduction to the Captivity epistles and an essay on the canon of Scripture, this volume provides introductions, English (RSV) and Latin (New Vulgate) translations, and notes for Paul's letters to the Ephesians, Philippians, Colossians, and Philemon. The notes draw on the writings of the Magisterium, Fathers and Doctors of the church, important spiritual writers, and J. Escrivá de Balaguer. The Spanish original appeared in 1986.

St Paul's Epistles to the Thessalonians and Pastoral Epistles, The Navarre Bible (Dublin: Four Courts, 1992, cloth $19.95) 181 pp., map. ISBN: 1-85182-078-7 (cloth), -077-9 (paper).

Following an essay on the truth of Sacred Scripture, this volume presents a general introduction to Paul's letters to the Thessalonians and provides for 1 and 2 Thessalonians the RSV and New Vulgate translations along with extensive notes below. The comments are based on documents of the Magisterium, exegesis by Fathers and Doctors of the church, works by important spiritual writers, and the writings of J. Escrivá de Balaguer. Then it offers a general introduction to the Pastorals and treats 1 and 2 Timothy and Titus according to the same format. The Spanish version appeared in 1989.

F. Zeilinger, *Krieg und Friede in Korinth. Kommentar zum 2. Korintherbrief des Apostels Paulus.* Teil 1, *Der Kampfbrief. Der Versöhnungsbrief. Der Bettelbrief* (Vienna—Cologne—Weimar: Böhlau, 1992, paper öS 686 or DM 98) 339 pp. Bibliography. Indexed. ISBN: 3-205-05535-7.

After discussing the literary history and historical background of 2 Corinthians, this volume presents detailed exegeses of the individual pericopes in the following three letters contained in the text: the "pugnacious" letter (2 Cor 10–13) in which Paul attacks his opponents and presents his own perspective on Christian life and his task as an apostle; the "reconciling" letter (1:1–2:13; 7:5-16) that situates the crisis and its resolution in the framework of God's saving activity; and the "begging" letter (8–9) that encourages contributions to the Jerusalem church as a sign of solidarity and unity. Zeilinger, professor of NT at the Karl-Franzens-Universität in Graz, and author of *Zum Lobpreis seiner Herrlichkeit* (1988), describes these "documents of a crisis" as pastoral letters.

BIBLICAL THEOLOGY

J. Ansaldi, *L'articulation de la foi, de la théologie et des Écritures,* Cogitatio Fidei 163 (Paris: Cerf, 1991, paper 120 F) 247 pp. Indexed. ISBN: 2-204-04237-4.

Ansaldi, dean and professor of systematic theology at the University of Montpellier, seeks to relate faith as certitude and the experiential encounter of God, theology as coherent knowledge, and the Scriptures as foundational. Thus he treats in turn faith as the encounter of the real (with reference to Isaiah, Paul, and Luther), theology as imaginary coherence, the Scriptures as symbolic incision (the order of the writing, the "nature" of the Bible, the Scriptures as *norma normans*), and the "Borromean knot" and temporality.

G. Baril, *The Feminine Face of the People of God. Biblical Symbols of the Church as Bride and Mother* (Collegeville, MN: Liturgical Press, 1992, paper $14.95) 239 pp. LCN: 92-15163. ISBN: 1-8146-2130-9.

Based on part of a doctoral dissertation accepted in 1984 by the faculty of theology at Laval University in Quebec, this volume first investigates the mystery and mission of the church and its members deriving from the symbols of bridal union and salvific motherhood used in both the OT and the NT to describe the covenant relationship of God with humankind. Then it seeks to determine what this "feminine qualification" of the people of God consists in and the limitations in such an expression. The book appeared in French under the title *Féminité du peuple de Dieu* (1990). The English version was first published in the UK by St. Paul Publications, Slough.

P. Bernier, *Ministry in the Church. A Historical and Pastoral Approach* (Mystic, CT: Twenty-Third Publications, 1992, paper $16.95) xv and 319 pp. Bibliographies. Indexed. LCN: 92-64051. ISBN: 0-89622-536-4.

Based on courses given in Quezon City in the Philippines, this volume traces the history and theology of ministry in the church from antiquity to the present (and future). Thus it treats the foundations of ministry (A.D. 27-70), ministry as charism (70-110), from ministry to bishop (110-313), priesthood as ministry (313-500), the monastery as minister (500-1054), etc. Each chapter contains discussion questions and suggested readings. Bernier contends that in the course of 2000 years there have been real threads of continuity amid fundamental shifts in theory and practice regarding church ministry.

J. Blank, *Studien zur biblischen Theologie,* ed. R. Mahoney, Stuttgarter Biblische Aufsatzbände 13 (Stuttgart: Katholisches Bibelwerk, 1992, paper DM 49) 282 pp. Bibliography. Indexed. ISBN: 3-460-06131-6.

This volume contains nine articles by the late Professor Blank (1926-89) on the problem of human rights in the Bible (1982); the suffering servant of God in Isaiah 53 (1979); celebrating the Lord's Supper according to the NT (1981); the "eschatological outlook" in Mk 14:25 and its significance (1981); the cross as scandal and hope (1980); "what was from the beginning" in 1 Jn 1:1-4 (1987); the relation between Peter, Rome, and the papacy (1985); the origin and structure of theological hermeneutics in the NT (1986); and the theological dimension of freedom [§ 34-296]. Also included are a four-page foreword by the editor, A. Stock's appreciation of Blank as an exegete and a theologian, and a bibliography of Blank's publications.

K. E. Børresen (ed.), *Image of God and Gender Models in Judaeo-Christian Tradition* (Oslo: Solum, 1991, 240 NKr) 281 pp. ISBN: 82-560-0741-9. Distributed in the USA by Humanities Press, Atlantic Highlands, NJ, and in Europe by Lavis Marketing, Oxford.

Of the nine essays in this volume those most pertinent to the NT are by A. Hultgård on God and the image of woman in early Judaism, L. Fatum on image of God and glory of man—women in the Pauline congregations, G. Sfameni Gasparro on image of God and sexual differentiation in the tradition of ἐγκράτεια (protological motivations), K. Vogt on "becoming male" as a gnostic and early Christian metaphor, Børresen on God's image and man's image (patristic interpretation of Gen 1:27 and 1 Cor 11:7), and Børreson on whether woman is excluded from God's image (medieval interpretation of Gen 1:27 and 1 Cor 11:7). The other contributors are P. A. Bird, J. D. Douglass, and R. R. Ruether. Børreson has provided a four-page introduction.

E. Bosetti, *La tenda e il bastone. Figure e simboli della pastorale biblica,* Narrare la Bibbia 1 (Turin: Paoline, 1992, paper 22,000 L) 159 pp., 73 figs. Bibliography. ISBN: 88-215-2493-0.

The pastoral imagery from Genesis to Revelation can be captured in the symbols of the tent and the staff. After discussing pastoral imagery in the ancient Near East, this volume focuses on three pairs of OT figures who express various facets of pastoral symbolism: Jacob and Rachel (paternity and maternity), Moses and Miriam (prophecy and liberation), and David and Abigail (royal). Then it deals with pastoral imagery in the OT prophetic (especially the exodus imagery) and wisdom books. Selections from early Jewish and rabbinic writings are interspersed throughout the presentation. Bosetti, who teaches at the Gregorian University in Rome, concludes with reflections on the significance of biblical pastoral symbolism for the church today: the "lay" dimension, the art of governing, and pastoral wisdom. A three-page glossary is included.

R. Cantalamessa, *Mary. Mirror of the Church,* trans. F. L. Villa (Collegeville, MN: Liturgical Press, 1992, paper $11.95) 214 pp., 4 plates. Indexed. LCN: 92-12402. ISBN: 0-8146-2059-0.

The English version of *Maria: Uno specchio per la Chiesa,* this volume describes Mary as "a letter written by the finger of the living God." Using the Bible, the Fathers, tradition, theology, and poetry, it treats Mary as "the mirror of the church" in the incarnation (guiding the church in discovering God's grace, full of faith, mother of God), in the paschal mystery (teacher of self-denial, mother of hope, mother of believers), and at Pentecost (waiting for the Holy Spirit, the first pentecostal and charismatic in the church, in the Johannine Pentecost). Cantalamessa is the author of *Life in the Lordship of Christ* (1990).

E. Carlson, *The Phantoms of Divinity* (Buffalo, NY: Prometheus, 1992, $19.95) 150 pp. Bibliography. LCN: 92-6724. ISBN: 0-87975-718-3.

Written more than thirty years ago, this book describes how the breakdown of traditional supernatural religion has been brought about by the growth of human knowledge and how that knowledge has revealed the limitations of supernaturalist beliefs as a basis for morals. Its ten chapters concern the past in the present, the development and organization of the Christian church, the evolution of religion from the origin and nature of gods to the Hebrew achievement of monotheism, the influence of Greek civilization on the ancient world's re-orientation of religious beliefs, the history of Christianity, the NT, the reconstruction of Jesus' life and mission, the Nazarene movement in Judea, Paul of Tarsus and the mission to the Judeo-Christians, and the spirit of humankind.

A. D. Clarke and B. W. Winter (eds.), *One God, One Lord in a World of Religious Pluralism* (Cambridge, UK: Tyndale House, 1991, paper) 200 pp. Indexed. ISBN: 0-9518356-0-2.

Of the ten essays contained in this volume those most concerned with biblical studies are by R. S. Hess on Yahweh and his Asherah (epigraphic evidence for religious pluralism in OT times), J. E. Goldingay on "Yahweh our God Yahweh one" (the OT and religious pluralism), D. M. Ball on "my Lord and my God" (the implications of the "I am" sayings), D. W. J. Gill on local religions of the Roman empire, T. Moritz on religious pluralism and universalism in Ephesians, and Winter on early Christian interactions with religious pluralism. Related theological and historical issues are treated by B. A. Demarest, D. Wright,

T. Bradshaw, and E. D. Cook. The articles are revisions of papers given at a 1991 conference held at Oak Hill Theological College in London.

R. F. Collins, *Divorce in the New Testament,* Good News Studies 38 (Collegeville, MN: Liturgical Press, 1992, paper $14.95) xv and 389 pp. Bibliography. Indexed. LCN: 92-18486. ISBN: 0-8146-5691-9.

Collins, professor of NT at the Catholic University of Leuven, offers interpretations of the NT sayings of Jesus about divorce in their literary and historical contexts: a problem at Corinth (1 Cor 7:10-11), a related matter (1 Cor 7:12-16), the debate (Mk 10:2-12), the debate reconsidered (Mt 19:3-12), an odd saying (Mt 5:32/Lk 16:18), and an exception (Mt 5:31-32/19:9). He concludes that the fact that Jesus' saying on divorce exists in so many different versions demonstrates that the first generations of Christians experienced a need not only to pass along Jesus' teaching on divorce but also to adapt it to ever new circumstances.

G. P. Corrington, *Her Image of Salvation. Female Saviors and Formative Christianity,* Gender and the Biblical Tradition (Louisville, KY: Westminster/Knox, 1992, paper $19.99) 224 pp., frontispiece. Bibliography. Indexed. LCN: 92-4360. ISBN: 0-664-25389-X.

Corrington, assistant professor of religious studies at Rhodes College in Memphis, TN, and author of *The "Divine Man"* (1986), begins her investigation of salvation in early Christianity with an introduction to image making and image taking. Then after considering the nature of salvation and the reception of it ("What must I do to be saved?"), she examines three possible models of the savior—the universal savior, the meditator between the divine and human realms, and the incarnate redeemer—and suggests how these three models might have been portrayed as female (Isis, Sophia, and Mary), how women may have responded to them, and what these savior figures may tell us about women's experiences.

L. A. Drummond, *The Word of the Cross. A Contemporary Theology of Evangelism* (Nashville, TN: Broadman, 1992, $19.95) 388 pp. Indexed. LCN: 90-19769. ISBN: 0-8054-6255-4.

This contemporary theology of evangelism seeks to help Christ's 21st-century church to build a well-rounded, informed, and solid foundation from which to proclaim the evangelistic message. It treats the basis of the theological enterprise (the question of authority), the trinitarian God of the Bible and evangelism (a unity of purpose), key biblical words in evangelism (κήρυγμα, σωτηρία, and βασιλεύς), and the ministry of evangelism. Four appendixes are included. Drummond is president of Southeastern Baptist Theological Seminary in Wake Forest, NC.

D. Ewert, *Proclaim Salvation. Preaching the Church Year* (Scottdale, PA—Waterloo, Ont.: Herald, 1992, paper $8.95 or $10.95 Can.) 158 pp. LCN: 92-72909. ISBN: 0-8361-3608-X.

The eleven expository sermons in this volume analyze, outline, expound, and apply biblical texts to the lives of 20th-century believers. They correlate NT texts with special moments in the church year: Advent (Heb 2:14-18), Christmas (Lk 2:8-14), year's end (Jas 4:13-16), New Year (Lk 4:16-21), Lent (Gal 1:3-5), Palm Sunday (Jn 12:1-8), Good Friday (Mk 15:21-32), Easter (1 Cor 15:1-11), Low Sunday (Lk 24:13-28), Ascension (Acts 1:6-11), and Pentecost (Jn 3:1-8). Ewert is the former president of Mennonite Brethren Bible College in Winnipeg.

J. Galot, *Abba, Father. We Long to See Your Face. Theological Insights into the First Person of the Trinity,* trans. M. A. Bouchard (New York: Alba House, 1992, paper $12.95) xiv and 233 pp. LCN: 92-13014. ISBN: 0-8189-0645-6.

The English version of *Découvir le Père,* this volume treats the following topics from biblical and theological viewpoints: turning to the Father with Christ, the theology of God the Father (present status and need for further development), the Father's face, the Father in the mystery of the Trinity, the universal fatherhood of the Father in the work of salvation, the providence of God the Father, praying to the Father, and God the Father in liturgical worship. Galot, professor of theology at the Gregorian University in Rome, is also the author of *Abba, Père! Cri du plus ardent amour* (1990).

A. GOUNELLE AND F. VOUGA, *Après la mort, qu'y a-t-il? Les discours chrétiens sur l'au-delà,* Théologies (Paris: Cerf, 1990, paper 93 F) 190 pp. Bibliographies. ISBN: 2-204-04180-7.

After Gounelle's introduction to discourse on the afterlife, he examines the different Christian conceptions of it: spatial, temporal, existential, ontological, and negation. Also included is an excursus on the position of the Reformers. Then Vouga considers the question of life after death in the NT in general and in Paul's letters in particular, with reference to specific texts: the heritage of Jewish-Christian apocalyptic (1 Thess 4:13-18), the apocalyptic interpretation (1 Cor 15:50-57), the anthropological interpretation (2 Cor 5:1-10), and the christological interpretation (Rom 8:31-39). Gounelle concludes with remarks on Christian faith and life after death.

M. J. HARRIS, *Jesus as God. The New Testament Use of Theos in Reference to Jesus* (Grand Rapids: Baker, 1992, $24.95) 379 pp., 5 tables. Bibliography. Indexed. LCN: 92-30780. ISBN: 0-8010-4370-0.

Harris, professor of NT exegesis and theology at Trinity Evangelical Divinity School in Deerfield, IL, examines all the NT verses in which it has been thought possible that θεός or ὁ θεός refers to Jesus. After an introduction to the word θεός in the NT, he deals with specific texts: the Word was God (Jn 1:1); the only Son, who is God (Jn 1:18); my Lord and my God (Jn 20:28); the church of God (Acts 20:28); God blessed forever (Rom 9:5); our great God and Savior (Tit 2:13); the throne of God (Ps 45:7-8 and Heb 1:8-9); our God and Savior (2 Pet 1:1); the true God (1 Jn 5:20); and other texts. He concludes with an analysis of θεός as a christological title. The appendixes concern (1) the definite article in NT Greek and (2) NT testimony to the deity of Christ.

K.-J. KUSCHEL, *Born Before All Time? The Dispute over Christ's Origin* (New York: Crossroad, 1992, $50) 664 pp., 2 figs. Bibliographies. Indexed. LCN: 92-73691. ISBN: 0-8245-1207-3.

The English version of *Geboren vor aller Zeit? Der Streit um Christi Ursprung* (1990), this investigation of the preexistence of Christ first considers the topic in the "failed conversations of yesterday" as seen in the positions of A. von Harnack, K. Barth, and R. Bultmann. Then it discusses the Christology of preexistence in the ecumenical dialogue on the understanding of Scripture with reference first to the OT (Wisdom, Son of Man/Messiah) and then the NT: the belief of the earliest communities, Phil 2:6-11, whether there is a preexistence Christology in Paul, why it was impossible to narrate Christ's preexistence in the Gospels, "he is before all creation" in Colossians, the predetermination and preexistence of Christ in the late NT writings, and John's narratives of the preexistent Son on earth. Finally in conversation with contemporary theology it seeks to determine the function of preexistence Christology for a new understanding of God. Kuschel, who teaches ecumenical theology and theological aesthetics at the University of Tübingen, contends that pointers toward Christ's preexistence in the Bible are poetic rather than substantive and that subsequent doctrinal development cannot appeal to biblical roots. H. Küng has contributed a three-page foreword.

J. MEYENDORFF (ED.), *The Primacy of Peter. Essays in Ecclesiology and the Early Church* (Crestwood, NY: St Vladimir's Seminary Press, 1992, paper $10.95) 182 pp. Indexed. LCN: 92-6455. ISBN: 0-88141-125-6.

The articles most pertinent to NT studies in this collection are by N. Koulomzine on Peter's place in the primitive church and V. Kesich on Peter's primacy in the NT and the early tradition. The other articles are by Meyendorff on Peter in Byzantine theology, N. Afanassieff on the church that presides in love, and A. Schmemann on the idea of primacy in Orthodox ecclesiology. The 1963 edition [*NTA* 8, p. 160] has been supplemented with a new essay by Kesich.

G. T. Milazzo, *The Protest and the silence. Suffering, Death, and Biblical Theology* (Minneapolis, MN: Fortress, 1992, paper $12.95) xiii and 182 pp. Indexed. LCN: 92-7935. ISBN: 0-8006-2526-9.

The focus of this work is the problem of suffering and death in Hebrew Scripture (with attention to early Jewish and NT writings also) and how that perspective shapes the contours of the possibility of faith. After tracing the rise and fall of the biblical theology movement, it considers suffering, death, and the reality of God; suffering and hiddenness (apocalyptic literature and the search for the face of God); divine silence and human faith (Job, Qohelet, and the darkness of God); and the protest and the silence. Milazzo, assistant professor of religious studies at Saint Leo College in Florida, concludes that "protest theism"—a paradigm of faith that affirms God even as it protests suffering and death—offers an authentic religious stance today.

R. W. L. Moberly, *From Eden to Golgotha. Essays in Biblical Theology*, South Florida Studies in the History of Judaism 52 (Atlanta: Scholars Press, 1992, $59.95) xii and 157 pp. LCN: 92-32008. ISBN: 1-55540-749-8.

The nine essays in this collection concern the following OT and NT topics: whether the serpent got it right (1988), Abraham's righteousness according to Gen 15:6 (1990), Gen 22:15-18 as the earliest commentary on the Akedah (1988), "Yahweh is one" and the translation of the Shema (1990), proclaiming Christ crucified and the use and abuse of the Gospels [§ 32-1084], story in the OT (1986), political well-being in a biblical perspective (1990), the propriety of the terms "Old Testament" and "New Testament" [§ 36-1103], and the nature of Christian biblical theology.

D. W. Odell-Scott, *A Post Patriarchal Christology*, AAR Academy Series 78 (Atlanta: Scholars Press, 1991, cloth $29.95, paper $19.95) xv and 262 pp. Bibliography. Indexed. LCN: 91-37534. ISBN: 1-55540-657-2 (cloth), -658-0 (paper).

Set within the context of the Heideggerian concept of the "end" of metaphysics, this volume offers deconstructive readings of classical texts from the Christian tradition, chiefly the Chalcedonian creed and 1–2 Corinthians. It first undertakes a christological destructuring of orthodox theology under the following headings: endings, destructuring metaphysics, destructuring metaphysical theology, the doctrine of the incarnation, and the mystery of the οἰκονομία. Then it explores the language of difference in the Pauline *textus:* hermeneutical *textus,* decentering the "one," replying the gender hierarchy [see §§ 28-225; 32-260], disordering the divine hierarchy, baptism in Christ, the reconciliation fragment (2 Cor 5:17-21), and endings again.

R. Petraglio, *Obiezione di coscienza. Il Nuovo Testamento provoca chi lo legge,* Etica teologica oggi 1 (2nd ed.; Bologna: Dehoniane, 1992, paper 35,000 L) 463 pp., 2 maps. Bibliography. Indexed. ISBN: 88-10-40451-3.

The revised and expanded version of the work described in *NTA* 30, p. 114, this volume first examines perspectives on power in the Gospels: enemies, power and criticism of power, and human violence and heavenly power. Then it considers Christians and the state according to Paul, and discusses Revelation and the question of power.

W. E. Phipps, *Assertive Biblical Women,* Contributions in Women's Studies 128 (Westport, CT—London: Greenwood, 1992, $39.95) x and 171 pp. Bibliography. Indexed. LCN: 92-3026. ISBN: 0-313-28498-9.

Phipps, professor of religion and philosophy at Davis and Elkins College in West Virginia, defines assertiveness as self-expression that enhances both individual freedom and social responsibility. He provides biographical sketches of assertive women in the Bible under the following headings: the saga of Sarah, Tamar and irregular parenting, women saviors, Naomi and Ruth, bold and unscrupulous rulers, the impact of Huldah, feminist and feminine queens, self-assured women in the Gospels, women leaders and Paul, and women in Eden.

P. Pokorný, *Die Zukunft des Glaubens. Sechs Kapitel über Eschatologie,* Arbeiten zur Theologie 72 (Stuttgart: Calwer, 1992, paper DM 34) 105 pp. ISBN: 3-7668-3114-3.

Based on lectures given in Prague and Pittsburgh in 1986-87, this volume treats various aspects of eschatology in six chapters: the presuppositions (the OT), the means of discourse about hope (between the OT and the NT), the ground of hope (Jesus), the ground of hope (the gospel), hope in the reflection of faith (systematic theology), and living under the perspective of eternity. Pokorný, professor of NT on the Comenius faculty of Protestant theology in Prague, is the author of *Colossians. A Commentary* (1991).

P. Pope-Levison and J. R. Levison, *Jesus in Global Contexts* (Louisville, KY: Westminster/Knox, 1992, paper $17.99) 232 pp. Bibliography. Indexed. LCN: 91-47577. ISBN: 0-664-25165-X.

After reflecting on changes in locus and models that have occurred in christological conversations in recent times, this volume considers how Christian contextual theologians approach Christology in Latin America, Asia, Africa, and North America, respectively. Each chapter outlines the issues to be faced, the sources (especially the Bible) and the method of theological reflection, and the portraits of Jesus that have developed in each context: Latin America (liberation, reign of God, conversion, etc.), Asia (cosmic Christ, liberation as humanization, pain-love, etc.), Africa (kinship, firstborn among the living and dead, key figures, etc.), and North America (liberation, reconciliation, iconoclastic portraits, etc.). The authors, both assistant professors at North Park College in Chicago, conclude with suggestions about continuing the conversation.

L. Richard, *What Are They Saying About the Theology of Suffering?* (New York—Mahwah, NJ: Paulist, 1992, paper $7.95) iv and 163 pp. Indexed. LCN: 92-21583. ISBN: 0-8091-3347-4.

This investigation of the question of suffering ("If God is all powerful and loving, how can God permit suffering?") examines the responses of major Christian theologians from the fields of Scripture, systematic theology, and ethics: a biblical view of suffering (W. Brueggemann), God and suffering (E. Schillebeeckx), the suffering of God (J. Moltmann), theology and suffering after the end of idealism (J. B. Metz), suffering from a feminist perspective (D. Soelle), liberation theology and suffering (G. Gutierrez), and ethics and suffering (S. Hauerwas). Richard, professor of systematic theology at Weston School of Theology in Cambridge, MA, concludes that the real test of the viability of the vision of the paschal mystery is its capacity to provide insight and guidance in an overwhelming situation of suffering.

J. A. Sanford, *Healing Body & Soul. The Meaning of Illness in the New Testament and in Psychotherapy* (Leominster, UK: Gracewing, 1992; Louisville, KY: Westminster/Knox, paper $9.99) v and 136 pp. Bibliography. LCN: 92-12730. ISBN: 0-852-44228-9 (G), 0-664-25351-2 (W/K).

This book is built around three NT themes: the spiritual meaning of illness as seen in the various healing stories in the Gospels, the connection between faith and knowledge in the healing process, and the NT teachings about the health of the soul. Sanford, a Jungian analyst in San Diego, CA, uses some concepts from Jungian psychology in interpreting biblical healing stories. He concludes that healing springing from Christ the Center not only restores the mind and body to health but also renders the soul sound, creative, and incorruptible.

P. Schwarzenau, *Das Kreuz. Die Geheimlehre Jesu,* Symbole (Stuttgart: Kreuz, 1990, paper DM 34) 213 pp., 4 plates, 3 figs. ISBN: 3-7831-1030-0.

With the help of concepts from Jungian psychology as well as gnostic and Jewish sources, this volume investigates various aspects of the cross as the central symbol of Christianity. Thus it deals with the cross of Jesus under the following major headings: the cross of reality, the human sacrifice, the cross as mandala, λόγος and σταυρός, the secret teaching of Jesus, and the hidden mystery of the cross and the cross of Golgotha. Schwarzenau suggests that Jesus' making public the esoteric teaching about the cross may have led to his passion and death.

C. F. SLEEPER, *The Bible and the Moral Life* (Louisville, KY: Westminster/Knox, 1992, paper $14.99) ix and 181 pp. Bibliography. LCN: 91-45747. ISBN: 0-664-25375-X.

Sleeper, professor of religion at Roanoke College in Salem, VA, has a double focus in this book: biblical ethics, and the use of the Bible in Christian ethics. After an introduction to using the Bible, he considers five biblical styles of moral reflection: law as the basis for the moral life, prophecy as a call to moral action, the apocalyptic demand for religious purity, wisdom as a guide to the moral life, and the moral life according to the Bible. Then he deals with the relation between the Bible and church social policy: churches and social policy [see § 35-858], nuclear weapons, abortion, and the Bible and Christian responsibility.

P. STUHLMACHER, *Biblische Theologie des Neuen Testaments*. Band 1, *Grundlegung von Jesus zu Paulus* (Göttingen: Vandenhoeck & Ruprecht, 1992, paper DM 74) xi and 419 pp. Bibliographies. Indexed. ISBN: 3-525-53595-3.

After explaining the task and method of a biblical theology of the NT, this volume first investigates the preaching of Jesus: the quest for the earthly Jesus, chronology, John the Baptist, God's Son and God's reign, characteristic forms of Jesus' preaching, etc. Then it considers the preaching of the early church: Jesus' resurrection from the dead, the development of the confession of Christ, and the first communities. Finally it deals with the preaching of Paul: his activity; the origin and starting point of Pauline theology; the Law; world, humankind, and sin; Christ the end of the Law; etc. The second volume will treat the post-Pauline writings, the Synoptic Gospels, and John and his school as well as the problem of the canon and the center of Scripture. Stuhlmacher is professor of NT on the Evangelical theological faculty at Tübingen.

W. M. SWARTLEY (ED.), *The Love of Enemy and Nonretaliation in the New Testament*, Studies in Peace and Scripture (Louisville, KY: Westminster/Knox, 1992, paper $29.99) xv and 336 pp. Bibliographies. Indexed. LCN: 92-5219. ISBN: 0-664-25354-7.

The eleven major essays in this volume concern two NT teachings that are foundational to peace: Jesus' commands to love enemies and not to retaliate against those who do evil. They are by W. Klassen on current research on "love your enemies," D. J. Weaver on transforming nonresistance (from *lex talionis* to "do not resist the evil one"), R. A. Horsley on "love your enemies" and the doctrine of nonviolence [§ 31-117], W. Wink on Jesus' third way in Mt 5:38-42—neither passivity nor violence (1988) (with a response by Horsley and a counterresponse by Wink), J. R. Donahue on the parable of the good Samaritan and the love of enemies ("Who is my enemy?"), Swartley on Luke's transforming of tradition (εἰρήνη and love of enemy), G. Zerbe on Paul's ethic of nonretaliation and peace, L. Schottroff on "give to Caesar . . ." (a theological response of the early Christian church to its social and political environment), M. H. Schertz on nonretaliation and the household codes in 1 Peter, P. Perkins on apocalyptic sectarianism and love commands in the Johannine epistles and Revelation, and D. Rensberger on love for one another and love for enemies in John's Gospel. Swartley has provided a nine-page general bibliography.

N. WEEKS, *The Test of Love. A Revaluation of the New Testament* (Buffalo, NY: Prometheus, 1992, $25.95) 322 pp. Bibliography. Indexed. LCN: 91-45828. ISBN: 0-87975-741-8.

By applying the "test of love" this volume questions the basic assumptions that underlie faith and love associated with the NT. It contains chapters on context, legitimacy, ego and alienation, antifamilialism, the eunuch ideal, dissonant themes and consonant relations, love and eroticism, the brotherhood of the love cult, martyrdom as climax and consequence, the transition from apocalyptic sect to cosmopolitan church, and Antichrist. Weeks concludes that just as the test of truth led to the unmasking of Genesis as myth, so the test of love should be the unmaking of the NT and allow Jesus' revolution of values to stand out more sharply.

E. S. Wehrli, *Gifted by Their Spirit. Leadership Roles in the New Testament* (Cleveland, OH: Pilgrim, 1992, paper $10.95) v and 124 pp. Bibliography. LCN: 92-27962. ISBN: 0-8298-0920-1.

Wehrli, president and professor of biblical interpretation at Eden Theological Seminary in Webster Groves, MO, examines the leadership roles in the NT: apostles and evangelists, prophets, teachers, pastors as shepherds, and ministry. He seeks to identify how each role functions as to audience, type of communication, the goal sought and its meaning for Christian life, the situation in the community addressed, the content of communication, the authorizing reality of the role, the way the role is practiced, and the aspect of the ministry of Christ.

C. Westermann, *Der Segen in der Bibel und im Handeln der Kirche*, Kaiser Taschenbücher 122 (Stuttgart: Kaiser, 1992, paper DM 12.80) 119 pp. Indexed. ISBN: 3-459-01945-X.

Published first in German (1968) and then in English [*NTA* 23, p. 247], this volume considers the relation between God's work of deliverance and blessing in the OT, the meaning and significance of blessing in the Bible (OT, apocalyptic, NT), and blessing in worship and church life. Westermann has added a one-page postscript for this edition.

W. Wink, *Engaging the Powers. Discernment and Resistance in a World of Domination* (Minneapolis, MN: Fortress, 1992, paper $18.95) xvi and 424 pp., 8 figs. Indexed. LCN: 92-20578. ISBN: 0-8006-2646-X.

The first two volumes in this trilogy were entitled *Naming the Powers* [*NTA* 29, p. 107] and *Unmasking the Powers* [*NTA* 30, p. 369]. In this volume Wink, professor of biblical interpretation at Auburn Theological Seminary in New York, argues that what people in the world of the Bible experienced and called "principalities and powers" was real, and that because the powers have been created in, through, and for the humanizing purposes of God in Christ they must be "engaged," that is, honored, criticized, resisted, and redeemed. The presentation appears under four major headings: the domination system, God's new charter of reality, engaging the powers nonviolently, and the powers and the life of the Spirit.

THE WORLD OF THE NEW TESTAMENT

L. Abramowski, *Formula and Context: Studies in Early Christian Thought*, Collected Studies 365 (Aldershot, UK—Brookfield, VT: Variorum, 1992, $83.95) x and 296 pp., frontispiece. Indexed. ISBN: 0-86078-288-3.

The sixteen papers reprinted in this volume deal with early church history and doctrine. Seven of them that were first published in German now appear in English translation. They concern such topics as the controversy over Diodore and Theodore in the interim between the two councils of Ephesus (1955-56), the theology of Theodore of Mopsuestia (1961), the Synod of Antioch in A.D. 324/25 and its creed (1975), and Gregory the Teacher's *Ad Theopompum* and Philoxenus of Mabbug (1978). The articles most pertinent to the NT field treat *Zostrianos* and related works (1983); Marius Victorinus, Porphyrius, and the Roman gnostics (1983); the "remembrances of the apostles" according to Justin (1983); the language and date of composition of *Odes of Solomon* [§ 29-1206]; and the origin of the trinitarian formula [§ 29-535]. A photograph of the author is included.

H. W. ATTRIDGE AND G. HATA (EDS.), *Eusebius, Christianity, and Judaism* (Detroit, MI: Wayne State University Press, 1992, $49.95) 802 pp. Bibliography. Indexed. LCN: 92-5954. ISBN: 0-8143-2361-8.

Prepared in connection with a project to translate Eusebius' *Ecclesiastical History* into Japanese, the thirty essays in this volume appear under eight headings: Christian origins (five), the growth and expansion of Christianity (five), orthodoxy and heresy (three), the fate of the Jews (three), Eusebius as apologist (five), Eusebius as exegete (three), Eusebius and the empire (three), and the legacy of Eusebius (three). The articles most pertinent to the NT field include R. Horsley on Jesus and Judaism, D. Flusser on Jesus and Judaism, P. Sellew on Eusebius and the Gospels, P. Gorday on Paul in Eusebius and other early Christian literature, D. R. MacDonald on legends of the apostles, C. A. Bobertz on the development of ecclesiastical order, J. Gutmann on early Christian and Jewish art, B. A. Pearson on Eusebius and gnosticism, A. F. Segal on Jewish Christianity, K. Matsunaga on Christian self-identification and the Twelfth Benediction, L. H. Feldman on Jewish proselytism, A. J. Avery-Peck on Judaism without the Temple (the Mishnah), A. Mendelson on Eusebius and the posthumous career of Apollonius of Tyana, F. W. Norris on Eusebius on Jesus as deceiver and sorcerer, and M. J. Hollerich on Eusebius as a polemical interpreter of Scripture. The editors have supplied a 23-page introduction.

C. BÖTTRICH, *Weltweisheit, Menschheitsethik, Urkult. Studien zum slavischen Henochbuch*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 50 (Tübingen: Mohr-Siebeck, 1992, paper DM 89) x and 264 pp., 5 figs. Bibliographies. Indexed. ISBN: 3-16-145860-5.

The slightly revised version of a doctoral dissertation directed by C. Kähler and accepted in 1991 by the Kirchliche Hochschule at Leipzig, this volume first gathers basic information about the Slavonic Book of Enoch (= *2 Enoch*): manuscripts, bibliography, and history of scholarship. Next it examines the tradition-history of the work in the Slavic and Greek milieus, respectively. Then it considers aspects of the work's theology with special attention to Enoch as the sapiential integrating figure (chaps. 1–38) and the ethical integrating figure (chaps. 40–67) and to Melchizedek as the cultic integrating figure (chaps. 68–73). Finally it reflects on the significance of *2 Enoch* for NT exegesis with particular attention to eschatology and ethics and to the figure of Melchizedek.

P. BROWN, *Power and Persuasion in Late Antiquity. Towards a Christian Empire* (Madison, WI: University of Wisconsin Press, 1992, cloth $45, paper $12.95) x and 182 pp. Indexed. LCN: 92-50245. ISBN: 0-299-13340-0 (cloth), -13344-3 (paper).

Developed from the 1988 Curti lectures given at the University of Wisconsin, this volume attempts to describe the expectations with which upper-class subjects approached the Roman emperor and his representatives to ward off the cruelty and fiscal rigor that characterized the government of the empire in the 4th and 5th centuries A.D. The first chapter ("*Devotio:* autocracy and elites") sketches the social and administrative setting within which the emperor's power normally made itself felt. The second chapter ("*Paideia* and power") examines the traditional culture of the upper classes as this was imparted to them through the educational system. The third chapter ("poverty and power") considers the social changes within the late Roman cities that led to the emergence of representatives of Christianity into the preserves of the traditional upper classes. The final chapter ("towards a Christian empire") describes the elaboration, in Christian literature, of a new language of power and so of a new rationale for its control that reflected the balance between imperial autocracy, civic notables, and the church in the 5th-century eastern empire.

J. H. CHARLESWORTH (ED.), *The Messiah. Developments in Earliest Judaism and Christianity. The First Princeton Symposium on Judaism and Christian Origins* (Minneapolis, MN: Fortress, 1992, $39.95) xxix and 597 pp., frontispiece. Indexed. LCN: 91-36381. ISBN: 0-8006-2563-3.

Prepared for a symposium held at Princeton Theological Seminary in 1987, the twenty-five papers in this volume are by Charlesworth on the transition from messianology to Christology; J. J. M. Roberts on the OT's contribution to messianic expectations; J.-G. Heintz on royal traits and messianic figures (Mesopotamian elements); P. D. Hanson on messiahs and messianic figures in proto-apocalypticism; S. Talmon on the concept of *māšîaḥ* and messianism in early Judaism; L. H. Schiffman on messianic figures and ideas in the Qumran scrolls; F. H. Borsch on the origin and development of the title "Son of Man"; M. Black on the messianism of the Parables of Enoch; J. C. VanderKam on the Righteous One, Messiah, Chosen One, and Son of Man in *1 Enoch* 37–71; B. L. Mack on the Christ and Jewish Wisdom; J. Priest on the messianic banquet; B. M. Bokser on messianism, the exodus pattern, and early rabbinic Judaism; D. Mendels on ps.-Philo's *Biblical Antiquities*, the "Fourth Philosophy," and the political messianism of the 1st century A.D.; R. A. Horsley on "messianic" figures and movements in 1st-century Palestine; A. F. Segal on conversion and messianism; P. Borgen on messianic ideas in Philo; J. D. G. Dunn on messianic ideas and their influence on the Jesus of history; N. A. Dahl on messianic ideas and the crucifixion of Jesus; D. E. Aune on Christian prophecy and the messianic status of Jesus; M. Hengel on christological titles in early Christianity; D. H. Juel on the origin of Mark's Christology; R. G. Hamerton-Kelly on sacred violence and the Messiah (the Markan passion narrative as a redefinition of messianology); W. D. Davies on the Jewish sources of Matthew's messianism; H. Anderson on the Jewish antecedents of the Christology in Hebrews; and A. Yarbro Collins on the "Son of Man" tradition and the book of Revelation. Charlesworth edited the volume in collaboration with J. Brownson, M. T. Davis, S. J. Kraftchick, and A. F. Segal.

R. CHARRON, *Concordance des textes de Nag Hammadi. Le Codex VII,* Bibliothèque Copte de Nag Hammadi, Section "Concordances" 1 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 1992, $65 Can.; Louvain: Peeters) xiv and 785 pp. Indexed. ISBN: 2-7637-7297-8 (PUL), 90-6831-396-7 (P).

Nag Hammadi Codex VII contains five treatises: *Paraphrase of Shem, Second Treatise of the Great Seth, Apocalypse of Peter, Teachings of Silvanus,* and *Three Steles of Seth.* This computerized concordance to these works was developed by Laval University's data processing center. The concordance proper gathers into separate sections native Coptic words, words of Greek origin, proper names, other elements, and non-lemmatized words. Each word-form appears in the center of the page, surrounded by a context not exceeding seventy characters. Also included are transcriptions of the complete texts of the five works, and a complete index of words. Concordances for other Nag Hammadi codices are in preparation.

M. CIMOSA, *La letteratura intertestamentaria,* La Bibbia nella storia 6 (Bologna: Dehoniane, 1992, paper 28,000 L) 243 pp., 2 tables. Bibliographies. ISBN: 88-10-40256-1.

After introducing the historical setting of intertestamental Judaism and Diaspora Judaism, the volume discusses apocalyptic literature (*1 Enoch, 2 Enoch, 4 Ezra,* etc.), farewell discourses (testaments of Levi, Naphtali, Amram and Qahat, Moses, and the Twelve Patriarchs), Qumran texts (pseudepigrapha, community rules, biblical interpretations), prayer and liturgy (postexilic prayers, psalms and canticles, rabbinic prayers), Hellenistic-Jewish works (Greek versions of the Bible, Philo, Josephus, etc.), and Palestinian-Jewish works (ps.-Philo, Midrashim, Mishnah and Tosefta, Targums). Cimosa, professor of biblical studies at the Università Pontificia Salesiana in Rome, concludes with remarks on the complexity of ancient Judaism, the development of major religious themes, and the relation between Judaism and Christianity. Three appendixes are included.

R. W. DANIEL (ED.), *Two Greek Magical Papyri in the National Museum of Antiquities in Leiden. A Photographic Edition of J 384 and J 395 (= PGM XII and XIII),* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften: Sonderreihe Papyrologica Coloniensia 19 (Opladen: Westdeutscher Verlag, 1991, paper) xxvii and 96 pp., 38 plates. ISBN: 3-531-09929-9.

The Greek magical papyri J 384 (previously V) and J 395 (previously W) of the National

Museum of Antiquities in Leiden are now usually consulted in K. Preisendanz (ed.), *Papyri Graecae Magicae* (2nd ed., 1974) and referred to as PGM XII and XIII. This volume presents on facing pages transcriptions and photographs of the two texts along with a critical apparatus below. Also included are a five-page introduction, a fourteen-page commentary suggesting improvements of the texts, and A. Brinkmann's article, "Ein Schreibgebrauch und seine Bedeutung für die Textkritik," *Rheinisches Museum für Philologie* 57 (1902) 481-497.

F. Dexinger and R. Pummer (eds.), *Die Samaritaner,* Wege der Forschung 604 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1992, DM 118) viii and 477 pp., fig., 2 maps, 11 tables. Bibliographies. Indexed. ISBN: 3-534-08557-4.

This volume begins with two original contributions: Pummer's 66-page introduction to research on the Samaritans, and Dexinger's 74-page study on the origin of the Samaritans in the light of early sources. Then it presents nineteen articles (all but one previously published): M. Gaster on Samaritan literature (1925), I. Ben-Zvi on the origins of the Samaritans and their tribal divisions (1933), M. Z. Segal on the marriage of the son of the Jewish high priest with the daughter of Sanballat and the building of the temple on Mount Gerizim (1953), F. Pérez Castro on the cryptogram of *Seper Abisha* (1960), T. Caldwell on Dositheos the Samaritan (1962), M. Delcor on the Samaritan schism in the OT (1962), G. E. Wright on the Samaritans at Shechem (1962), Z. Ben-Ḥayyim on the contributions of I. Ben-Zvi to research on the Samaritans (1964), A. D. Crown on the date and authenticity of the Samaritan Hebrew *Book of Joshua* as seen in its territorial allotments (1974), F. M. Cross on Samaritan and Jewish history in late-Persian and Hellenistic times (1966), Ben-Ḥayyim on the contribution of the Samaritan inheritance to research on the history of Hebrew (1968), H. G. Kippenberg on the synagogue (1971), J. Macdonald on the discovery of Samaritan religion (1972), S. Talmon on the Samaritans in the past and present (1972), O. Cullmann on the development from Jesus to the Stephen circle and John's Gospel (1975), J. D. Purvis on the Samaritan Pentateuch (1976), S. I. L. Norin on the Samaritan Passover festival (1977), R. J. Bull on excavations at Tell er-Ras/Mount Gerizim (1978), and G. Wedel on the *Kitāb aṭ-Ṭabbāh* of the Samaritan Abu l-Ḥasan aṣ-Ṣuri.

C. Dogniez and M. Harl, *La Bible d'Alexandrie.* Vol. 5, *Le Deutéronome. Traduction du texte grec de la Septante, introduction et notes* (Paris: Cerf, 1992, paper 185 F) 364 pp. Bibliography. Indexed. ISBN: 2-204-04562-4.

The fifth volume in the Bible d'Alexandrie project [see *NTA* 37, pp. 148-149] concerns the Septuagint of the book of Deuteronomy. In the 89-page introduction, the part on the Greek Deuteronomy, its translator, and readers was prepared by Harl, and the part on the order and content of the discourses and on the repeated words was written by Dogniez, who also took responsibility for the treatment of place-names and established the bibliography. The section on the Greek text and the French translation of the Greek Deuteronomy was the common work of Dogniez and Harl. The notes (on philological matters, Jewish and Christian parallels, bibliographic information, etc.) are chiefly by Dogniez for chapters 1–11 and by Harl for chapters 12–34. The volume on Numbers is being prepared by G. Dorival.

R. H. Eisenman and M. Wise, *The Dead Sea Scrolls Uncovered. The First Complete Translation and Interpretation of 50 Key Documents Withheld for Over 35 Years* (Shaftesbury, UK—Rockport, MA—Brisbane: Element, 1992, £14.95 or $24.95) ix and 286 pp. and 16 plates. Bibliographies. Indexed. ISBN: 1-85230-368-9.

After a sixteen-page general introduction, this volume presents introductions, transcriptions, and translations for fifty Qumran Cave 4 documents under the following headings: messianic and visionary recitals (4Q521, 285, 471, 534–536, 529, 554, 458); prophets and pseudo-prophets (4Q390, 385, 385–389, 243–245, 246, 547); biblical interpretation (4Q252, 522, 559, 544, 532, 227, 196, 550); calendrical texts and priestly courses (4Q321, 320, 323–324A-B, 325, 319A); testaments and admonitions (4Q213–214, 541, 542, 543 and 545–548, 215, 298, 424, 525); works reckoned as righteousness—legal texts (4Q394–398, 397–399, 251, 274, 276–277, 266); hymns and mysteries (4Q286–287, 414, 434 and 436, 416 and 418); and divination, magic, and miscellaneous (4Q318, 561, 560, 462, 477, 448). Photographs of many of the texts are provided. Eisenman is professor of Middle East religions and chair of the religious studies department at California State University in Long Beach, and Wise is assistant professor of Aramaic in the department of Near Eastern languages and civilization at the University of Chicago.

C. A. EVANS, *Noncanonical Writings and New Testament Interpretation* (Peabody, MA: Hendrickson, 1992, $19.95) xv and 281 pp. Bibliographies. Indexed. LCN: 92-31247. ISBN: 0-943575-95-8.

This book is an introduction to the diverse bodies of literature that are in various ways cognate to biblical literature, especially the NT. Thus it treats in turn the OT Apocrypha, the OT Pseudepigrapha, the Dead Sea scrolls, versions of the OT, Philo and Josephus, the Targums, rabbinic literature, the NT Apocrypha and Pseudepigrapha, early Church Fathers, gnostic writings, and other writings. The final chapter illustrates the value of these various literatures for NT interpretation. The six appendixes concern canons of Scripture that include the Apocrypha; quotations, allusions, and parallels to the NT; parallels between the NT and pseudepigraphical Gospels; the parables of Jesus and of the rabbis; Jesus and Jewish miracle stories; and messianic claimants of the 1st and 2nd centuries A.D. Evans, associate professor of biblical studies at Trinity-Western University, is the author of *Luke* (1990).

C. A. FARAONE, *Talismans and Trojan Horses. Guardian Statues in Ancient Greek Myth and Ritual* (New York—Oxford: Oxford University Press, 1992, $35) xiii and 193 pp., 4 tables. Bibliography. Indexed. LCN: 91-24775. ISBN: 0-19-506404-6.

Based on a 1988 doctoral dissertation directed by J. Winkler in the department of classics at Stanford University, this volume investigates the manufacture and use of special statues and effigies among the ancient Greeks to avert evil and bring good luck. After an introduction to talismanic and apotropaic images in ancient Greece, it discusses the legendary talismans built by Hephaestus ("beastly guardians at the gate"). Then it focuses on three forms of Greek ritual documented by archaeological, epigraphical, and literary evidence: the use of animal-shaped talismans, statues of bow-bearing plague gods, and the practice of binding images of dangerous deities or inimical demons. It also offers new insights on the Pandora myth and the Trojan horse story. The four appendixes concern (1) Reshep, Irra, and the "oriental" Apollo; (2) Apollo the mouse and Heracles the locust; (3) apotropaic foot-twisting; and (4) the incarceration of dread goddesses. Faraone, assistant professor of classics at the University of Chicago, is co-editor of *Magika Hiera. Ancient Greek Magic and Religion* (1991).

D. FISHWICK, *The Imperial Cult in the Latin West. Studies in the Ruler Cult of the Western Provinces of the Roman Empire*, vol. 2.2, Études préliminaires aux religions orientales dans l'Empire romain 108 (Leiden—New York—Cologne: Brill, 1992, paper 100 gld. or $57.25) vii and 241 pp. LCN: 87-6363. ISBN: 90-04-09495-4.

This volume comprises abbreviated titles, select bibliography, nine indexes (names and subjects, places and localities, literary authorities, inscriptions, coins, papyri, bas-reliefs, gems, and Greek and Latin words), and corrigenda to volumes 1.1-2 [*NTA* 32, p. 263] and 2.1 [*NTA* 36, pp. 134-135]. It brings the EPRO series to a close. The volumes on the provincial, municipal, private, and military cult of the emperor and on the theology of the Roman emperor will appear in a new series entitled Religion in the Later Roman World.

J. A. FITZMYER, *Responses to 101 Questions on the Dead Sea Scrolls* (New York—Mahwah, NJ: Paulist, 1992, paper $8.95) xviii and 201 pp. Bibliography. Indexed. LCN: 92-21584. ISBN: 0-8091-3348-2.

The 101 questions and answers about the Dead Sea scrolls that form the bulk of this book concern four basic areas: the discovery of the caves and the content of the scrolls (1-38); the impact of the scrolls on the study of the OT and ancient Judaism, in particular the Qumran community (39-67); the impact of the scrolls on the study of the NT and early Christianity (68-84); and recent developments of headline-news character and charges about suppression of the scrolls (85-101). The questions include the following: Who owns the Qumran scrolls? Are there any NT texts among the Qumran scrolls? Did the Qumran community have a messianic expectation? Who were the Essenes? What sort of parallels have been found to the Johannine writings? Do the Qumran scrolls contain anything that could undermine Christian faith? Fitzmyer is professor emeritus of biblical studies at the Catholic University of America in Washington, DC.

P. V. M. FLESHER (ED.), *Targum Studies.* Vol. 1, *Textual and Contextual Studies in the Pentateuchal Targums,* South Florida Studies in the History of Judaism 55 (Atlanta: Scholars Press, 1992, $59.95) ix and 155 pp. Indexed. ISBN: 1-55540-754-4.

The first three essays in this volume relate the Palestinian Targums of the Pentateuch to early Judaism and its literary culture: R. Hayward on the red heifer and the golden calf (dating *Targum ps.-Jonathan*), W. R. Stegner on the rebuke tradition in the Targums and the NT temptation narratives, and J. Ribera on prophecy according to *Targum ps.-Jonathan* and the Palestinian Targum of the Pentateuch. Four other papers test new procedures and ideas for analyzing these Targums: W. E. Aufrecht on the tradition-history of the Targums, B. Chilton on typologies of *mêmrā*' and the Fourth Gospel, Flesher on the sources of the synoptic Targums of the Pentateuch, and D. Golomb on the translator as "a liar, a blasphemer, a reviler" (the role of biblical ambiguity in the Palestinian Pentateuchal Targums). Flesher has provided a six-page introduction.

Frankfurter Judaistische Beiträge, Heft 19 (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1991-92, paper) ix and 220 pp., plate. ISSN: 0342-0078.

Dedicated to the memory of the late Professor Arnold Goldberg (1928-91), this fascicle [see *NTA* 36, p. 135] contains articles by H.-P. Tilly on the form analysis of non-discursive texts in *y. Mo*ʿ*ed Qatan,* H.-J. Becker on Yerushalmi texts in MS Moscow 1133, G. Veltri on the fast day in remembrance of the origin of the Septuagint and *Megillat Ta*ʿ*anit Batra,* Veltri on the baraita about the three classes of persons on the judgment day (*t. Sanh.* 13:3 parr.), C. Rohrbacher-Sticker on the names of God and of Metatron in two Cairo Geniza fragments, K. Herrmann and Rohrbacher-Sticker on magical traditions in the Oxford Hekhalot MS Michael 9 in relation to the New York MS JTS 8128, and J. Dan on the tractate *Pesaq ha-Yirah veha-Emunah* and the intention of prayer in Ashkenazi Hasidic esotericism. A photograph of Goldberg and a five-page tribute to him by M. Schlüter are included.

J. G. GAGER (ED.), *Curse Tablets and Binding Spells from the Ancient World* (New York—Oxford: Oxford University Press, 1992, $45) xv and 278 pp., 30 figs. Bibliography. Indexed. LCN: 91-33236. ISBN: 0-19-506226-4.

This volume provides introductions and translations for 168 ancient *defixiones*—curse tablets and binding spells inscribed normally on thin metal sheets. After a 39-page general introduction to the *defixiones,* it treats them under eight headings: competition in theater and circus; sex, love, and marriage; tongue-tied in court—legal and political disputes; businesses, shops, and taverns; pleas for justice and revenge; miscellaneous tablets; antidotes and counterspells; and testimonies. It includes materials written in Greek, Latin, Hebrew, Aramaic, Coptic, and Demotic. A five-page glossary is supplied. Gager, professor of religion at Princeton University, prepared the volume in collaboration with C. F. Cooper, D. Frankfurter, D. Krueger, and R. Lim.

S. GERSH AND C. KANNENGIESSER (EDS.), *Platonism in Late Antiquity,* Christianity and Judaism in Antiquity 8 (Notre Dame, IN: University of Notre Dame Press, 1992, $29.95) xiv and 258 pp., plate. Bibliography. LCN: 91-43920. ISBN: 0-268-01513-9.

The fifteen articles in this volume are by D. T. Runia on the language of excellence in Plato's *Timaeus* and later Platonism, F. E. Brenk on Middle Platonism and the vision of the soul, J. Whittaker on catachresis and negative theology in Philo and Basilides, U. Criscuolo on Byzantine iconoclasm and the philosophy of divine images in Neoplatonism, P. Donini on Plutarch's *De facie* and Middle-Platonic theology, A. H. Armstrong on Plotinus and Christianity, J. Dillon on Plotinus and *Chaldean Oracles*, Gersh on Porphyry's commentary on the "harmonics" of Ptolemy and Neoplatonic musical theory, H. D. Saffrey on Iamblichus' *De mysteriis* 8.1-5, H. J. Blumenthal on soul vehicles in Simplicius, M. Marcovich on Platonism and Church Fathers, R. Mortley on the alien God in Arius, J. Pépin on "image of image"/"mirror of mirror" in Gregory of Nyssa's *De hominis opificio* 12 (PG 44, 161C-164B), A. Garzya on Epistle 140 of Sinesius, and Y. de Andia on παθὼν τὰ θεῖα. Also included are an introduction and short bibliography by Gersh as well as a photograph of É. des Places and a bibliography of his publications between 1980 and 1989.

P. J. HAAS (ED.), *Recovering the Role of Women. Power and Authority in Rabbinic Jewish Society*, South Florida Studies in the History of Judaism 59 (Atlanta: Scholars Press, 1992, $49.95) v and 132 pp. Bibliographies. Indexed. LCN: 92-31629. ISBN: 1-55540-765-X.

The product of a graduate seminar held at Vanderbilt University in 1991, four papers in this volume pertain to the NT world: M. S. Collins on money, sex, and power (the role of women as patrons of the ancient synagogues); L. T. Stott on not merely chattel (women as guardians of holiness in the Mishnah's society); A. Fehribach on between text and context (Scripture, society, and the role of women in formative Judaism); and S. O. Langford on being a religious woman (women proselytes in the Greco-Roman world). The other papers are by A. Sheffer and L. D. George. Haas has provided a four-page introduction.

M. HELLMANN, *Judit—eine Frau im Spannungsfeld von Autonomie und göttlicher Führung. Studie über eine Frauengestalt des Alten Testaments*, Europäische Hochschulschriften, Reihe 23: Theologie 444 (Frankfurt—Bern—New York: Lang, 1992, paper $45.80) 249 pp., 26 figs. Bibliography. ISBN: 3-631-44145-2.

The revised and expanded version of a thesis prepared with the advice of W. Berg at the Ruhr-Universität in Bochum, this investigation of the figure of Judith first considers various issues of introduction regarding the book of Judith, its language, form, and genre. Next it treats the distinctive figure of the woman in the book of Judith (her social situation, courage in taking initiative, and beauty) and her typical features (name, erotic aura, religiosity, and function as a type for the true Israel). Then it deals with the "effective history" of the figure of Judith (and Esther) in Jewish liturgy, feminist literature, and art. Berg has provided a two-page preface.

P. HENNE, *L'Unité du* Pasteur *d'Hermas. Tradition et rédaction*, Cahiers de la Revue Biblique 31 (Paris: Gabalda, 1992, paper) 196 pp. Bibliography. Indexed. ISBN: 2-85021-054-4.

This investigation of the literary and theological unity of *Shepherd of Hermas* first considers the external evidence provided by the patristic testimonies and the manuscript tradition. Then it deals with the internal evidence: the vocabulary, the treatment of penitence in various parts of the work, and the development of other themes (eschatology, pneumatology, Christology). It concludes that *Shepherd* was intended as a book of initiation for catechumens and the baptized. Henne is the author of *La Christologie chez Clément de Rome et dans le Pasteur d'Hermas* (1991).

A. F. IDE, *Moses: Making of Myth & Law. The Influence of Egyptian Sex, Religion and Law on the Writing of the Torah* (Las Colinas, TX: Monument, 1992, paper $25) vi and 393 pp. Indexed. LCN: 92-23114. ISBN: 0-930383-27-3.

This investigation of the process of the "making" of Moses in the biblical tradition treats his origins, the portrayal of him in Exodus, the Law, covenant and commandments, the portrayal of him in Leviticus and Numbers, the portrayal of him in "the repetition of the Law" (Deuteronomy), and the death and life of Moses. The final chapter compares Moses, Jesus, and Paul. D. Turner has provided an eight-page introduction.

J. F. KELLY, *The Concise Dictionary of Early Christianity* (Collegeville, MN: Liturgical Press, 1992, $24.95) vii and 203 pp. Bibliography. LCN: 92-491. ISBN: 0-8146-5527-0.

Intended for nonspecialists, this volume provides concise articles on people, movements, and terms that pertain to early Christianity from the 1st to the 6th century A.D. The topics include Abgar of Edessa, Augustine, baptism, *Epistle of Barnabas,* Benedict of Nursia, catacombs, chiliasm, Christology, Columba, council, and so forth. The three appendixes provide a brief survey of early Christian history, a list of the ancient popes, and a list of Roman emperors. Kelly, professor of NT and early Christianity at John Carroll University in Cleveland, OH, is the author of *Why Is There a New Testament?* (1986).

A. F. J. KLIJN, *Die Esra-Apokalypse (IV. Esra). Nach dem lateinischen Text unter Benutzung der anderen Versionen,* Die Griechischen christlichen Schriftsteller der ersten Jahrhunderte (Berlin: Akademie Verlag, 1992, DM 124) xxxv and 129 pp. Bibliography. Indexed. ISBN: 3-05-000565-3.

The new German translation of *4 Ezra* 3–14 presented in this volume is based on the Latin version but takes account of the textual variants in the major versions (Syriac, Ethiopic, Georgian) and minor versions (Arabic, Armenian, Sahidic, Syro-Arabic). The first apparatus presents the pertinent text-critical data, and the second apparatus lists significant parallels in the OT and other ancient writings. The 25-page introduction discusses the text of *4 Ezra* and the four major versions of it. Klijn's critical edition of the Latin text (1983) was described in *NTA* 29, p. 229.

D. KONSTAN (ED.), *Documenting Gender: Women and Men in Non-Literary Classical Texts,* Helios 19/1-2 (Lubbock, TX: Texas Tech University Press, 1992, paper $15) ii and 174 pp., 3 figs. ISSN: 0610-0923.

Based on conferences held in 1988 at Providence and 1989 at Baltimore, the eight papers in this special issue of *Helios* are by H. von Staden on women and "dirt" according to the Hippocratic corpus; A. E. Hanson on conception, gestation, and the origin of female nature in the Hippocratic corpus; L. Dean-Jones on female sexual appetite in the Hippocratic corpus; C. A. Faraone on male-targeting aphrodisiacs in the Greek magical tradition; S. Guettel Cole on gender difference in the Greek *leges sacrae;* J. Rubin Pinault on the medical case for virginity in the early 2nd century A.D. (Soranus of Ephesus, *Gynecology* 1.32); S. MacAlister on gender as sign and symbolism in Artemidorus' *Oneirokritika;* and S. Dixon on Junia Libertas of Ostia as a woman of substance.

J. LECLANT AND G. CLERC, *Inventaire bibliographique des Isiaca (IBIS). Répertoire analytique des travaux relatifs à la diffusion des cultes isiaques 1940-1969.* Vol. 4, *R-Z,* Études préliminaires aux religions orientales dans l'Empire romain 18 (Leiden—New York: Brill, 1991, 180 gld.) ix and 374 pp. Indexed. ISBN: 90-04-09247-1.

The first three volumes in this annotated bibliography of books and articles on the spread of the cult of Isis in antiquity were described in *NTA* 20, p. 133 (A to D, E to K) and 31, p. 389 (L to Q). This volume provides bibliographic information and French summaries for 586 items published between 1940 and 1969, bringing the total of entries to 1752. The entries are arranged alphabetically according to the authors' names.

L. I. LEVINE (ED.), *The Galilee in Late Antiquity* (New York—Jerusalem: Jewish Theological Seminary of America, 1992, $35) xxiii and 410 pp. Illustrated. Indexed. LCN: 92-12475. Distributed by Harvard University Press, Cambridge, MA and London. ISBN: 0-674-34113-9.

The twenty papers in this volume were prepared for a conference held in 1989 at Kibbutz Hanaton in Israel. They are by H. C. Kee on early Christianity in Galilee in the Gospels, A. J. Saldarini on Matthew's Gospel and Jewish-Christian conflict in Galilee, A. I. Baumgarten on literary evidence for Jewish Christianity in Galilee, D. Edwards on the socio-economic and cultural ethos of the Lower Galilee in the 1st century, S. Freyne on urban-rural relations in 1st-century Galilee, U. Rappaport on how anti-Roman Galilee was, Z. Safrai on the Roman army in Galilee, A. Oppenheimer on Roman rule and the cities of Galilee in talmudic literature, M. Goodman on the Roman state and the Jewish patriarch in the 3rd century, L. H. Schiffman on whether there was a Galilean halakah, S. J. D. Cohen on the place of the rabbi in Jewish society of the 2nd century, S. S. Miller on Rabbi Ḥanina bar Ḥama at Sepphoris, Levine on the sages and the synagogue in late antiquity (the evidence of Galilee), G. A. Rendsburg on the Galilean background of Mishnaic Hebrew, A. Shinan on the Aramaic Targum as a mirror of Galilean Jewry, S. D. Fraade on rabbinic views on the practice of targum and multilingualism in Jewish Galilee from the 3rd to the 6th century, G. Foerster on the ancient synagogues of Galilee, E. M. Meyers on Roman Sepphoris in light of new archaeological evidence and recent research, J. F. Strange on six campaigns at Sepphoris (1983-89), and Z. Weiss on social aspects of burial in Beth She'arim (archaeological finds and talmudic sources). Levine has provided a seven-page introduction.

S. R. Llewelyn with R. A. Kearsley, *New Documents Illustrating Early Christianity.* Vol. 6, *A Review of the Greek Inscriptions and Papyri published in 1980-81* (Sydney, NSW: Ancient History Documentary Research Centre, Macquarie University, 1992, cloth A$45/55, paper A$30/35) vii and 227 pp., 2 figs., 14 tables. Bibliographies. Indexed. ISBN: 0-85837-763-2 (cloth), -771-3 (paper).

Representing something of a departure from the earlier volumes in the series [*NTA* 27, pp. 114-115; 28, p. 104; 29, p. 228; 32, p. 129; 35, p. 127], this volume uses ancient documentary evidence to illustrate and open up for discussion areas of social history that bear on NT study and the history of the early church. This fascicle deals with documents that were first published or significantly reedited in 1980-81. The thirty-two texts and discussions appear under eight headings: the family (five); slaves and masters (six); business transactions (three); Roman administration (four); the army (four); Judaica (two); Ecclesiastica (three); and magic, medicine, and cults (five). Kearsley contributed eight sections, and E. A. Judge one. Llewelyn is engaged as a Macquarie University research fellow to continue the production of the series.

M. Mach, *Entwicklungsstadien des jüdischen Engelglaubens in vorrabbinischer Zeit,* Texte und Studien zum Antiken Judentum 34 (Tübingen: Mohr-Siebeck, 1992, DM 168) xvii and 457 pp. Bibliography. Indexed. ISBN: 3-16-145937-7.

Based on a doctoral dissertation directed by I. Gruenwald and accepted in 1987 by the University of Tel-Aviv, this investigation of the origin and development of belief in angels among Jews prior to the rabbinic period first discusses biblical angelology with particular attention to the heavenly court and the roles of the *ml'k* in the OT. Next it considers the emergence of the Greek-Jewish terminology for angelology (*ml'k* = ἄγγελος). Then it traces the development of Jewish belief in angels in various extrabiblical writings, with special reference to the sapiential, liturgical, cosmological, and eschatological tasks carried out by angels. Finally it reflects on certain dangers or problems posed by angels in Second Temple Judaism and early Christianity, and focuses on the distinctive approach to angels taken by Josephus.

J. Maier, *Zwischen den Testamenten. Geschichte und Religion in der Zeit des zweiten Tempels,* Die Neue Echter Bibel, Ergänzungsband zum Alten Testament 3 (Würzburg: Echter, 1990, paper DM 48) 317 pp. Bibliography. Indexed. ISBN: 3-429-01292-9.

This introduction to Second Temple Judaism first considers general issues (between the Testaments, external influences, the historical period) and deals with the Persian period, the languages, the sources, and the literature (themes and functions). Then it treats the Hellenistic-Roman period (332 B.C. to A.D. 70); God, world, and God's people; and groups, currents, and tendencies. Maier is professor of Jewish studies and director of the Martin-Buber Institut at the University of Köln. The Italian version of this book was described in *NTA* 36, p. 449.

M. Marcovich, *Studies in Greek Poetry*, Illinois Classical Studies Supplement 1 (Atlanta: Scholars Press, 1991, paper $39.95) ix and 249 pp. Indexed. LCN: 91-12740. ISBN: 1-55540-603-3.

This volume contains forty-six brief articles (all previously published) on the text and meaning of Greek poetry from Homer to Constantine Manasses. Where necessary, they have been corrected and updated in postscripts. The texts include the writings of Archilochus, Sappho, Anacreon, Xenophanes, Aeschylus, Pindar, Euripides, Aristophanes, Callimachus, and Philodemus, as well as *Sentences of Menander*, the epigram on Apollonius of Tyana, *Chaldean Oracles* 159, and a graffito and three epigrams from Ephesus. An earlier collection of Marcovich's articles was entitled *Studies in Graeco-Roman Religions and Gnosticism* [*NTA* 33, p. 276].

C. Markschies, *Valentinus Gnosticus? Untersuchungen zur valentinianischen Gnosis mit einem Kommentar zu den Fragmenten Valentins*, Wissenschaftliche Untersuchungen zum Neuen Testament 65 (Tübingen: Mohr-Siebeck, 1992, DM 178) xii and 516 pp. Bibliography. Indexed. ISBN: 3-16-145993-8.

Prepared as a doctoral dissertation under the direction of L. Abramowski and accepted by the University of Tübingen in 1991, this volume explores the extent to which it is proper to call Valentinus, the Christian theologian who taught at Rome in the mid-2nd century A.D., a gnostic. It first presents translations, commentaries, and interpretations of the ancient sources about Valentinus: Clement of Alexandria's *Stromata* (2.36.2-4; 2.114.3-6; 3.59.3; 4.89.1-3; 4.89.6–90.1; 6.52.3–53.1), Hippolytus' *Refutatio omnium haeresium* (6.42.2; 6.37.7; 10.13.4), and the (inauthentic) fragments of ps.-Anthimus and Photius. Then it examines the prosopography and doxography of Valentinus, and concludes that serious differences existed between Valentinus and his students—so serious that Valentinus should not be taken as the initiator of the so-called Valentinian gnostic movement.

S. Mason, *Josephus and the New Testament* (Peabody, MA: Hendrickson, 1992, paper $9.95) v and 248 pp., 4 figs., 3 maps, 4 tables. Bibliographies. Indexed. LCN: 92-33067. ISBN: 0-943575-99-0.

Written for students of the NT and its world who want to know how to approach Josephus so that he will shed light on NT texts, this volume sketches the uses and abuses of Josephus by Christian readers, discusses the career and the writings of Josephus, considers prominent groups in the NT world (the Herod family, Roman governors, Jewish high priests, Pharisees and Sadducees) and major NT figures (John the Baptist, Jesus, James) mentioned by Josephus, and calls attention to striking parallels between Josephus and Lk-Acts. The final section reflects on the significance of Josephus for NT study. Mason, associate professor of humanities at Vanier College, York University, Ontario, is the author of *Flavius Josephus on the Pharisees* (1991).

D. Mendels, *The Rise and Fall of Jewish Nationalism*, Anchor Bible Reference Library (New York—London: Doubleday, 1992, $35) x and 450 pp., 8 plates, 5 maps. Bibliography. Indexed. LCN: 92-2845. ISBN: 0-385-26126-8.

Mendels, professor of ancient history at the Hebrew University in Jerusalem, seeks to understand Jewish nationalism during the late Second Temple period within the context of the nationalism of the Hellenistic world. Thus he focuses on the political aspects of the chief symbols of nationalism—temple, territory, kingship, and army—within the Hellenistic world and within Palestinian Judaism between 200 B.C. and A.D. 135. He treats these symbols at various points in Jewish history (200-63 B.C., 63 B.C.-A.D. 66, 66-70, and 132-135) and concludes by investigating what Greek and Latin authors thought of Jewish nationalism. He observes that Gentiles regarded Judea as a (decadent) Hellenistic monarchy and Jews in the Diaspora as an ἔθνος that entertained rather strange religious ideas.

Messiah and Christos. Studies in the Jewish Origins of Christianity. Presented to David Flusser on the Occasion of His Seventy-Fifth Birthday, ed. I. Gruenwald, S. Shaked, and G. G. Stroumsa, Texte und Studien zum Antiken Judentum 32 (Tübingen: Mohr-Siebeck, 1992, DM 218) viii and 240 pp., frontispiece, 4 plates. Bibliography. ISBN: 3-16-145996-2.

The sixteen articles honoring Professor Flusser are by R. J. Z. Werblowsky on Jewish messianism in comparative perspective; C. Thoma on messianic figures in early Judaism; D. Dimant on the apocalyptic interpretation of Ezekiel at Qumran; M. Fishbane on the "measures" of God's glory in the ancient midrash; Gruenwald on the transition from priesthood to messianism (the anti-priestly polemic and the messianic factor); M. Philonenko on the rise of the trustworthy prophet (1 Macc 14:41); M. D. Herr on Jewish and Christian interpretations of biblical figures in Second Temple and rabbinic times; P. W. van der Horst on Deborah and Seila in ps.-Philo's *Biblical Antiquities;* E. Nodet on "messianic morsels"; D. Satran on biblical prophets and Christian legends in *Lives of the Prophets;* S. Pines on the twelve tribes in Qumran, early Christianity, and Jewish tradition; M. Hengel on the "messianic self-consciousness" of Jesus; M. Mach on *Christus mutans* in the transfiguration episode; Stroumsa on the early Christian fish symbol; H. D. Betz on the exchange of letters between C. J. K. von Bunsen (1791-1860) and J. Bernays (1824-81); and Shaked on the myth of Zurvan (cosmogony and eschatology). A photograph of the honoree and a two-page foreword by the editors are included.

M. MEYER, *The Gospel of Thomas. The Hidden Sayings of Jesus* (San Francisco: HarperCollins, 1992, $16) vii and 130 pp., frontispiece. Bibliography. LCN: 91-58913. ISBN: 0-06-065581-X.

In this volume Meyer, professor of religion at Chapman University in California, presents on facing pages a critically established Coptic text of *Gospel of Thomas* and a fresh English translation. He also provides a fifteen-page introduction and a series of notes (pp. 67-110) that address important problems and issues, suggest alternate readings and translations, and refer to significant parallels. Also included is an eleven-page "gnostic sermon" by H. Bloom that takes *Gospel of Thomas* as its text.

E. M. MEYERS, E. NETZER, AND C. L. MEYERS, *Sepphoris* (Winona Lake, IN: Eisenbrauns, 1992, paper $14.95) vii and 63 pp. Illustrated. Bibliography. ISBN: 0-9602686-9-3.

This illustrated presentation of the results of the Joint Sepphoris Project can serve as a preliminary guide to the site and its mosaics. After an introduction to the site, it discusses the history of Sepphoris and its people, residential areas on the western summit (cisterns and cavities), the theater, the Roman villa and its surroundings, and the Dionysus mosaic floor.

S. H. MOFFETT, *A History of Christianity in Asia.* Vol. 1, *Beginnings to 1500* (San Francisco: HarperCollins, 1992, $45) xxvi and 560 pp., 6 maps. Bibliography. Indexed. LCN: 91-55085. ISBN: 0-06-065779-0.

"Asian Christianity" as used in this work refers to the churches that grew and spread outside the Roman empire in ancient oriental kingdoms east of the Euphrates and stretching along the Old Silk Road from Osrhoene through Persia to China or along the water routes from the Red Sea around Arabia to India. This first volume is divided into three parts: from the apostles to Muhammad, outreach—the ends of the earth (from Alopen to the Crusades), and the Pax Mongolica—from Genghis Khan to Tamerlane. The chapters devoted to the first two hundred years concern Asia and the world of the 1st century, the first missions to India, and the church of the East (the Syrian period). Moffett is professor emeritus of ecumenics and mission at Princeton Theological Seminary.

A. MOMIGLIANO, *The Classical Foundations of Modern Historiography,* Sather Classical Lectures 54 (Berkeley—Los Angeles—Oxford: University of California Press, 1992, paper $12) xiv and 162 pp. Bibliography. Indexed. LCN: 89-20510. ISBN: 0-520-07870-5.

Based on the author's Sather Classical Lectures delivered in 1961-62 at the University of

California at Berkeley, this volume deals with six questions in ancient historiography: What have Greek and Jewish historiographies in common, and why and to what extent did Greek historiography ultimately prevail? Why did Thucydides rather than Herodotus become the most authoritative historian of antiquity? What part did the antiquarians play in historical research? How was Greek historiography imported into Rome, and what did the Romanization of Greek historiography entail? What is the place of Tacitus in historical thought? Why and in what way has ecclesiastical history a tradition of its own? Momigliano was professor of ancient history at University College London from 1951 to 1975 and visiting professor at the University of Chicago from 1975 to 1987 [see § 36-83].

P. R. S. Moorey, *A Century of Biblical Archaeology* (Louisville, KY: Westminster/Knox, 1992, paper $14.99) xvii and 189 pp. Bibliography. Indexed. LCN: 92-19808. ISBN: 0-664-25392-X.

This historical survey traces the relationship between archaeology and biblical studies according to the following outline: the birth of biblical archaeology (1800-1890), excavations and texts—early confrontations (1890-1925), the golden age of biblical archaeology (1925-48), new nations and new methods (1948-58), the passing of the old order—toward an identity crisis (1958-74), and the growing impact of the natural and social sciences (1974-90). Moorey is Keeper of Antiquities at the Ashmolean Museum, Oxford, and president of the British School of Archaeology in Jerusalem.

J. Neusner, *Form-Analytical Comparison in Rabbinic Judaism. Structure and Form in* The Fathers *and* The Fathers According to Rabbi Nathan, South Florida Studies in the History of Judaism 45 (Atlanta: Scholars Press, 1992, $59.95) xiii and 147 pp. Indexed. LCN: 92-6893. ISBN: 1-55540-700-5.

This monograph compares and contrasts the structure and form of *m. 'Abot* and *'Abot de Rabbi Nathan.* It first considers matters of structure and concludes that the two works shared one program of composition. Then it examines the rhetorical patterns and literary forms, and shows that the chief difference lies in the biographical tales included in *'Abot de Rabbi Nathan.* Thirteen appendixes (pp. 33-139) are provided to facilitate the work of comparison and contrast.

J. Neusner, *Judaism and Story. The Evidence of The Fathers According to Rabbi Nathan,* Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1992, $49) xxi and 241 pp. Indexed. LCN: 91-37130. ISBN: 0-226-57630-2.

This volume first compares the literary and programmatic traits of *m. 'Abot* and *'Abot de Rabbi Nathan* with respect to structure, rhetoric, and topic. Then it considers narratives in *'Abot de Rabbi Nathan* with reference to logic and proposition, and focuses on the sage-story in particular. Finally it treats the stories in *'Abot de Rabbi Nathan* in comparison to their use in other compositions, and discusses the function of the story in *'Abot de Rabbi Nathan* and in other compositions. Seven appendixes are included. Neusner argues that the fresh messages in *'Abot de Rabbi Nathan,* in contrast to the statement in *m. 'Abot,* found their expression in a newly important medium, the sage-story.

J. Neusner, *The Principal Parts of the Bavli's Discourse. A Preliminary Taxonomy. Mishnah Commentary, Sources, Traditions, and Agglutinative Miscellanies,* South Florida Studies in the History of Judaism 53 (Atlanta: Scholars Press, 1992, $64.95) xii and 237 pp. Indexed. LCN: 92-25795. ISBN: 1-55540-750-1.

This volume sets forth the principal results reached in four monographs on aspects of the literary puzzle presented by the Babylonian Talmud: *The Bavli's Primary Discourse* [*NTA* 37, p. 151]; *Sources and Traditions* [*NTA* 37, p. 151]; *The Bavli's Massive Miscellanies* [*NTA* 37, p. 150]; and *How the Bavli Shaped Rabbinic Discourse* (1991).

J. NEUSNER, *A Short History of Judaism. Three Meals, Three Epochs* (Minneapolis, MN: Fortress, 1992, paper $12.95) xiii and 235 pp., map. Indexed. LCN: 92-7929. ISBN: 0-8006-2552-8.

Three meals serve as the framework for this presentation of the three epochs of Jewish history: formative (from ca. 900 B.C. to A.D. 70), normative (from after A.D. 70 to the 19th or 20th century), and contemporary. After a sketch of Jewish history, Neusner discusses the priest's meal with God in the Jerusalem Temple (the Judaism of sacred place and holy time). Then he treats all Israel's meal with God (no place in particular): the formation of the Judaism for everywhere, all the time; the Torah and Israel on its own; the success of the Judaism for everywhere, all the time; and the long-time stability of the Judaism for everywhere, all the time. Finally he deals with all Israel's meal at home on the special occasion of family gathering (the Judaism for once in a while): Israel among the nations (the age of Judaisms), and Judaism in contemporary America.

J. NEUSNER, *The Talmud of Babylonia. An American Translation.* Vol. 11, *Tractate Moed Qatan,* Brown Judaic Studies 252 (Atlanta: Scholars Press, 1992, $59.95) xvi and 208 pp. Indexed. LCN: 92-13780. ISBN: 1-55540-725-0.

Tractate *Mo'ed Qatan* deals with actions permitted and prohibited on the intermediate days of Passover and Tabernacles. It concerns agricultural labor, commerce, and burial of the dead and mourning. This volume presents a structured translation of the Babylonian Talmud's treatment of these topics along with brief literary analyses. The appendixes discuss the Bavli's one voice and one statement, respectively, and present an open letter to A. Steinsaltz.

J. NEUSNER, *The Talmud of Babylonia. An American Translation.* Vol. 13A, *Tractate Yebamot Chapters 1-3;* vol. 13B, *Chapters 4-6;* vol. 13C, *Chapters 7-9;* vol. 13D, *Chapters 10-16,* Brown Judaic Studies 250-251, 256, 261 (Atlanta: Scholars Press, 1992, $69.95 each [vols. 13A and 13C], $59.95 each [vols. 13B and 13D]) xvii and 222 pp., xvi and 195 pp., xvii and 197 pp., xvii and 198 pp. Indexed. LCN: 92-13781. ISBN: 1-55540-722-6 (vol. 13A), -723-4 (vol. 13B), -733-1 (vol. 13C), -745-5 (vol. 13D).

Tractate *Yebamot* deals with the natural circumstances in which a woman enters into the marital union and leaves it. It treats in turn the levirate connection, the marital bonds of priests and their special problems, and the dissolution of the marital bond. Each of these four volumes contains a preface and an eighteen-page introduction to the tractate. They provide structured English translations and brief literary analyses from the Babylonian Talmud's treatment of *Yebamot* in folios 2a-35a, 35b-66a, 66a-87a, and 87b-122b, respectively. There are appendixes on the intratextuality of the Talmud and on saying the same thing about many things—the Mishnah about the world in general, the Bavli about the Mishnah (vol. 1); on the city of God in the conceptions of the social order of the rabbinic sages and Augustine (vol. 2); and on *Judaism in the Matrix of Christianity* reconsidered, on how "eternity" is to be understood in a theology of Judaism, on D. Kraemer's *The Mind of the Talmud,* and on R. Kalmin's *The Redaction of the Babylonian Talmud* (vol. 3).

J. NEUSNER, *The Talmud of Babylonia. An American Translation.* Vol. 14A, *Tractate Ketubot Chapters 1-3;* vol. 14B, *Chapters 4-7;* vol. 14C, *Chapters 8-13,* Brown Judaic Studies 257-258, 260 (Atlanta: Scholars Press, 1992, $59.95 each) xx and 174 pp., xx and 174 pp., xx and 205 pp. Indexed. LCN: 92-16852. ISBN: 1-55540-734-X (vol. 14A), -735-8 (vol. 14B), -744-7 (vol. 14C).

Tractate *Ketubot* concerns the marriage contract with regard to the formation of the marriage, its duration, and cessation. After a twelve-page preface and twelve-page introduction (printed in each volume), these three volumes present structured American translations along with brief literary analyses for *Ketubot* according to the Babylonian Talmud folios 2a-41b, 41b-77b, and 78a-112b, respectively. The first volume also contains reviews of three books (by L. I. Levine, N. Gillman, and L. Jacobs); the second volume includes an essay on a different kind of dialogue between Jews and Christians; and the third volume provides two papers on why there has been no Jewish-Christian dialogue and on development of the halakah down to the Mishnah.

J. NEUSNER, *The Talmud of Babylonia. An American Translation.* Vol. 15A, *Tractate Nedarim Chapters 1-4;* vol. 15B, *Chapters 5-11,* Brown Judaic Studies 262-263 (Atlanta: Scholars Press, 1992, $59.95 each) xvii and 173 pp., xvii and 179 pp. Indexed. LCN: 92-25792. ISBN: 1-55540-751-X (vol. 15A), -752-8 (vol. 15B).

Tractate *Nedarim* treats vows—how they are adopted, interpreted, and absolved—and the power of a husband to annul vows taken by his wife. After an eleven-page introduction (repeated in the second volume), the first volume provides a structured translation (with brief literary analyses) of *Nedarim* in the Babylonian Talmud, folios 2a-45a, along with a 51-page appendix on the right definition of sources and traditions in the Bavli. The second volume translates folios 45b-91b, and includes essays on (1) why there has never been a Jewish-Christian dialogue and how there can be one, and (2) the piety of Judaism in the 1st century.

J. NEUSNER, *Talmudic Thinking. Language, Logic, Law* (Columbia, SC: University of South Carolina Press, 1992, $34.95) xvi and 193 pp. Indexed. LCN: 91-48456. ISBN: 0-87249-825-5.

In this volume Neusner explains how the language, logic, and law of the Babylonian Talmud serve to express its unarticulated message. After considering what is at stake for understanding culture and politics in talmudic thinking, he deals with its taxonomic use of language, the problem of its composite character, the coherence of community in literary representation (deconstruction and social reconstruction), whether the Talmud says the same thing about many things, and talmudic thinking and the social world of Judaism (writing and the social order). Neusner concludes that the Babylonian Talmud's one voice speaks in behalf of the textual community that wrote it.

J. NEUSNER, *The Twentieth Century Construction of "Judaism." Essays on the Religion of Torah in the History of Religion,* South Florida Studies in the History of Judaism 32 (Atlanta: Scholars Press, 1991, $74.95) xiii and 373 pp. Indexed. LCN: 91-33564. ISBN: 1-55540-645-9.

The twenty essays in this collection appear under five headings: methodological prologue (four), history of religion (six), analysis of literature (three), the ongoing debate (five), and studying about religion through the case of Judaism (two). The topics include the 20th-century revolution in Jewish learning, the three stages in the formation of rabbinic writings, the concept of *zĕkût* in formative Judaism, whether Judaism is a biblical religion, how eternity is to be understood in a theology of Judaism, the nature of the Tosefta, E. P. Sanders on the Pharisees, and the paradoxical record of religion in talking peace and making war.

J. NEUSNER (ED.), *The Study of Ancient Judaism.* Vol. 1, *Mishnah, Midrash, Siddur;* vol. 2, *The Palestinian and Babylonian Talmuds,* South Florida Studies in the History of Judaism 49-50 (Atlanta: Scholars Press, 1992, $69.95 each) xv and 194 pp., xiv and 199 pp. Bibliographies. Indexed. LCN: 92-19867. ISBN: 1-55540-741-2 (vol. 1), -742-0 (vol. 2).

The second printing of the work described in *NTA* 27, p. 235. The first volume contains essays on the study of the Mishnah (Neusner, J. H. Zaiman), midrash (G. G. Porton), and liturgy (R. S. Sarason), as well as bibliographies. The second volume presents B. M. Bokser's annotated bibliographical guide to the study of the Palestinian Talmud and D. Goodblatt's article on the study of the Babylonian Talmud.

J. NEUSNER (ED.), *Take Judaism, for Example. Studies toward the Comparison of Religions,* South Florida Studies in the History of Judaism 51 (Atlanta: Scholars Press, 1992, $69.95) xvii and 244 pp., fig. Bibliography. Indexed. LCN: 92-17940. ISBN: 1-55540-743-9.

The second printing of a work first published in 1983 and described in *NTA* 27, p. 354.

J. D. Newsome, *Greeks, Romans, Jews. Currents of Culture and Belief in the New Testament World* (Philadelphia: Trinity Press International, 1992, paper $29.95) xiv and 475 pp., 4 maps, 2 charts. Bibliography. Indexed. LCN: 92-26308. ISBN: 1-56338-037-4.

This introduction to Jewish history, literature, and theology in the Greco-Roman period first treats the Hellenistic age: the spread of Hellenism, Jewish reactions to Hellenism, apocalyptic, the theology of Palestinian Judaism (reflection and practice), Qumran, and additional Jewish literature of the Hellenistic period. Then it deals with the Roman period: the coming of Roman rule to Palestine, the period from Herod the Great to the Bar Kokhba revolt (37 B.C. to A.D. 135), Palestinian Jewish theology and literature to the Bar Kokhba revolt, and some Jewish literature of presumed Diaspora origin written before A.D. 135. Newsome is professor of OT language, literature, and exegesis at Columbia Theological Seminary in Decatur, GA.

M. Niehoff, *The Figure of Joseph in Post-Biblical Jewish Literature,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 16 (Leiden—New York—Cologne: Brill, 1992, 90 gld. or $51.50) vii and 178 pp. Bibliography. Indexed. LCN: 91-35676. ISBN: 90-04-09556-X.

Based on a doctoral dissertation supervised by G. Vermes and submitted to the University of Oxford in 1989, this study of the figure of Joseph focuses on the hermeneutics of the ancient interpretations of the biblical story. After a fourteen-page introduction to past research and to methodology, it examines the Joseph story in Genesis 37–50 and then investigates its expositions by Philo, Josephus, and *Genesis Rabbah,* respectively. Particular attention is given to how the figure of Joseph functions in the different intellectual environments and how it is used for the individual purposes of each exegete. The appendix treats the figure of Joseph in the Targums [§ 33-962].

R. A. Ohrenstein and B. Gordon, *Economic Analysis in Talmudic Literature. Rabbinic Thought in the Light of Modern Economics,* Studia Post-Biblica 40 (Leiden—New York—Cologne: Brill, 1992, 75 gld. or $42.75) xviii and 152 pp. Bibliography. Indexed. LCN: 91-41392. ISBN: 90-04-09540-3.

This investigation of talmudic economics in the light of modern economics first considers backgrounds: the Talmud and its method, and old wisdom and the written Law. Next it treats macroeconomic issues: economic self-interest and social progress; and scarcity, supply, and fluctuations. Then it deals with microeconomic issues: opportunity cost and market behavior; game theory—the talmudic minimax; and risk, uncertainty, and expectation. Next it discusses the values of persons: categories of value, and human capital issues. Finally it reflects on the Talmud's impact on Western economics: Jews in the European economy. Ohrenstein is a rabbi and professor of economics at Nassau College, State University of New York. Gordon, professor of economics at the University of Newcastle in New South Wales, is the author of *The Economic Problem in Biblical and Patristic Thought* (1989).

C. Osiek, *What Are They Saying About the Social Setting of the New Testament?* (rev. ed.; New York—Mahwah, NJ: Paulist, 1992, paper $7.95) v and 127 pp. Bibliography. LCN: 92-16470. ISBN: 0-8091-3339-3.

The revised and expanded version of a work described in *NTA* 29, pp. 113-114 features a new section on the use of social-science models in biblical study and a discussion about liberation and political theology. Osiek is professor of NT studies at the Catholic Theological Union in Chicago.

H. W. Parke, *Sibyls and Sibylline Prophecy in Classical Antiquity,* ed. B. C. McGing (London—New York: Routledge, 1992, paper $17.95) ix and 237 pp. Bibliography. Indexed. ISBN: 0-415-07638-2.

The paperback (corrected) edition of a work published in 1988, this volume traces the origin and development of the Sibyls and their prophetic utterances up to the 6th century A.D.

It first discusses the characteristics of Sibylline oracles and the ancient scholarly sources for the identity of the Sibyls. Then after considering the archaic Sibyls of eastern Greece and of Cumae in Italy, it treats the Sibyl in the classical period, the Hellenistic period, pagan Rome, and Christian literature, respectively. The three appendixes deal with (1) the θεολόγοι, (2) the *Libri Sibyllini*, and (3) ecstatic prophecy in the Near East. Parke (1903-86) was professor of ancient history at Trinity College, Dublin.

F. Petit, *La Chaîne sur la Genèse. Édition intégrale.* Vol. 1, *Chapitres 1 à 3,* Traditio Exegetica Graeca 1 (Leuven: Peeters, 1991, 3,800 BFr) xli and 340 pp., 3 plates. Bibliography. Indexed. ISBN: 90-6831-375-4.

The purpose of the Greek *Catena on Genesis* was to make accessible ancient patristic exegesis of the text in a manageable form. Petit, editor of *Philon d'Alexandrie. Quaestiones in Genesim et in Exodum. Fragmenta graeca* (1978), first discusses the general characteristics of the work, compares it to the epitome of Procopius of Gaza, lists the sources of the catena, examines the double manuscript tradition (primary and secondary), describes the principal manuscripts, and discusses their textual value (with a stemma). Then she presents 478 patristic comments on Gen 1:1–3:24 according to the following pattern: inventory of manuscripts, the Greek text, and critical notes (where possible).

W. Rebell, *Neutestamentliche Apokryphen und Apostolische Väter* (Munich: Kaiser, 1992, DM 49) 287 pp. Bibliographies. Indexed. ISBN: 3-459-01954-9.

This introduction to the NT Apocrypha and the Apostolic Fathers is divided into seven sections: the Nag Hammadi writings, *Odes of Solomon,* Gospel literature (Egerton Papyrus 2, *Gospel of Peter, Gospel of the Egyptians,* etc.), Acts of Apostles (Peter, Paul, Andrew, John, Thomas), epistolary literature (Ignatius, *Barnabas, 1–2 Clement,* etc.), apocalyptic literature (*Apocalypse of Peter, Apocalypse of Paul, Ascension of Isaiah, Shepherd of Hermas*), and *Didache.*

Recherches et Tradition. Mélanges Patristiques offerts à Henri Crouzel, s.j., ed. A. Dupleix, Théologie Historique 88 (Paris: Beauchesne, 1992, paper 240 F) xvi and 339 pp., frontispiece. Bibliography. ISBN: 2-7010-1253-8.

The twenty articles honoring Professor Crouzel include contributions by S. Légasse on Firmicus Maternus, the mysteries, and Pauline soteriology; G. Pelland on Origen's interpretation of Jn 2:16-18; A. Quacquarelli on action in some Gospel scenes in early Christian iconography; C. Renoux on *Assumption of Moses* from Origen to the Armenian catena on the catholic epistles; G. Ruiz on Irenaeus' interpretation of 2 Cor 12:9; and D. Vigne on the quest for Basilides. Also included are a photograph of the honoree, a foreword by J. Dutheil, an introduction by the editor, a personal appreciation by F. Crouzel, a bibliography of Crouzel's publications, and a *tabula gratulatoria.*

J. Rich and A. Wallace-Hadrill (eds.), *City and Country in the Ancient World,* Leicester-Nottingham Studies in Ancient Society 2 (London—New York: Routledge, 1992, paper $18.95) xviii and 306 pp., 38 figs., 3 tables. Bibliographies. Indexed. ISBN: 0-415-08223-4.

The paperback edition of a work first published in 1991, this volume presents eleven articles prepared for seminars organized by the classics departments of Leicester and Nottingham Universities in 1987. The first five concern archaic and classical Greece: A. M. Snodgrass on archaeology and the study of the Greek city; I. Morris on the early polis as city and state; T. E. Rihll and A. G. Wilson on modelling settlement structures in ancient Greece; W. G. Cavanagh on surveys, cities, and synoecism; and R. Osborne on exchange and society in the Greek city. The last six deal with the Roman world: J. R. Patterson on settlement, city, and elite in Samnium and Lycia; M. Millett on Roman towns and their territories from the perspective of archaeology; T. W. Potter on towns and territories in southern Etruria; M. Corbier on city, territory, and taxation; Wallace-Hadrill on elites and trade in the Roman town; and D. Perring on spatial organization and social change in Roman towns. Wallace-Hadrill has provided a ten-page introduction.

J. M. RIDDLE, *Contraception and Abortion from the Ancient World to the Renaissance* (Cambridge, MA—London: Harvard University Press, 1992, $39.95) x and 245 pp., 3 tables. Illustrated. Bibliography. Indexed. LCN: 91-33682. ISBN: 0-674-16875-5.

Riddle, professor of history at North Carolina State University, contends that the ancient world possessed effective (and safe) contraceptives and abortifacients, and that this knowledge was gradually lost over the course of the Middle Ages. He develops this thesis in fifteen chapters: population and sex; evidence for oral contraceptives and abortifacients; Soranus on antifertility agents; terminology in Dioscorides' *De materia medica;* early stage abortifacients in Dioscorides and Soranus; ancient society and birth control agents; Egyptian papyrus sources; Greek and Roman medicine from Hippocrates to Galen; the late Roman empire and early Middle Ages; the Middle Ages (the church, Macer, and Hildegard); Salerno and medicine through the 12th century; Islam, Arabic medicine and the late Middle Ages; knowledge of birth control in the West; the Renaissance; and later developments.

D. S. RUSSELL, *Divine Disclosure. An Introduction to Jewish Apocalyptic* (Minneapolis, MN: Fortress, 1992, paper $10.95) xxi and 164 pp. Bibliography. Indexed. LCN: 92-9523. ISBN: 0-8006-2698-2.

After describing the rebirth of interest in studying apocalyptic writings, this introduction to Jewish apocalyptic presents chapters on the identification and definition of the literature, the birth and growth of apocalyptic, apocalyptic groups and books, the reception and expression of revelation, the revelation of divine secrets (cosmology, history, eschatology), dualism and apocalyptic, Messiah and "Son of Man," and a Christian perspective on the interpretation of apocalyptic. Russell is the author of *The Method and Message of Jewish Apocalyptic* (1964) and *Apocalyptic: Ancient and Modern* (1978).

S. SAÏD (ED.), *'ΕΛΛΗΝΙΣΜΟΣ. Quelques jalons pour une histoire de l'identité grecque. Actes du Colloque de Strasbourg, 25-27 octobre 1989,* Travaux du Centre de Recherche sur le Proche-Orient et la Grèce antiques 11 (Leiden—New York: Brill, 1991, paper 145 gld. or $83) 402 pp., 4 plates, 6 figs. Indexed. LCN: 90-26698. ISBN: 90-04-09379-6.

Prepared for a conference held in Strasbourg in 1989, the twenty-one papers in this volume are by M. Casevitz on the term "Hellenism" and its verbal form; C. Dalimier on Sextus Empiricus against the grammarians; F. Desbordes on *Latinitas;* E. Lévy on the appearance of the notions of Greece and the Greeks; M. Trédé on some definitions of Hellenism in the 4th century B.C. and their political implications; R. Hunter on Greek and non-Greek in Apollonius' *Argonautica;* G. Siebert on the transition from Hermes to Mercury; M. Philonenko on *Kore Kosmou* and the "Parables" of Enoch; E. Frézouls on Hellenism in the epigraphy of Roman Asia Minor; F. Hartog on Greece and Rome according to Dionysus of Halicarnassus; S. Humbert on Plutarch, Alexander, and Hellenism; E. L. Bowie on Hellenes and Hellenism in writers of the early Second Sophistic; S. Follet on various aspects of Hellenism according to Philostratus; A. Jacquemin on Delphi in the 2nd century A.D. as a place of Greek memory; A. Le Boulluec on Clement of Alexandria and the conversion to speaking Greek; J. Bouffartigue on Julian and decadent Hellenism; B. Schouler on Hellenism and humanism according to Libanius; A. Cameron on Hellenism and the emergence of Islam in the eastern provinces in the 7th century A.D.; M. Dubuisson on the pejorative uses of the words *graecus, graeculus,* and *graecari* in Latin; J.-M. Spieser on Hellenism and knowledge of Byzantine art in the 19th century; and R. Bichler on the history of the concept of Hellenism in German historiography. Saïd has provided a five-page introduction.

M. SAPERSTEIN (ED.), *Essential Papers on Messianic Movements and Personalities in Jewish History,* Essential Papers on Jewish Studies (New York—London: New York University Press, 1992, cloth $60, paper $25) xii and 580 pp. Indexed. LCN: 92-3350. ISBN: 0-8147-7942-5 (cloth), -7943-3 (paper).

The twenty-two papers on Jewish messianic movements and personalities in this collection appear under nine headings: overviews (R. J. Z. Werblowsky, E. Schweid), the late Second Commonwealth period (M. Smith, R. A. Horsley [§ 29-370]), the early Islamic period (I. Friedlaender, S. W. Baron), the period of the crusades (S. D. Goitein, G. D. Cohen, Baron, A. Berger), after the expulsion from Spain (I. Tishby), the Sabbatian movement and its aftermath (G. Scholem, W. D. Davies [§ 21-341]), the 18th and 19th centuries (B. Dinur, A. Green, A. Morgenstern, B.-Z. Eraqi Klorman), Zionism and the state of Israel (J. Katz, U. Tal, M. Kellner), and summaries and reevaluations (D. Biale, J. Taubes). Saperstein has provided a 31-page introduction.

P. SCHÄFER AND H.-J. BECKER (EDS.), *Synopse zum Talmud Yerushalmi.* Band 1/3-5, *Ordnung Zera'im: Demai, Kil'ayim und Shevi'it,* Texte und Studien zum Antiken Judentum 33 (Tübingen: Mohr-Siebeck, 1992, DM 318) v and 321 pp. ISBN: 3-16-145924-5.

The first volume in this synoptic edition of the Jerusalem Talmud was described in *NTA* 36, p. 452. This volume covers three more tractates in the Order of Seeds: *Demai, Kil'ayim,* and *Sebi'it.* It presents the texts in vertical parallel columns. The principal witnesses are MSS Leiden Or. 4720; Vatican Ebr. 133; Paris, Bibliothèque Nationale, Heb. 1389; and London, British Library Or. 2822-24; and the early editions printed at Venice and Amsterdam. The volume was edited by Schäfer and Becker in collaboration with G. Reeg, and with contributions by A. Engel, K. Ipta, U. Lohmann, M. Urban, and G. Wildensee.

P. SCHMITT PANTEL (ED.), *A History of Women in the West.* Vol. 1, *From Ancient Goddesses to Christian Saints,* trans. A. Goldhammer (Cambridge, MA—London: Harvard University Press, Belknap Press, 1992, $29.95) xxiii and 572 pp. Illustrated. Bibliography. Indexed. LCN: 91-34134. ISBN: 0-674-40370-3.

The English version of *Storia delle Donne in Occidente.* Vol. 1, *L'Antichità* (1990), this volume first presents chapters on feminine models of the ancient world: N. Loraux on what a goddess is, G. Sissa on the sexual philosophies of Plato and Aristotle, Y. Thomas on the division of the sexes in Roman law, and F. Lissarrague on figures of women. Then there are papers on traditional rituals that women share: C. Leduc on marriage in ancient Greece, A. Rousselle on body politics in ancient Rome, L. Bruit Zaidman on Pandora's daughters and rituals in Grecian cities, J. Scheid on the religious roles of Roman women, and M. Alexandre on early Christian women. Finally under "yesterday and today" there are essays by S. Georgoudi on creating a myth of matriarchy, and Schmitt Pantel on women and ancient history today. Also included are short introductory essays by N. Zemon Davis and J. Wallach Scott on a new kind of history, G. Duby and M. Perrot on writing the history of women, and Schmitt Pantel on representations of women.

R. M. SELTZER (ED.), *Judaism. A People and Its History,* Religion, History, and Culture. Selections from the Encyclopedia of Religion (New York: Macmillan, 1989, paper $12.95; London: Collier Macmillan) xiv and 338 pp., 3 figs., 4 maps. Bibliographies. LCN: 89-8278. ISBN: 0-02-897374-7.

Twenty-six articles on Judaism from *The Encyclopedia of Religion* (1987) appear under five headings: roots of the tradition (two), postbiblical Judaism and classical texts (five), the Jewish people and its identity (seven), traditional patterns of Jewish life (six), and Jewish movements and issues (six). The five articles most pertinent to the NT world are by E. Rivkin on Pharisees, J. Neusner on rabbinic Judaism in late antiquity, E. E. Urbach on Torah, R. Goldenberg on Talmud, and J. Goldin on midrash and haggadah. Seltzer has provided a four-page introduction.

R. M. SELTZER (ED.), *Religions of Antiquity,* Religion, History, and Culture. Selections from the Encyclopedia of Religion (New York: Macmillan, 1989, paper $12.95; London: Collier Macmillan) xi and 306 pp., 2 maps. Bibliographies. LCN: 89-12102. ISBN: 0-02-897373-9.

Seventeen articles from *The Encyclopedia of Religion* (1987) appear under three headings: religions of the ancient Near East (eight), Greco-Roman religions (four), and religions of late antiquity (five). Those most pertinent to the NT world are by O. Pelon on Aegean religions, J.-P. Vernant on Greek religion, R. Schilling on Roman religion to 100 B.C., A. Momigliano on Roman religion of the imperial period, J. G. Griffiths on Hellenistic religions, G. Quispel on gnosticism, K. Rudolph on mystery religions, G. Gnoli on Manichaeism, and Gnoli on Mithraism. Seltzer has provided a three-page introduction.

F. SIEGERT, *Drei hellenistisch-jüdische Predigten. Ps.-Philon, "Über Jona," "Über Jona" (Fragment) und "Über Simson."* Vol. 2, *Kommentar nebst Beobachtungen zur hellenistischen Vorgeschichte der Bibelhermeneutik,* Wissenschaftliche Untersuchungen zum Neuen Testament 61 (Tübingen: Mohr-Siebeck, 1992, DM 248) ix and 416 pp. Bibliography. Indexed. ISBN: 3-16-145758-7.

The first volume in this project [*NTA* 25, p. 108] contained annotated German translations of three sermons composed in Greek and now extant only in Armenian: *De Jona, De Sampsone,* and *De Deo* or *De visione angelorum ad Abraham.* This volume first presents a general introduction to these works and investigates the origin of Jewish biblical hermeneutics in the study of Homer's writings. Then it provides introductions, comments, and excursuses for *De Jona* and *De Sampsone,* and concludes with a theological evaluation of the Hellenistic-Jewish sermons. Siegert is the author of *Argumentation bei Paulus gezeigt an Röm 9-11* (1985).

K. W. STEVENSON, *The First Rites. Worship in the Early Church* (Collegeville, MN: Liturgical Press, 1989, paper $5.95) 116 pp., 10 figs. LCN: 89-78280. ISBN: 0-8146-1951-7.

Stevenson, rector of Holy Trinity and St. Mary's in Guilford, UK, and a member of the liturgical commission of the Church of England, explores how early Christian liturgy reshaped traditional Jewish practices. After discussing the significance of the study and surveying early Christian history and sources, he treats daily prayer, the treatment of new Christians, preaching the word, the Lord's Supper, orders and ministry, marriage, Christian death, and time and the celebration of liturgy. Each chapter also considers the modern significance of the historical precedents.

H. L. STRACK AND G. STEMBERGER, *Introduction to the Talmud and Midrash,* trans. M. Bockmuehl (Minneapolis, MN: Fortress, 1992, paper $21.95) xxii and 472 pp. Bibliographies. Indexed. LCN: 92-22974. ISBN: 0-8006-2524-2.

This paperback edition of the book described in *NTA* 35, pp. 411-412 features a new fourteen-page foreword by J. Neusner in which he describes Stemberger's updating of Strack's work as "an extraordinary and constructive act of scholarly responsibility."

B. A. TAYLOR, *The Lucianic Manuscripts of 1 Reigns.* Vol. 1, *Majority Text,* Harvard Semitic Monographs 50 (Atlanta: Scholars Press, 1992, $26.95) xxiii and 110 pp. LCN: 92-36940. ISBN: 1-55540-785-4.

The first volume in a two-volume doctoral dissertation directed by M. Tsevat and accepted in 1989 by the Hebrew Union College-Jewish Institute of Religion in Cincinnati presents the running Greek text of the Lucianic version of 1 Reigns (= 1 Samuel) based on a majority of that family of manuscripts. The critical apparatus below lists the pertinent variants within (and outside) the Lucianic family. A five-page introduction explains the creation of the "majority text."

E. Testa, *The Faith of the Mother Church. An Essay on the Theology of the Judeo-Christians,* trans. P. Rotondi, Studium Biblicum Franciscanum, Collectio Minor 32 (Jerusalem: Franciscan Printing Press, 1992, paper $25) xvii and 236 pp. and 41 plates. Bibliography.

After discussing the historical and theological importance of the Judeo-Christians, this volume considers their distinctive beliefs, practices, rituals, and symbols: the angelological Trinity and the fourth element of the tetrad; the "two hands of God," the Word and the Holy Spirit, and causes of the progress of the image and likeness; the church as "place" of participation in and communion with the Trinity; Mary as virgin terrain, icon of the church, and companion of the Trinity; the mediation of angels in the church's service; hierarchy and charism; the three baptisms and initiation; the three suppers of Holy Week; and various symbols. Testa is the author of *Il simbolismo dei giudeo-cristiani* (1962; reprint, 1981).

D. S. Williams, *Stylometric Authorship Studies in Flavius Josephus and Related Literature,* Jewish Studies 12 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1992, $69.95) xxiv and 215 pp., 70 figs., 67 tables. Bibliography. Indexed. ISBN: 0-7734-9518-5.

After surveying developments in the stylometric study of authorship and summarizing the principles that should form the basis of proper stylometric inquiry, this volume isolates nine to fifteen words used by Josephus in statistically uniform ways throughout his recognized corpus. Next it employs these words to compare Josephus' writing with samples drawn from known authors (Nicolaus of Damascus, Strabo of Amaseia, Plutarch), and from *4 Maccabees* and *De Universo,* respectively. Williams, who teaches in the department of religion at the University of Georgia, concludes that these stylometric analyses reveal the extreme improbability of Josephus' authorship of either *4 Maccabees* or *De Universo.*

W. Wright, *Apocryphal Acts of the Apostles I/II* [1871] (Hildesheim—Zurich—New York: Olms, 1990, DM 188) xx and 632 pp. ISBN: 3-487-09342-1.

The reprint of a work published in 1871, this book contains the Syriac texts (vol. 1) and English translations (vol. 2) for the following six works: *History of John the Son of Zebedee, Decease of Saint John, History of Philip, History of Mār Matthew and Mār Andrew, History of Thecla,* and *Acts of Judas Thomas.* There is an eleven-page preface.

T. Zahavy, *The Talmud of Babylonia. An American Translation.* Vol. 30A, *Tractate Hullin Chapters 1-2,* Brown Judaic Studies 253 (Atlanta: Scholars Press, 1992, $69.95) xiii and 238 pp. Indexed. LCN: 92-16852. ISBN: 1-55540-730-7.

Tractate *Hullin* deals with issues of meat and food preparation according to the rabbinic rituals based on Scripture and independent oral traditions. This first volume in a projected three-volume translation of the tractate according to the Babylonian Talmud covers folios 2a through 42a, which concern general rules, specific regulations, and slaughter and illicit sacrifice. In addition to brief literary comments interspersed in the text there are also a five-page preface and a sixteen-page introduction. Zahavy teaches in the department of classical and Near Eastern studies at the University of Minnesota.

ADDITIONAL BOOKS RECEIVED

W. Beck (ed.), *Die Juden in der europäischen Geschichte,* Beck'sche Reihe 496 (Munich: C. H. Beck, 1992, paper DM 16.80) 154 pp. ISBN: 3-406-34088-1.

H. Bourgeois et al., *Guide pratique de réflexion théologique* (Lyon: PROFAC, 1992, paper) 157 pp. ISBN: 2-853317-045-4.

R. M. Brown, *Persuade Us to Rejoice. The Liberating Power of Fiction* (Louisville, KY: Westminster/Knox, 1992, paper $11.99) 159 pp. LCN: 91-45743. ISBN: 0-664-25381-4.

A. Burguière (ed.), *Dizionario di scienze storiche* (Milan: Paoline, 1992, 80,000 L) xxix and 875 pp. Bibliographies. Indexed. ISBN: 88-215-2528-7.

D. N. Fewell (ed.), *Reading Between Texts. Intertextuality and the Hebrew Bible,* Literary Currents in Biblical Interpretation (Louisville, KY: Westminster/Knox, 1992, paper $21.99) 285 pp., fig. Bibliography. Indexed. LCN: 92-28760. ISBN: 0-664-25393-8.

B. Forte, *Nella memoria del Salvatore. Esercizi spirituali,* Nuovi Fermenti 16 (Milan: Paoline, 1992, paper 15,000 L) 254 pp. ISBN: 88-215-2535-X.

B. Forte, *Piccola introduzione alla fede,* Nuovi Fermenti 17 (Milan: Paoline, 1992, paper 10,000 L) 124 pp. ISBN: 88-215-2534-1.

C. W. Gaddy, *The Gift of Worship* (Nashville, TN: Broadman, 1992) 240 pp. Indexed. LCN: 92-4362. ISBN: 0-8054-6053-5.

A. Girlanda, *Antico Testamento. Iniziazione biblica,* Universo Teologia 9 (Milan: Paoline, 1992, paper 18,000 L) 318 pp., table. Bibliography. ISBN: 88-215-2463-9.

P. R. House, *Old Testament Survey* (Nashville, TN: Broadman, 1992) 270 pp., 8 maps. LCN: 91-31654. ISBN: 0-8054-1015-5.

E. Kleineidam, *Universitas Studii Erffordensis. Überblick über die Geschichte der Universität Erfurt.* Teil 2, *Spätscholastik, Humanismus und Reformation, 1461-1521,* Erfurter Theologische Studien 22 (2nd ed.; Leipzig: Benno, 1992, paper) xxvi and 393 pp. Bibliography. Indexed. ISBN: 3-7462-0603-0.

Moraltheologie im Dienst der Kirche. Festschrift für Wilhelm Ernst zum 65. Geburtstag, ed. K. Demmer and K.-H. Ducke, Erfurter Theologische Studien 64 (Leipzig: Benno, 1992, paper) 341 pp., frontispiece. ISBN: 3-7462-1038-0.

J. C. Purdy, *God with a Human Face* (Louisville, KY: Westminster/Knox, 1993, paper $8.99) v and 116 pp. LCN: 92-27788. ISBN: 0-664-25173-0.

G. Ravasi, *Le "confessioni" di Geremia. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1992, 16,000 L) 138 pp. ISBN: 88-10-70928-4.

G. Ravasi, *Il profeta Isaia. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1992, 16,000 L) 132 pp. Bibliography. ISBN: 88-10-70923-3.

W. D. Reyburn, *A Handbook on Lamentations,* UBS Helps for Translators, UBS Handbook Series (New York: United Bible Societies, 1992, paper $8.95) ix and 166 pp., 2 figs. Bibliography. Indexed. LCN: 92-22755. ISBN: 0-8267-0124-8.

T. P. Slavens, *Introduction to Systematic Theology* (Lanham, MD—New York—London: University Press of America, 1992, cloth $26.50, paper $12.75) vii and 71 pp. LCN: 91-10147. ISBN: 0-8191-8227-3 (cloth), -8228-1 (paper).

Y. Spiteris, *La teologia ortodossa neo-greca,* Collana di studi religiosi (Bologna: Dehoniane, 1992, 53,000 L) 486 pp. Bibliographies. Indexed. ISBN: 88-10-40789-X.

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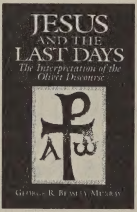

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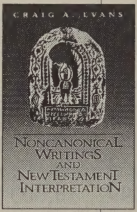

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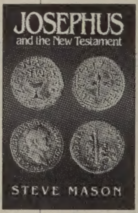

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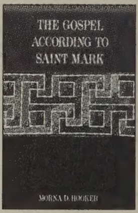

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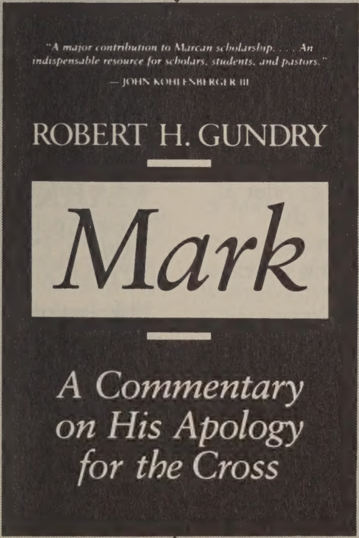

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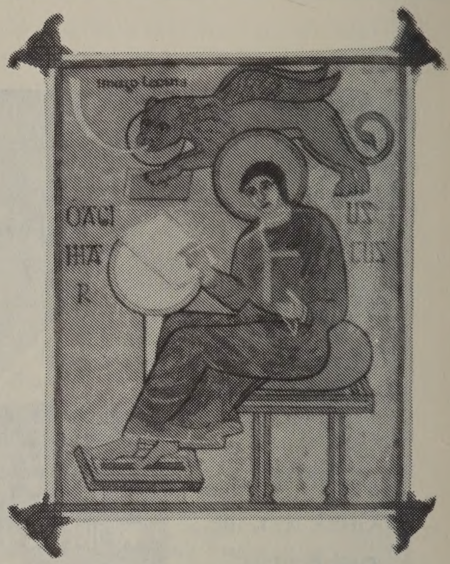

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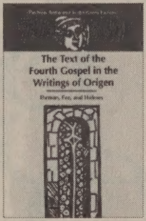

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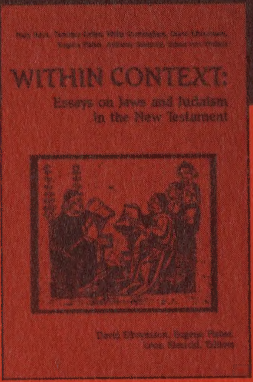

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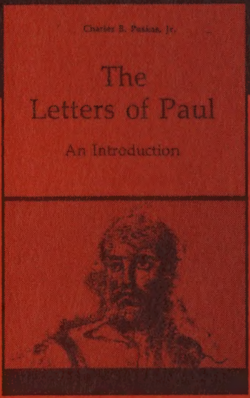

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1101. E. KRENTZ, "New Testament Library: A Recommended List for Pastors and Teachers," *CurrTheolMiss* 20 (1, '93) 49-53.

This article first lists key resources for NT study: basic texts, philological tools, concordances, etc. Then for each NT book it lists three or four commentaries (all in English) in order of preference and two monographs. [The same issue (pp. 45-48) contains a similar article on OT commentaries by R. W. Klein.]—D.J.H.

Canon

1102. D. M. BOSSMAN, "Canon and Culture: Realistic Possibilities for the Biblical Canon," *BibTheolBull* 23 (1, '93) 4-13.

Reading the biblical texts as a complex of signified symbols enables modern interpreters to determine what those symbols stood for in their historical setting and to continue the longstanding practice of conscientiously resignifying that meaning for substantially different social contexts. The argument proceeds in four steps: (1) Biblical literature creates symbols for shared group meanings. (2) Symbols transmit meanings within their social world of origin. (3) The canon mediates a tradition's symbols. (4) Biblical theology resignifies the tradition's symbols for other social worlds.—D.J.H.

1103. R. W. HOOVER, "How the Books of the New Testament Were Chosen," *BibRev* 9 (2, '93) 44-47.

After noting some antecedents to the NT canon (collections of Paul's letters and Jesus' sayings), the article discusses the canonical lists of Marcion, Irenaeus, Muratorian Canon, Eusebius, and Athanasius. Though the 4th-century NT canon has been durable, it has never been universal.—D.J.H.

1104. G. A. MIKRE-SELLASSIE, "The Bible and Its Canon in the Ethiopian Orthodox Church," *BibTrans* 44 (1, '93) 111-123.

After reviewing the Jewish background of the Ethiopian Orthodox Church, the article discusses the translation of the Bible into Ethiopic, focusing on the issues of the date of the first translation (between the 4th and 7th centuries) and the source versions used. Then it treats the "broader" and the "narrower" canons of the Ethiopian Orthodox Church.—C.R.M.

1105. J. C. MOORE, "The Resurrection, the Church, and the Bible," *America* [New York] 168 (12, '93) 14.

At the core of Christian faith is belief in the resurrection of Jesus. The force of that central mystery animated and sustained the early church, whose writings became the NT. The authenticity of the Bible as sacred text depends on the church as God's people (not vice versa).—D.J.H.

1106. U. E. PARÉ, "The Entire Message of Jesus: The Formation of the New Testament," *Canadian Catholic Review* [Saskatoon] 10 (11, '92) 7-12.

It is both legitimate and helpful to situate early Christianity in the desperate search for meaning in the Roman empire of the 1st century. The NT is a condensation of the prayer, yearning, pain, and needs of a community of believers. It belonged to that faith community in its origins as it does to its successor.—D.J.H.

1107. J. PLEVNIK, "'All who walk by this rule. . . .' Galatians 6.16. The Canon of the New Testament," *Canadian Catholic Review* [Saskatoon] 11 (2, '93) 12-20.

After explaining the term "canon," the article discusses the beginning of the NT canon, factors contributing to the canon of NT Scriptures, early lists and categories, the church and the Bible, and canon questions today. The ultimate decision of canonicity came from the church's authority, which also implies obedience to the norm of faith witnessed by all the books of the Bible.—D.J.H.

1108. J.-M. SELLÈS ET AL., "Les Grandes Religions et leurs Écritures saintes," *MaisDieu* 190 ('92) 113-154.

Five specialists describe the place and role of sacred scripture, especially in connection with worship, in various major religions: Sellès on Judaism (pp. 114-120), J. Jomier on Islam (pp. 121-127), M. Delahoutre on Hinduism and Sikhism (pp. 127-133), D. Gira on Buddhism (pp. 133-138), and J. Lagerwey on Taoism (pp. 138-142). In light of these presentations L.-M. Chauvet (pp. 142-154) specifies the distinctively Christian approach to the Bible, with particular attention to history and Jesus Christ as the Word of God.—D.J.H.

1109. W. C. SMITH, "Reconsidérer l'Écriture à la lumière de la théologie et de l'étude de la religion," *RevThéolPhil* 124 (4, '92) 369-388.

After outlining the state of the question regarding "Scripture" in the modern West, the article compares how Canticles was read by a medieval Jew (Rashi) and Christian (Bernard of Clairvaux) and a modern scholar (M. H. Pope). Then it examines the shift from "Scripture" (the Bible) to "Scriptures" (sacred texts), reflects on "Scripture" as a human activity, and asks whether Scripture should be regarded as symbol or sacrament.—D.J.H.

Interpretation

1110. R. D. BALGE, "The Bible Through the Ages: V. The Authority of Scripture," *Wisconsin Lutheran Quarterly* [Mequon, WI] 90 (1, '93) 48-54.

Luther placed Scripture over the church and the individual conscience to the exclusion of popes and councils. The authority of Scripture is undermined by legalism, subjectivism, Catholicism, rationalism, and fundamentalism.—D.J.H.

1111. K. J. BECKER, "Der Gebrauch der Hl. Schrift in der dogmatischen Theologie," *Gregorianum* 73 (4, '92) 671-687.

Revelation is primarily a personal encounter between God and humankind through a human and in a human manner. Scripture is transmission of revelation within the tradition to a specific, living generation of the church. In dogmatic theology Scripture cannot be treated as a merely human book nor as one to be studied with only human means. The Bible is a historical and inspired book of which only a historical and faithful reading using all human methods available within the context of tradition can release the Christian meaning.—D.J.H.

1112. A. BONORA, "Introduzione generale alla Bibbia," *Teologia* 17 (3, '92) 236-247.

After sketching the history of the term "general introduction to the Bible," the article discusses recent treatments of inspiration and focuses on V. Mannucci's *Bibbia come parola di Dio* (1981). Then it proposes an outline for a course or a manual that would deal with propaedeutics to biblical study (geography and archaeology of Palestine, the history and institutions of Israel and Christianity, the text of the Bible), and general introduction (canon, truth, inspiration, interpretation).—D.J.H.

1113. C. F. A. BORCHARDT, "Gesaghebbende Skrifverklaring in die vroeë kerk (Authoritative interpretation of Scripture in the early church)," *SkrifKerk* 13 (2, '92) 141-152.

In the early church the gospel, the apostolic preaching, Scripture, the interpretation of Scripture, and tradition were viewed as the heritage of the church. The Church Fathers maintained that the true interpretation of Scripture was to be found in the church alone. Heretics used verses out of context and emphasized isolated texts to the exclusion of others, thus lacking the σκοπὸς ἐκκλησιαστικός (Athanasius) or *sensus Scripturae* (Hilary). In this sense the much quoted statements of Augustine and Vincent of Lerins about the *regula fidei* must be interpreted.—D.J.H.

1114. J. CABA, "Métodos exegéticos en el estudio actual del Nuevo Testamento," *Gregorianum* 73 (4, '92) 611-669.

The article discusses the history, essence, strengths, and limits of six methods used in NT exegesis today: the historical-critical method, the redaction-historical method, the structuralist method, the analysis of literary structure, rhetorical criticism or rhetorical analysis, and the midrashic or derashic method. The methods can be used in a complementary rather than exclusive way, though the theological aspect of the NT must not be ignored.—D.J.H.

1115. M. G. CARTWRIGHT, "Ideology and the Interpretation of the Bible in the African-American Christian Tradition," *ModTheol* 9 (2, '93) 141-158.

The development of the "Hamitic hypothesis" (see Ps 68:31) as a means of refuting the curse of Ham ideology (see Gen 9:23-26) stands as testimony to the capability of African-American Christians to engage the Bible as both an ideological threat and the primary source for articulating the unfulfilled promises of African-American Christian peoplehood. It also stands as an exemplar of the fruitful tension between the written and spoken voices in this "double-voice" hermeneutic of the Black church tradition.—D.J.H.

1116. D. J. A. CLINES, "Possibilities and Priorities of Biblical Interpretation in an International Perspective," *Biblical Interpretation* 1 (1, '93) 67-87.

After preliminary contextual remarks, the paper discusses the internationalization of biblical research, the location of the researcher, the pluralistic context of theological research, an end-user theory of interpretation, and future trends in biblical interpretation. Two particular examples of the new "literary" criticism seem to hold great promise or challenge for biblical interpretation: feminist criticism and ideological criticism. [Responses to this article, and those by R. Rendtorff (pp. 34-53) on the changing paradigm of OT scholarship and R. S. Sugirtharajah [§ 37-1141] in the same issue, are offered by P. Perkins (pp. 88-95) and D. Jobling (pp. 96-110).]—C.R.M.

1117. B. COSTACURTA, "Esegesi e lettura credente della Scrittura," *Gregorianum* 73 (4, '92) 739-745.

The Bible as both divine and human word ought to be interpreted in a horizon of faith. While the various exegetical methods should be used with all rigor, the Bible must be regarded as written in faith and addressed to the faith of the community that received it. The text to be studied is the final text in its ultimate form. Scripture ought to be received in its integrity and as a whole.—D.J.H.

1118. P. ELLINGWORTH, "Understanding and applying the Bible today: Two Test Cases," *EpworthRev* 20 (1, '93) 80-90.

With reference to Jewish-Christian relations and human sexuality the article reflects on factors that may hinder the understanding and application of the Bible today: The text may be incomprehensible, imposed on a situation to which it was not originally addressed (Origen and Mt 19:12c), abandoned today (1 Cor 14:33b-35), or accompanied by certain obstacles. It concludes with the "rule of comprehensiveness": If a hermeneutical problem cannot be solved in light of the immediate context of an ancient text or the immediate situation of people today, if the one cannot be easily applied to the other or the two readily brought into a fusion of understanding, then the interpreter must progressively widen the field of vision until fuller understanding is reached, or a number of interpreters must agree to broaden the scope of their search until they find one another in a community of understanding.—D.J.H.

1119. J. ERNST, "Bibelexegese im Umbruch. Katholische Thesen," *TheolGlaub* 82 (4, '92) 457-463.

Biblical exegesis at present finds itself in a crisis: (1) Historical-critical exegesis is experiencing a mid-life crisis. (2) The problem of authority in Catholicism has raised anew the question of the relation between Scripture and tradition. In Protestantism there are questions about normative hermeneutical rules, the canon within the canon, and so on. (3) The unique character of the revelation of God in Jesus Christ, which has found its expression in the Bible, has been brought into question through theories developed in the history of religion and other disciplines. [The same issue contains a response by A. Lindemann (pp. 464-468) and a postscript by Ernst (p. 469).]—D.J.H.

1120. D. J. ESTES, "Audience Analysis and Validity in Application," *BiblSac* 150 (598, '93) 219-229.

After discussing the need for validity in application of the Bible, the article proposes that valid application is a function of the demonstrable correspondences between the original audience of the biblical text and specific contemporary target audiences. The task of application is to determine the appropriate degree of transfer between the fixed point of the original audience and the variable points of a range of target audiences. Five principles for valid application are offered in conclusion.—C.R.M.

1121. G. GARRETT, "Scripture, Inspiration and the Word of God," *Pacifica* 6 (1, '93) 81-99.

An adequate theory of Scripture must be constructed as part of a comprehensive theology of the word of God and a dynamic theology of the Spirit. Only as the word of God empowered by the Spirit is comprehended in all its dimensions, and as the reception and interpretation of each dimension is apprehended in dialogical relation to others, can we grasp the unique and irreplaceable part that biblical literature plays in the economy of God's self-declaration to human history.—D.J.H.

1122. A. E. HARVEY, "Is New Testament Study Still Interesting?" *Sewanee Theological Review* [Sewanee, TN] 36 (1, '92) 11-16.

Is it not possible to bring the greatly enlarged repertory of techniques available to NT scholars to bear on the ultimate *raison d'être* of the whole enterprise—Jesus of Nazareth? If Jesus becomes once again the priority and inspiration of NT study, the subject may attract the interest it deserves.—D.J.H.

1123. C. HELMER, "The Bible is More Than A Book," *CurrTheolMiss* 20 (1, '93) 17-28.

The essay explores the interaction between authority and criticism by engaging A. C. Piepkorn's thought in the discussion of the authority of Scripture. After describing the current challenge to the "traditional" model of biblical authority, the article discusses Piepkorn's Christology and the twofold word of gospel and law that constructs the church's identity as the community of justified sinners, articulates his christological link to the authority of the triune God whose word creatively constructs the history of the world, and describes the speech-community's experience of temptation (*tentatio*) and its first-order response of prayer and meditation. The Bible is more than a book. The material content of the word of God is the truth of God's authorship that constitutes the life and speech of the community in the space between authority and criticism, listening and speaking.—D.J.H.

1124. N. KING, "Is the Bible True?" *Priests & People* 7 (2, '93) 50-53.

A slightly different version of this article also appeared in *Scripture in Church* [§ 37-578]. —D.J.H.

1125. J. KREMER, "Umkämpftes Ja zur Bibelwissenschaft. Überlegungen zu einem Grundanliegen der Konzilskonstitution über die Offenbarung," *StimmZeit* 211 (2, '93) 75-94.

After discussing the theological climate of Vatican II's Constitution on Divine Revelation (*Dei verbum*) and sketching the history of its various drafts, the article compares the preliminary schema and the final document on three issues: revelation; inspiration, inerrancy, and the truth of the Bible; and the truth of the Gospels. Then it reflects on the consequences of the council's approbation of modern biblical research for theology and church life.—D.J.H.

1126. F. LENTZEN-DEIS, "Metodi dell'esegesi tra mito, storicità e comunicazione: Prospettive 'pragma-linguistiche' e conseguenze per la teologia e la pastorale," *Gregorianum* 73 (4, '92) 731-737.

After reflecting on the shortcomings of various exegetical methods, the article proposes a linguistic-pragmatic method based on the analysis of communication and explains the consequences of this method for interpreting biblical texts.—D.J.H.

1127. J. D. LEVENSON, "The Bible: Unexamined Commitments of Criticism," *First Things* [New York] 30 ('93) 24-33.

The hallmark of historical criticism—the contextualization of biblical documents in the cultures in which they were written—is inevitable. But historical criticism tends to dissolve the text in culture and to subordinate religious affirmations to political interests. It needs to abandon its totalistic claims and recognize that it corresponds to a community of interpretation. Historical critics engage in second-order reflection on the primary language of the religious communities they study.—D.J.H.

1128. T. M. S. Long, "Deconstruction and Biblical Studies in South Africa," *Scriptura* 42 ('92) 50-64.

The article first outlines and clarifies some central features of J. Derrida's thought, and then applies a desconstructive approach to Paul's letter to the Galatians as interpreted in the South African context. The strength of Derrida's theory lies in its focus on a "clash" of horizons (complementing the "fusion" of horizons) as a hermeneutic principle.—D.J.H.

1129. G. Marchesi, "L'esegesi e l'evangelizzazione della nuova Europa," *Gregorianum* 73 (4, '92) 719-730.

If biblical exegesis is to face the challenges associated with modern Europe and the new evangelization, it may not remain simply allied to historical disciplines strictly speaking but must become fully a theological science that confronts the text inspired by the Holy Spirit and attested by the living faith of the church.—D.J.H.

1130. P. Meagher, "Hermeneutics for Today," *Vidyajyoti* 56 (12, '92) 662-678.

The article describes and evaluates eleven books published in English in the 1980s that deal with hermeneutics, i.e. the process by which the biblical text is interpreted and made a living and authoritative word for today.—D.J.H.

1131. Z. Pawłowski, "Hermeneutyczna metoda opowiadania we współczesnej egzegezie (The Narrative Criticism in the Contemporary Exegesis)," *CollTheol* 62 (1, '92) 5-17.

Through its purely literary approach to biblical texts, narrative criticism signals a methodological departure from historical criticism. Rooted in Aristotle's *Poetics,* it considers both content (events, characters, settings) and form (the means by which the content is communicated to achieve certain effects on the reader).—D.J.H.

1132. H. Räisänen, "The Effective 'History' of the Bible: A Challenge to Biblical Scholarship?" *ScotJournTheol* 45 (3, '92) 303-324. [See § 37-591.]

The effective history of the Bible has been all but ignored by the exegetical guild. This essay first discusses effective history as distinct from the formation of authoritative tradition, as a theological enterprise, as distinct from the history of interpretation, as distinct from the use of the Bible, as not limited to the church, the Bible as a necessary but not sufficient condition, and different types of effects. Then after reflecting on the idea of Holy Scripture and the position of the Bible, it offers some examples of the effects of the Bible. If biblical study ought to have something to do with vital issues of life, then effective history could claim a good deal of the energy of biblical scholars.—C.R.M.

1133. E. Rasco, "La 'Parola vivente' (Eb 4,12): dallo studio alla vita. La mediazione ermeneutica," *Gregorianum* 73 (4, '92) 689-695.

The article recalls the understandable hesitations surrounding the reception of modern methods of historical and literary criticism in the Catholic church, describes how then the doors were opened to "hermeneutical mediation," and urges openness to new actualizations and applications of God's word to persons, the community, and the world today.—D.J.H.

1134. J. Reumann, "After Historical Criticism, What? Trends in Biblical Interpretation and Ecumenical, Interfaith Dialogues," *JournEcumStud* 29 (1, '92) 55-86.

Today we stand at a series of possible turning points in biblical studies. This essay (1) reports on current practices and emerging trends in scholarly approaches to biblical literature, and (2) poses questions about use of scriptures and such methods in theology and in ecumenical, interfaith dialogue. Thus it discusses the claim of a paradigm shift for the interpretation of Scripture, texts as window or mirror, the "window" of the historical-critical method, the "mirror" of literary/narrative criticism and other recent approaches, applications and implications in ecumenism and systematic theology, and evaluating the new trends. Continuing use of historical disciplines is demanded, as is exploration of literary factors, though not without awareness of philosophy and systematic theology.—C.R.M.

1135. G. Rossi, "Letture psicanalitiche della Bibbia," *CivCatt* 143 (3419, '92) 476-487.

After describing how psychoanalysts have approached religion in the past, the article discusses recent developments illustrated by M. Balmary's *Le sacrifice interdit* (1986; Italian, 1991) that point to a methodological convergence between psychoanalysis and biblical exegesis. Then it summarizes the main points in Balmary's work, calls attention to fresh perspectives and methodological problems, and urges greater recognition of the complementarity of various disciplines in the task of biblical interpretation.—D.J.H.

1136r. S. M. Schneiders, *The Revelatory Text* [*NTA* 36, p. 416].

W. M. Thompson et al., "Four Perspectives," *Horizons* 19 (2, '92) 288-309.—Thompson (pp. 288-294) praises the book as surely among the very best of places to go for a solid overview of biblical hermeneutics and as a creative and constructive work. S. A. Ross (pp. 294-297) finds the emphasis on the commitment of the reader/hearer refreshing and convincing, and calls attention to the author's hermeneutics of (cautious) trust. J. Koenig (pp. 297-300) highlights Schneiders's case that for Christians in our time issues of textual identity ought to take precedence over those of hermeneutical technology. M. Gerhart (pp. 300-302) suggests that Schneiders needs to clarify the hermeneutical dimension of her own metacriticism, to free her thesis from its overt subject (i.e. the church), and to make the text available to a broader readership (i.e. anyone who can read). Schneiders (pp. 303-309) responds to methodological, hermeneutical, and theological issues raised by the four reviewers.—D.J.H.

1137. S. M. Schneiders, "Scripture as the Word of God," *PrincetonSemBull* 14 (1, '93) 18-35.

When we call the Bible the "word of God," we are not speaking literally but using a metaphor. The referent of the expression is the whole process and reality of symbolic divine revelation culminating for Christians in Jesus. The Christian Bible is a textual embodiment of the apostolic witness to Jesus of Nazareth as the Christ. Interpretation, which is an arduous enterprise fraught with risk, is the only access to the transformative power of the text.—D.J.H.

1138. G. SEGALLA, "La lettura fondamentalista della Bibbia," *StudPat* 39 (3, '92) 493-500.

After describing the concept of divine revelation operative in fundamentalism, the article considers what fundamentalists understand the Bible to be, how they read the Bible, and what cultural assumptions they bring to the text. Then it criticizes fundamentalists for failing to take seriously enough the "historical" character of divine revelation. [The same issue contains a general introduction by Segalla (pp. 487-492), as well as articles by E. Pace on Islamic fundamentalism (pp. 501-515), P. Stefani on Judaism and fundamentalism (pp. 517-531), E. R. Tura on fundamentalist traits in Catholic traditionalism (pp. 533-535), and G. Trentin on fundamentalism and the rights to freedom of conscience and of religion (pp. 537-540), along with a summary of the discussion, Segalla's concluding reflections (pp. 541-551), and a bibliography (pp. 553-556).]—D.J.H.

1139. T. SÖDING, "Zugang zur Heiligen Schrift. Der Ort der historisch-kritischen Exegese im Leben der Kirche," *GeistLeb* 66 (1, '93) 47-70.

After reviewing current debates about historical-critical exegesis and about the meaning of Scripture in the church, the article discusses the variety of approaches in biblical interpretation, its necessity, and criteria for assessing legitimacy (taking seriously the Bible as Sacred Scripture and as a literary work, the strengthening of faith). Then it considers scientific biblical interpretation as historical-critical exegesis and reflects on what historical-critical exegesis can contribute to the church and how the church can gain access to its benefits.—D.J.H.

1140. H. STAUDINGER, "Die geistesgeschichtliche und wissenschaftstheoretische Basis und Problematik der sogenannten historisch-kritischen Methode. Ein Beitrag zur angemessenen Interpretation biblischer Texte," *Renovatio* 48 (4, '92) 189-203.

When the Gospels were written, history-writing had long since been liberated from the uncritical mixing of mythic tales and historical accounts. The so-called historical-critical method is superfluous and manipulative, and presupposes a worldview that has been proved inadequate. Well-attested events can be regarded as historical even if they do not correspond to our "normal" experiences.—D.J.H.

1141. R. S. SUGIRTHARAJAH, "The Bible and Its Asian Readers," *Biblical Interpretation* 1 (1, '93) 54-66. [See § 37-1116.]

The article highlights some of the hermeneutical promptings that emerge from Asian biblical reflection. The first phase might be termed the non-use of the Bible: Primary place was accorded to the *anubhavam* or experience of Christ as a starting point for theology. In the second phase, which is a recent phenomenon, a vigorous attempt is being made to reuse the biblical material for theological reflection. The conclusion discusses some implications for biblical hermeneutics, scholarship and struggle, and canon and constraints.—C.R.M.

1142. C. THEOBALD, "Interprétation symbolique et Histoire. Débat avec Eugen Drewermann," *Études* 378 (1, '93) 107-116.

The article explains Drewermann's theology of revelation, describes Christian faith as the synthesis of myth and history, and discusses why one should be interested in the history of Jesus. Although biblical revelation and Christian faith evoke basic myths and archetypes, they are rooted in history. Jesus' message cannot be divorced from his historical person. —D.J.H.

1143. M. THEOBALD, "Schriftzitate in kirchlichen Dokumenten," *TheolQuart* 172 (4, '92) 307-309.

The article criticizes the use of biblical quotations and references in some recent Roman Catholic documents and makes suggestions about how Scripture could be used more appropriately in church documents.—D.J.H.

1144. G. TURNER, "Evangelisation and the ghost of Lessing," *Month* 253 (1500, '92) 473-478.

Behind the gulf or "ugly ditch" separating a historical-critical reading of the NT and evangelization lies the ghost of G. E. Lessing (1729-81) who announced that the accidental truths of history can never become the proof of necessary truths of reason. One could accept this and agree that if the Christian faith is true we will find the source of its truth somewhere other than in history. But it is better to take history as factually based but interpretative, faith as an interpretation of our knowledge of the world, and the concept of interpretation as the "plank" mediating between the two.—D.J.H.

1145. D. P. VELDSMAN, "Remembering as Socio-Historic Dynamic of Religious Experience," *Scriptura* 42 ('92) 1-16.

This reflection on remembering as an essential dimension of (Christian) religious experience sketches Plato's epistemology of remembering and its theological basis, looks at the relation of remembering to oral and written traditions, determines the role of remembering in the Jewish and Christian traditions, and describes remembering as a sociohistoric dynamic of religious experience. Following R. Bultmann, we must distinguish between the historic Jesus and Christ, the latter being understood as an intersubjective, communal dynamic. —D.J.H.

1146. R. VIGNOLO, "Nodi di una concezione teologica della Bibbia. Considerazioni intorno al trattato di Introduzione alla Sacra Scrittura (I)," *Teologia* 17 (3, '92) 248-280.

This first installment considers Sacred Scripture in relation to revelation. Thus it deals with Scripture as both a historical-literary and theological object, the place of Scripture in Christian faith and the church and its character as the "word of God," Jesus' death and resurrection as the unifying principle of Scripture, and the oral-written dialectic and Scripture as a book.—D.J.H.

1147. G. WEST, "Interesting and Interested Readings: Deconstruction, the Bible, and the South African context," *Scriptura* 42 ('92) 35-49.

There have been two primary responses to the recognition of the instability of texts and of readers within biblical interpretation: "interesting" and "interested" readings. After discussing the contributions and limits of deconstruction in biblical interpretation, the article analyzes D. Tracy's approach in light of the hermeneutical crisis, and draws implications for a liberative reading of the Bible in South Africa.—D.J.H.

1148. E. K. WONDRA, "By Whose Authority? The Status of Scripture in Contemporary Feminist Theologies," *AnglTheolRev* 75 (1, '93) 83-101.

Many white feminist theologians view Scripture as only secondarily normative, subjecting Scripture along with other sources to another norm: the liberation of women from oppressive patriarchal structures, of which Scripture (and its interpretation) is one. Thus feminist theology exhibits substantial methodological affinities with the methods of other theologies. The corpus of feminist biblical interpretation amply demonstrates that the imaginative construals of feminist theology meet the criteria met by other accepted theologies, including appropriateness to Scripture, credibility in the current situation, and availability to public evaluation, ecclesial and otherwise.—D.J.H.

Textual Criticism

1149. W. A. Johnson, "Pliny the Elder and Standardized Roll Heights in the Manufacture of Papyrus," *ClassPhilol* 88 (1, '93) 46-50.

Modern commentators have found surprising the apparent failure of Pliny the Elder to mention the height of the papyrus roll in *Natural History* 13.74-78. But the extant evidence indicates that scribes wrote on rolls of varying lengths. Pliny mentioned the width only because it indicated the quality of the papyrus (i.e. higher grades have wider sheets and fewer joins, lower grades have narrower sheets and more joins).—D.J.H.

1150. J. Joosten, "The Negation of the Non-Verbal Clause in Early Syriac," *JournAm OrSoc* 112 (4, '92) 584-588.

In early Syriac texts (NT, OT, others) the syntax of the negated nonverbal clause mirrors that of the positive nonverbal clause. Clauses that in their positive form are constructed with an enclitic personal pronoun are negated by the composite particle *lā hwā* declined in accord with the subject. Clauses that do not employ an enclitic personal pronoun in their positive form are negated by the simple particle *lā*. Later Syriac texts show a different syntax for clauses employing the composite *lā hwā*. Therefore the syntax of the negated nonverbal clause may be used as a criterion for dating undated Syriac texts.—D.J.H.

1151. K. Luke, "The Old Syriac Version of the Bible," *Biblebhashyam* 18 (2, '92) 105-123.

The article first discusses the origin, fate, and *Vorlage* of the Old Syriac version of the OT. Then it considers the Old Syriac version of the NT (manuscripts, influence, extent, origin, fate) and calls attention to some special features of the Old Syriac Gospels. An excursus treats the Pauline text in Ephrem's commentary on the Diatessaron.—D.J.H.

1152. V. Spottorno, "Una nueva posible identificación de 7Q5," *Sefarad* 52 (2, '92) 541-543.

J. O'Callaghan's identification of 7Q5 as Mk 6:52-53 [§ 37-47] is far from certain. This article proposes a new reading of the Greek text and identifies it as Zech 7:4-5.—D.J.H.

Textual Criticism, §§ 37-1243, 1401.

Biblical Linguistics and Philology

1153. L. Cignelli and G. C. Bottini, "L'articolo nel greco biblico," *StudBibFranLibAnn* 41 ('91) 159-199.

On the basis of texts in the Septuagint, the NT, and related writings this study classifies the different values and meanings of the Greek article under these headings: pronomial, individuating, generic or generalizing, substantive, indeterminative, attributive and predicative with the adjective and apposition, attributive with adverbs and complements, attributive and predicative with other terms, the substantive as nominal predicate and predicative complement, and omission and substitution of the article.—D.J.H.

1154. H. St J. Hart, "Hosanna in the Highest," *ScotJournTheol* 45 (3, '92) 283-301.

The occurrences of "Hosanna" ("deliverance") in the Gospels remain the earliest Jewish (but "heterodox") instances of the word expressing exultation and prayer. It stands alongside "Alleluia," the confirmatory "Amen," and "Sabaot" as Hebrew words left unexplained in NT liturgical contexts. The sheer scarcity of these words in Jewish biblical Greek probably contributed to their use in Christian liturgical settings.—D.J.H.

1155. P. Katz, "Bedeutung und Vermittlung von Hebräischkenntnissen zum Verständnis des Neuen Testamentes," *ZeitAltWiss* 104 (3, '92) 412-427.

Whoever wishes to understand the message of the Greek NT must reach back to Hebrew and Aramaic. The call for Christian theologians to learn Hebrew has been sounded since the 16th century. The great value of Hebrew for NT exegesis has been illustrated in the works of F. Delitzsch, P. Billerbeck, and A. Schlatter. Learning Hebrew remains a desideratum for Christian theological students today.—D.J.H.

1156. S. H. Levinsohn, "Anarthrous References to the Holy Spirit: Another Factor," *BibTrans* 44 (1, '93) 138-144.

This paper argues that if the context implies that the referent of πνεῦμα is "known, particular," the absence of the article gives salience or prominence to the expression. In turn the presence of the article, which is the norm when the expression is subject, often reflects the fact that the reference to πνεῦμα is the starting point for the proposition, or is information supportive of other more salient material.—C.R.M.

1157. T. Söding, "Das Wortfeld der Liebe im paganen und biblischen Griechisch. Philologische Beobachtungen an der Wurzel ΑΓΑΠ-," *EphTheolLov* 68 (4, '92) 284-330.

After noting the prominence of ἀγαπάω in the NT and raising questions about its background, the article investigates the use of ἀγαπάω in profane Greek (semantic neighbors, the root αγαπ-) and in the Septuagint (the root αγαπ- in translations of Hebrew texts and in other writings), and considers the usage of the Septuagint against the background of profane Greek (comparison of semantic fields, translating *'hb* through αγαπ-). Then it discusses the vocabulary of "love" and the theological and ethical significance of ἀγαπάω and related words in Hellenistic-Jewish literature outside the Septuagint. Finally it treats the NT evidence under three headings: the linguistic usage, ἀγαπάω and φιλέω—a comparison, and the significance of ἀγαπάω and ἀγάπη. A key theological concept in the NT, ἀγάπη expressed continuity with the OT concept of love in the Septuagint without erecting insuperable barriers against pagan religion and philosophy.—D.J.H.

Biblical Translation

1158. B. M. Metzger, "Important Early Translations of the Bible," *BiblSac* 150 (597, '93) 35-49.

This article traces the early history of the process of translating the Hebrew and Greek

Scriptures into other languages. It first discusses ancient versions of the OT made for use by Jews: the Septuagint, and the Targums. Then it covers ancient translations of part or all of the Bible intended chiefly for Christians: Syriac versions, and Latin versions.—C.R.M.

1159. B. M. Metzger, "Theories of the Translation Process," *BiblSac* 150 (598, '93) 140-150.

Except on a purely practical level, translation is never entirely successful. This article discusses examples of various kinds of translations of the Bible: translations in the ancient world (Aquila, Symmachus, Jerome), English translations (KJV, E. Harwood, N. Webster, J. E. Smith, RV), dynamic equivalent translations, and paraphrases. Finally it treats several subsidiary questions (capitalization, red ink).—C.R.M.

1160. G. T. Montague, "Freezing the Fire: The Death of Relational Language," *America* [New York] 168 (9, '93) 5-7.

There is no way to avoid a personal, relational title for God that is not sexual. The term "Father" expresses source and relationship in a powerful way rooted in human experience. It was the only title Jesus used to address God. Thus the "God" of the OT became the "Abba" of the NT.—D.J.H.

1161. R. V. Ritter, "A Directory of Exegetical Aids for Bible Translators. Supplement to the Second Edition," *NotesTrans* 6 (4, '92) 36-57.

This supplement to *A Dictionary of Exegetical Aids for Bible Translators* (2nd ed., 1989) provides bibliographic information as well as brief descriptions and evaluations for recently published tools and commentaries that are especially helpful for Bible translators.—D.J.H.

1162. S. Swartz, "The Holy Spirit: Person and Power. The Greek Article and *Pneuma*," *BibTrans* 44 (1, '93) 124-138.

The article addresses two questions: (1) What is the significance of the use or absence of the Greek article with πνεῦμα where this term is used in reference to the Holy Spirit? (2) What options are open for translators in their handling of πνεῦμα in both its articular and anarthrous forms.—C.R.M.

1163. C. H. Talbert, "The Church and Inclusive Language for God?" *PerspRelStud* 19 (4, '92) 421-439.

The scriptural and patristic evidence demands careful evaluation of the issue of inclusive language for God: (1) God relates to humans in personal ways. (2) God transcends sexuality. (3) God is spoken of often in masculine similes and metaphors, occasionally in feminine similes. (4) The name of the Christian God is "Father, Son, and Holy Spirit." (5) The incarnation was in the man Jesus of Nazareth. We need to support feminism as fairness and to hold the line against feminism as anti-Christian ideology.—D.J.H.

Computer-Assisted Research

1164. K. Barnwell, "The Translator's Workplace Program," *NotesTrans* 6 (4, '92) 4-12.

The "Translator's Workplace" project is developing a CD-ROM disk (or alternative) technology that will contain reference works needed by Bible translators. The article gives basic information about the project, outlines plans for developing it, and explains what the final product should be able to do.—D.J.H.

1165. D. G. BURKE, "Translating Scripture into Electronic Media," *BibTrans* 44 (1, '93) 101-111.

For increasing numbers of people screen-centered media forms have replaced the book as the intimate medium of choice. The article describes the growth and development of the American Bible Society's Multimedia Translation Project. It discusses the definitions and guidelines for multimedia translations, the guiding principles, the source/target research process, and the pilot project on Mk 5:1-20.—C.R.M.

1166. J. KEW, "A Computerized Assistant for Translators," *NotesTrans* 6 (4, '92) 13-20.

The computer system known as the "Translator's Assistant" helps Bible translators during the process of Scripture translation in the areas of data management, cross-referencing, and timely access to reference material. The article explains what the program can do, the resources available through it, and some recent refinements of it.—D.J.H.

1167. R. SKARSTEN, "Some Applications of Computers to the Study of Ancient Greek Texts: A Progress Report," *Symbolae Osloenses* [Oslo] 66 ('91) 203-220.

Based on procedures developed in studying the pseudo-Philonic *De aeternitate mundi,* the article discusses computer treatment of standard editions, morphologically analyzed texts, and syntactic/semantically analyzed texts, respectively. It attends to word-length as a chronological criterion, the formation of testable hypotheses concerning matters of style, and ways to display a text so as to expose its structure.—D.J.H.

Scholars

1168. ANON., "Professor Nahman Avigad, 1905-1992: In Memoriam," *IsrExplJourn* 42 (1-2, '92) 1-3.

Avigad's fields of interest were many and varied. Outstanding among them were the archaeology, art, and architecture of the Hasmonean and Herodian periods, as well as Hebrew and Aramaic epigraphy and paleography. As an archaeologist his name will always be associated with Jerusalem. A photograph of Professor Avigad is included.—D.J.H.

1169. M. ASHCRAFT, "T. C. Smith: Scholar, Teacher, Churchman," *PerspRelStud* 19 (4, '92) 357-367.

The professional career or ministry of Professor Smith is accurately defined in three terms: scholar, teacher, and churchman. In teaching at various schools (Southern Baptist Theological Seminary, Furman University, Southeastern Baptist Theological Seminary, and others) he kept these three roles in balance and tension, never neglecting one in favor of the others.—D.J.H.

1170. D. BERTRAND, "Die Rückkehr zu den Vätern: ein Weg zur Erneuerung der Theologie. Das Beispiel der 'Sources Chrétiennes,'" *TheolQuart* 172 (4, '92) 295-306.

After describing the cultural situation from which the idea for the collection "Sources

Chrétiennes" emerged, the article discusses the work of the series during the fifty years of its existence, the theological contributions made by the 375 volumes published in it, and their significance for exegesis, ethics, and spirituality.—D.J.H.

1171. G. C. Bottini, "In memoriam: Virgilio Canio Corbo, OFM," *StudBibFranLibAnn* 41 ('91) 616-625.

The article describes the life (1918-91) and scholarly activities of the late Professor Corbo, with particular attention to his archaeological research at Herodium, Mount Nebo, Capernaum, and other sites in the Holy Land. A bibliography of 133 articles and books by him from 1946 to 1992 is included.—D.J.H.

1172. F. W. Bush, "A Remembrance: William Sanford LaSor (1911-1991)," *Archaeology in the Biblical World* [Shafter, CA] 1 (2, '91) 54.

This memorial note describes LaSor's academic career, travel to Israel, service as a Navy chaplain, role in fostering better relations between Christians and Jews, interest in archaeology, and love of biblical and ancient Near Eastern languages.—C.R.M.

1173. T. W. Davis, "The Biblical Archaeology of G. E. Wright," *Archaeology in the Biblical World* [Shafter, CA] 1 (2, '91) 50-53.

Wright embodied the combination of theology and archaeology that has come to characterize biblical archaeology. He approached archaeology as an aid to better understand the "mighty acts" of God. His failure to find the expected *realia* in excavations at Shechem led him to the realization that archaeology is not always an external, objective source for biblical study.—C.R.M.

1174. J. Goldin, "Louis Finkelstein *n*"ˣ (1895-1991)," *ConsJud* 45 (2, '93) 19-22.

An appreciation of the late Professor Finkelstein's many and varied achievements, with particular attention to his work as an interpreter of midrashic-talmudic literature.—D.J.H.

1175. J. Guillet, "Le sens de l'Écriture. Exégèses d'autrefois, recherches d'aujourd'hui," *RechSciRel* 80 (3, '92) 359-372.

Biblical exegesis studied in patristic and medieval commentaries occupied an important place in the writings of H. de Lubac (1896-1991). What interested him in their exegesis was the global reading of Scripture centered entirely on the event and person of Jesus. He delighted in finding that "intuition of Jesus" in Origen's work on the OT and deplored the dissolution of the global vision that began in the 13th century. Exegetes today also seek the "spiritual senses" in Scripture and take up in new ways the old tradition that de Lubac taught them to cherish. [The same fascicle contains articles on other aspects of de Lubac's work by J. Sommet (pp. 327-344), P. Valadier (pp. 345-358), and B. Sesboüé (pp. 373-408).]—D.J.H.

1176. R. G. Jones, "Profile: The Preacher-Scholar of Durham, C. Kingsley Barrett," *EpworthRev* 20 (1, '93) 25-31.

Making ample use of Barrett's own reflections, this account of his career covers his education and academic appointment, preaching and writing, involvement (as a "dissentient") in the unity talks between the Church of England and the Methodist Church, links with Roman

Catholics, and thoughts on such topics as German scholarship, the biblical theology movement, liberation theology, and contemporary preaching and biblical scholarship. A bibliography of Barrett's writings from 1981 to 1992 is included.—C.R.M.

1177. G. Mattingly, "Père Lagrange. The Role of Archaeology in the Establishment of École Biblique," *Archaeology in the Biblical World* [Shafter, CA] 1 (1, '91) 38-45.

From 1890 onward M.-J. Lagrange (1855-1938) set himself to the twofold task of doing something positive (primary research, discoveries, and creative thinking, teaching, and writing), and engaging the critics of the Bible in the arena of scholarship. The École Biblique de Jérusalem was the first permanent French institution established in Palestine for the purpose of doing archaeological research.—D.J.H.

1178. C. Munier, "La patristique à la Faculté de Théologie Protestante de l'Université de Strasbourg: 1872-1939," *RevHistPhilRel* 72 (4, '92) 381-390.

From 1872 to 1918 (A. Kayser, P. E. Lucius, G.-A. Anrich, J. Ficker) and then from 1919 to 1939 (W. Seston, O. Cullmann) at the Protestant theological faculty of the University of Strasbourg great attention was given to the Fathers of the Church, especially the Apostolic Fathers, and their contribution to better understanding of the NT. [The same issue (pp. 391-411) contains M. Arnold's account of the faculty of Protestant theology at the University of Strasbourg between 1919 and 1945.]—D.J.H.

1179. F. Refoulé, "La méthode historico-critique et le Père Lagrange," *RevSciPhilThéol* 76 (4, '92) 553-587.

The form of historical criticism condemned in the 1907 Roman document *Lamentabili* was the method of A. Loisy and the "independent" exegetes, not that of M.-J. Lagrange who sought a middle road that gave place to the church's Magisterium. Though Lagrange's method was not accepted by the Magisterium at the time, it did finally receive recognition through the promulgation of *Divino afflante Spiritu* in 1943.—D.J.H.

1180. J. M. Sasson, "Albright as an Orientalist," *BibArch* 56 (1, '93) 3-7.

The article focuses on two periods crucial to Albright's intellectual development as an orientalist: his apprenticeship under P. Haupt until ca. 1920, and his maturation until the mid-1930s. Albright's confidence in the historicity of Moses and the truth of Mosaic sentiments did not necessarily reflect a personal theological conservatism but rather fed on the centrality of the Bible in the American vision. [The same issue contains articles by N. A. Silberman on Albright in Jerusalem from 1919 to 1929 (pp. 8-16), W. W. Hallo on Albright and the gods of Mesopotamia (pp. 18-24), W. G. Dever on what remains of the scholarly "house" that Albright built (pp. 25-35), and B. O. Long on "mythic trope" in Albright's autobiography (pp. 36-45).]—D.J.H.

1181. J. J. Scott, "A Remembrance: Frederick Fyvie Bruce, 1910-1990," *Archaeology in the Biblical World* [Shafter, CA] 1 (1, '91) 46.

Although best known as a biblical exegete, Bruce's interests and writings included classical studies, history, and archaeology.—D.J.H.

1182. E. Trocmé, "'Père, Docteur, Maître,'" *FoiVie* 92 (1, '93) 3-8.

Prepared for a ceremony organized by the faculty of Protestant theology at Strasbourg in

1992, the article praises O. Cullmann on his 90th birthday for his exceptional witness in theology and church life ("father"), his many contributions to NT study and early church history ("doctor"), and his concern for and influence on students ("master"). [The same issue (pp. 9-17) contains a question-and-answer interview with Cullmann as edited by M. Arnold.] —D.J.H.

1183. C. M. TUCKETT, "The Four Gospels 1992. Festschrift for Professor F. Neirynck," *EphTheolLov* 68 (4, '92) 385-396.

Written to accompany the presentation of *The Four Gospels 1992* [*NTA* 37, p. 277] to Professor Neirynck, the article indicates how some of the 125 articles relate to the honoree's own research on the Synoptic problem, the three Synoptic Gospels, Q, textual criticism, the empty tomb and resurrection accounts, the relation between the Pauline and Synoptic traditions, and the reception of the Gospels. The table of contents for the three volumes appears as an appendix (pp. 391-396).—D.J.H.

Bulletins

1184. J. AUNEAU, "Bulletin Biblique," *MaisDieu* 192 ('92) 139-147.

After describing two recent books on the Psalms (by B. Arminjon and M. Gilbert), the article discusses three books on the NT: P. Grelot and M. Dumais, *Homélies sur l'Écriture à l'époque apostolique* (1989); Grelot et al., *La Liturgie dans le Nouveau Testament* (1991); and F. Blanquart, *Le premier jour (Jn 20)* (1991).—D.J.H.

1185. D. J. HARRINGTON, "Books on the Bible," *America* [New York] 168 (4, '93) 26-35.

Descriptions and evaluations of twenty-seven recently published books, all in English, on various aspects of OT and NT study.—D.J.H.

1186. F. NEIRYNCK AND J. VERHEYDEN, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 68 (2-3, '92) 234*-317*.

Bibliographic information on recent articles and books [see § 37-81] appears under these general headings: introduction (nos. 4504-4742), NT theology (4743-4895), NT books (4896-6138), and early Christian writings (6139-6213).—D.J.H.

1187. D. SENIOR, "The Bible in Review: New Testament and Related Topics," *BibToday* 31 (2, '93) 122-126.

Descriptions and evaluations of nineteen recently published books, all in English, on various aspects of the NT field.—D.J.H.

GOSPELS–ACTS

Gospels (General)

1188. J. A. DRAPER, "The Development of 'the Sign of the Son of Man' in the Jesus Tradition," *NTStud* 39 (1, '93) 1-21.

This study explores the possibility that the semantic field of Hebrew *nes* has influenced the Gospel tradition at several points and lies behind the apocalyptic "sign of the Son of Man."

In an earlier stage of the tradition the "sign from heaven" that Jesus consistently refused to give was the raising of the Messianic totem to signal the beginning of a holy war against the Romans. The original addressees of the saying were not the scribes and Pharisees but the crowds. The rich field of symbolism connected with the *nes*/σημεῖον was obscured and forgotten in the transition from the Semitic linguistic and cultural environment to the Hellenistic world.—C.R.M.

1189r. H. KOESTER, *Ancient Christian Gospels* [*NTA* 35, p. 243].
G. THEISSEN, *The Gospels in Context* [*NTA* 36, pp. 270-271].

F. W. BURNETT AND G. A. PHILLIPS, "Palm Re(a)ding and the Big Bang: Origins and Development of Jesus Traditions," *RelStudRev* 18 (4, '92) 296-299.—Theissen's slide from literary evidence to numismatic evidence to historical construct neither inspires confidence that his cultural approach has rescued form criticism nor does it escape form criticism's circular reasoning. Although he refuses to draw literary conclusions from texts, Koester does not hesitate to draw sociological implications about the diversity of early Christianity. Amidst a wealth of historical and textual detail Theissen and Koester leave the issues of how critical readers self-consciously engage in historical reconstruction and close reading of texts—shared concerns for the authors—substantially unaddressed.—D.J.H.

1190r. IBID.

R. A. HORSLEY, "Tradition and Innovation in Gospel Studies," *RelStudRev* 18 (4, '92) 290-295.—Koester is a master of form criticism, which he uses in interrelation with close comparative and redactional analysis in pursuit primarily of how the sources view Jesus and his message. Theissen, precisely because of recent attacks on the results of form criticism, attempts to make links between particular sayings or motifs in the text and particular historical events or persons as a new means of securing the historical basis of Synoptic Gospel traditions. The article discusses their approaches to sayings traditions, passion narratives, the origins of canonical Mk, and methodology.—D.J.H.

1191. E. A. OBENG, "The Significance of the Miracles of Resuscitation and its Implications for the Church in Africa," *Biblebhashyam* 18 (2, '92) 83-95.

There are three instances in the Gospels in which Jesus recalls the dead to life: the daughter of Jairus (Mt 9:18-26 parr.), the son of the widow of Nain (Lk 7:11-17), and Lazarus (Jn 11:1-44). Though doubts about the authenticity of these miracles have been raised, the Evangelists believed and wished to convey the belief that Jesus actually raised the dead. Jesus who raised the dead must be portrayed to Africans as the effective protection against all mystical forces.—D.J.H.

1192. C. S. RODD, "Recent Commentaries: B. The Gospels and Acts," *ExpTimes* 104 (5, '93) 149-153.

Descriptions and evaluations of recent commentaries on Matthew (W. D. Davies and D. C. Allison, U. Luz, D. J. Harrington, F. D. Bruner), Mark (M. D. Hooker, D. English), Luke (C. H. Talbert, L. T. Johnson, E. Johns and D. Major), John (D. A. Carson), and Acts (F. F. Bruce, S. J. Kistemaker).—D.J.H.

1193. W. ROTH, “Within the Outlines of Some Ancient Model,” *BibToday* 31 (2, ’93) 103-109.

Discovery of the Gospels’ OT prototypes [§§ 37-163, 224, 708, 761] highlights both their scriptural depth and each Evangelist’s distinctive contribution. It can help to explain their different treatments of the footwashing, Eucharist, and Temple cleansing.—D.J.H.

1194. V. SAXER, “Marie-Madeleine dans les évangiles. ‘La femme coupée en morceaux’?” *RevThom* 92 (4, ’92) 818-833.

This installment [see § 37-663] first considers the relationship of Mary Magdalene to other women associated with Jesus in the Gospels, and then focuses on her relation to Mary of Bethany in John’s Gospel. Mary Magdalene has not been cut into pieces by arbitrary criticism. Rather, her traditional figure was artificially composed of elements that were foreign to her.—D.J.H.

Jesus

1195. G. ANDERLINI, “Chi è questo Gesù di Nazareth?” *BibOr* 34 (3, ’92) 129-144.

After reflecting on the task of recovering the Jewishness of Jesus, the article outlines the approaches taken by M. Buber, S. Ben-Chorin, and D. Flusser, respectively. Then it considers some theological issues raised in the undertaking: God, Christology, faith, the Torah, and salvation.—D.J.H.

1196. ANON., “Il problema di Gesù,” *CivCatt* 144 (3422, ’93) 105-115.

Against the background of the many Jesus-books that have been published recently, the article outlines the problem of who Jesus was and is. Next it considers what can be known about Jesus from extrabiblical sources, the apocryphal Gospels, and the canonical Gospels. Then it reflects on the antiquity, authorship, and purposes of the canonical Gospels.—D.J.H.

1197. M. J. BORG, “New Understandings of Jesus and Motives for Contemporary Evangelism,” *Sewanee Theological Review* [Sewanee, TN] 36 (1, ’92) 136-151.

The motive for contemporary evangelism that flows out of recent Jesus research is the vision of life that we find in Jesus’ message and mission. We can see that vision of life by looking at three central and related features of the pre-Easter Jesus: his alternative wisdom, his relationship to the Spirit, and the alternative community that formed around him.—D.J.H.

1198. M. R. D’ANGELO, “*Abba* and ‘Father’: Imperial Theology and the Jesus Traditions,” *JournBibLit* 111 (4, ’92) 611-630.

The term ἀββά cannot be attributed to Jesus with any certainty. The expressions “father” and “my father” were used to address God and as epithets for God in ancient Judaism particularly in contexts that appealed to God as a refuge from persecution or that sought forgiveness. If “father” was used by Jesus, the context was more likely to have been resistance to Rome rather than familial intimacy.—D.J.H.

1199. C. DEFELIX, “Jésus face aux enjeux d’Israël: le messianisme et la loi,” *LumVie* 41 (210, ’92) 27-42.

Though Jesus elicited a messianic enthusiasm, the true nature of his messiahship became clear only in light of Easter. Though Jesus did not dispense with the Torah, he did criticize in a prophetic manner some traditions surrounding it. But Easter opened the kingdom to Gentiles and posed the question of Torah observance among early Christians.—D.J.H.

1200. C. A. Evans, "Jesus' Ethic of Humility," *TrinJourn* 13 (2, '92) 127-138.

Humility constituted an essential element of Jesus' understanding both of the kingdom of God and of his messiahship. This study reviews Jesus' principal statements about the kingdom and his messiahship, comparing him to other views and other "messiahs," and then attempts to trace the origin and understanding of "humility" in Jesus' ethic. Jesus employed language drawn from wisdom texts, Daniel's Son of Man, Isaiah's Servant of the Lord, and the righteous sufferer of the lament psalms to convey his understanding of messiahship. Humility is the common thread that ties these diverse images together.—C.R.M.

1201. C. A. Evans, "Life-of-Jesus Research and the Eclipse of Mythology," *TheolStud* 54 (1, '93) 3-36.

This study investigates the role that myth has played in the scholarly quest of the historical Jesus. After reviewing factors that led up to the mythological debate, it discusses the mythological debate from D. F. Strauss to R. Bultmann. Then it identifies five factors that account for the demise of mythology as a relevant issue in recent life-of-Jesus research: The NT Gospels are now viewed as useful historical sources; Jesus research is no longer driven by theological-philosophical concerns; the miracles of Jesus are interpreted more carefully; the miracle stories are now treated seriously and accepted as deriving from Jesus' ministry; scholars have realized that an accurate picture of the historical Jesus cannot emerge if the miracle tradition is ignored.—C.R.M.

1202. J. Garvey, "The Christ of Faith. This Is Not a History Quiz," *Commonweal* [New York] 120 (2, '93) 7-8.

The emphasis on factual historical detail in connection with Jesus reads back a very modern concern into a past that did not regard the significance of a life as something one could discern by rummaging through biographical details. The Jesus of history is finally both real and probably more or less inaccessible.—C.R.M.

1203. J. I. González Faus, "La autoridad de Jesús," *RevistLatAmTeol* 7 (20, '90) 189-206.

After discussing Jesus' criticisms of civil and religious authorities, the article considers Jesus' teaching about authority at the levels of norms and personal experience. Then it deals with the praxis of Jesus with particular attention to the language used in expressing Jesus' ἐξουσία. Finally it treats the authority of love with respect to Jesus' followers and to the rejection and triumph of love.—D.J.H.

1204. J. I. González Faus, "Jesús y la mentira," *RevistLatAmTeol* 9 (26, '92) 231-242.

Human beings who do evil need to lie, especially to themselves. The historical Jesus was an unmasker of lies. At the root of all his conflicts were already established lies. The article first develops this thesis in the Synoptic Gospels (with particular attention to the themes of hypocrisy and blindness) and John's Gospel, and then draws conclusions for life in Latin America and Spain today.—D.J.H.

1205. S. Guerra, "Jesús, hombre libre," *RevistEspir* 51 (205, '92) 419-447.

After discussing Jesus' freedom in classical and current theology, the article considers Jesus' self-consciousness, his consciousness of being free, his life as a "theocentric liberal," his freedom vis-à-vis God, the freedom of the Son, his freedom to liberate others, and the relation of Jesus' freedom to modern secular ideas of freedom.—D.J.H.

1206. C. F. H. Henry, "The Identity of Jesus of Nazareth," *CriswellTheolRev* 6 (1, '92) 91-130.

These reflections on the identity of Jesus are organized under the following headings: Jews and Jewry, the manifold views of Jesus, the Koran and the Nazarene, a growing new consensus, OT and NT, christological titles, resurrection and divinity, messianic self-consciousness, significance of miracles, and worship of the risen Lord.—C.R.M.

1207. K. Kjaer-Hansen, "Yehoshua, Yeshua, Jesus and Yeshu. An Introduction to the Names," *Mishkan* [Jerusalem] 17-18 ('92-'93) 23-38.

The name of Jesus of Nazareth was "Yeshua," not the longer and older "Yehoshua." In the rabbinic material "Yeshua" was the earlier form. Later "Yeshu" became the dominant form, most likely as an attempt to stamp out some soteriological connotations of "Yeshua" (see Mt 1:21).—D.J.H.

1208. D. M. Komp, "Invitation to a Simple Feast," *TheolToday* 49 (4, '93) 478-484.

A meditation on various aspects of Jesus' meals in the Gospels in light of the author's work with children who have cancer: unlikely dinner guests and illogical table seatings, events of healing, invitations in child-friendly language, and memorable table-talk.—D.J.H.

1209. H. Kruse, "Jesus and Mission," [in Japanese] *Katorikku Kenkyu* [Tokyo] 31 (2, '92) 1-13.

There is no contradiction between Jesus' primary concern with Israel and his command in Mt 28:19-20 to make disciples of all nations. The rejection of Jesus the Messiah, Servant, and Son of Man by Israel's Sanhedrin set Jesus free to found his own church, to perform the necessary reforms for this independently of the Torah, and to send his apostles to the whole world.—D.J.H.

1210. J. A. Lund, "The Language of Jesus," *Mishkan* [Jerusalem] 17-18 ('92-'93) 139-155.

During the past forty years the view that Middle Hebrew was a commonly spoken language in Judea (specifically the Judean countryside) in the 1st century A.D. has been gaining acceptance. Aramaic was a literary language in 1st-century Palestine and may have been a vernacular in Galilee. It appears that Jesus spoke both a dialect of Middle Hebrew and a dialect of Middle Aramaic. He was undoubtedly versed in biblical Hebrew as well. His choice of language depended to a great extent upon his audience.—D.J.H.

1211. B. V. Malchow, "Qoheleth and Jesus," *BibToday* 31 (2, '93) 110-115.

There is some agreement between Qoheleth and Jesus in their views on wealth, honor, pleasure, contemporary religion, divine retribution, and death. Both often debunk what others consider worthwhile. But whereas Qoheleth often proceeds from negative evaluation to despair, Jesus moves from negative analysis to presenting new values.—D.J.H.

1212. C. Palácio, "Um projeto cristológico: A coleção 'Jesus e Jesus Cristo,'" *PerspTeol* 24 (64, '92) 375-386.

After describing the series "Jésus et Jésus-Christ" edited by J. Doré [see § 37-97], the article discusses the volumes published in Portuguese and offers observations on the Brazilian series "Jesus e Jesus Cristo."—D.J.H.

1213r. G. Parrinder, *Son of Joseph: The Parentage of Jesus* (Edinburgh: T. & T. Clark, 1992).

J. S. Spong, *Born of a Woman* [*NTA* 37, p. 442].

B. Daley, "Born of a virgin," *Tablet* [London] 19/26 December ('92) 1598-1603.—One must distinguish the virginal conception of Jesus (which has a clear NT foundation) from the virginal birth of Jesus and Mary's perpetual virginity (which are of post-NT origin). The attack of these two books on the doctrine of Mary's virginity focuses on two issues: the value of virginity as a human and religious symbol, and the credibility of the church's traditional assertion of Mary's virginal motherhood. Their real inadequacy is not simply their undisguised anti-Catholic animus, their tendentious reporting, or even their dismissive interpretation of Mary's role and the value of virginity in the Christian tradition but rather their understanding of God's being and of God's relationship to the world in Christ.—D.J.H.

1214. C. Perrot, "L'énigme néotestamentaire. Des figures de Jésus à sa particularité historique," *LumVie* 41 (210, '92) 17-26.

In the NT there is a mutual relation between the historical particularity of Jesus and the ways in which believers portray him. When one focuses exclusively on either the historical Jesus or the figures constructed by believers, the result is frustration. The NT keeps posing the question: "But who do you say that I am?" (Mk 8:29). [The same fascicle contains related theological articles on Jesus' humanity by P. Bühler (pp. 5-15), R. Sublon (pp. 43-51), F. Kabasele Lumbala (pp. 53-59), E. Granger (pp. 61-70), A. Geense (pp. 71-80), and C. Duquoc (pp. 81-89).]—D.J.H.

1215. W. Riggans, "Jewish Views of Jesus through the Ages. The Jewish Reclamation of Jesus and Its Implications for Jewish-Christian Relations," *Mishkan* [Jerusalem] 17-18 ('92-'93) 1-22.

The article first traces the history of the growing participation and contribution of Jewish scholars in modern Jesus research. Then it draws out some of the main issues involved in the contemporary debate: recovering the real Jesus, the historical value of the Gospels, Jesus' roots in the Judaism of his day, the charge of reductionism, and whether history and theology are being hijacked. Finally it reflects on the challenges to the church from this debate in terms of Christian-Jewish relations today.—D.J.H.

1216. A. Sand, "'Abba-Vater'—Gotteserfahrung und Gottesglaube Jesu," *Renovatio* 48 (4, '92) 204-218.

After discussing the uses of θεός in the NT, the article considers what the Synoptic Gospels indicate about Jesus' relationship to God, with particular attention to his addressing God as ἀββά in the context of Judaism. Then it investigates the teachings about God and humankind in Jesus' parables and controversies. Rooted in Israel's history, the God of Jesus is found in peace, powerlessness, and hiddenness.—D.J.H.

1217. J. Hamilton, "The Chronology of the Crucifixion and the Passover," *Churchman* 106 (4, '92) 323-338.

The Synoptics and John do not contradict one another in the chronology that they present of the crucifixion and Passover. In both the date of the Passover meal was the night before the crucifixion. When John is taken to be in agreement with the Synoptics, a clearer picture of the events and atmosphere of that night is given.—D.J.H.

1218. D. A. Lee, "Presence or Absence? The Question of Women Disciples at the Last Supper," *Pacifica* 6 (1, '93) 1-20.

The question of women's presence or absence at the Last Supper is a complex one, taking us into the intricate dynamics of history, tradition, and redaction within the Gospels. The confusion of the Synoptic accounts and the evidence of the Fourth Gospel suggest an early tradition—going back to the historical Jesus—of a wide group of disciples (including women) at the Last Supper.—D.J.H.

1219. B. P. Prusak, "Jews and the Death of Jesus in Post-Vatican II Christologies," *JournEcumStud* 28 (4, '91) 581-625.

The persistence of previous patterns of thinking is amply evidenced amid the discussions of Jewish responsibility for Jesus' death in the post-Vatican II period. Even theologians who employ historical criticism can nonetheless under the influence of their agendas and contexts sometimes succumb to ingrained presuppositions from the past. Yet there are signs that many are learning that Christianity is not enhanced by uncritically assigning blame for Jesus' death, by proclaiming the collapse of Judaism, or by rejecting the life and ways of our Jewish sisters and brothers.—D.J.H.

The Resurrection

1220. P.-G. Klumbies, "'Ostern' als Gottesbekenntnis und der Wandel zur Christusverkündigung," *ZeitNTWiss* 83 (3-4, '92) 157-165.

After examining the active (e.g. 1 Thess 1:10; Gal 1:1; Rom 4:24; etc.) and passive (Rom 6:4, 9; 7:4; etc.) formulations of the traditional resurrection declarations by Paul, the article suggests that a development from the active to the passive formula took place in the course of the stabilization of the tradition. The active tradition is a strictly theological statement, while the passive tradition represents a theologically based christological formula. The active formula preserves the oldest obtainable Jewish statement concerning the resurrection event. The change to the proclamation of Christ paved the way for the passive resurrection statements, which mark the beginning of the shift of reflection from theology to Christology. —C.R.M.

1221. E. Robinson, "The Resurrection and Ascension of Our Lord," *BiblSac* 150 (597, '93) 9-34.

First published in 1845, this article uses a Gospel harmony to elucidate the natural order of the events surrounding Jesus' resurrection and ascension: the time of the resurrection, the visit of the women to the tomb, the return of the women to the city and the first appearance of the risen Lord, etc.—D.J.H.

1222. S. VOLLENWEIDER, "Ostern — der denkwürdige Ausgang einer Krisenerfahrung," *TheolZeit* 49 (1, '93) 34-53.

After surveying the major forms of the Easter tradition in the NT, the article discusses the Easter experiences as visions associated with the psychological crisis that faced Jesus' disciples and considers the content of those experiences (Jesus' resurrection and exaltation). Then it explores the theological development of resurrection faith (past, present, future) and reflects on the problem posed by the eschatological worldview assumed in the NT Easter texts.—D.J.H.

1223. J. VON SOOSTEN, "*Unde suspirat cor.* Überlegungen zur Auferweckung Jesu Christi als Versprechen," *EvangTheol* 52 (6, '92) 478-497.

The resurrection of Jesus can be regarded as the fulfillment and renewal of the promise into which God entered with his people. This reflection on the resurrection of Jesus as promise considers the nature of promising and of promises, the unlikelihood of the resurrection, the "turning point" from Good Friday to Easter, the "turn about" of the experience, and the sphere of resonance for the Easter promise.—D.J.H.

Synoptics

1224. J. ÅDNA, "The Attitude of Jesus to the Temple. A critical examination of how Jesus' relationship to the Temple is evaluated within Israeli scholarship, with particular regard to the Jerusalem School," *Mishkan* [Jerusalem] 17-18 ('92-'93) 65-80.

The Synoptic theory of the Jerusalem School formulated by R. L. Lindsey leads to some remarkable inconsistencies with regard to the NT accounts of Jesus' cleansing of the Temple and his Temple saying. Although the contributions of Israeli scholars (D. Flusser, S. Safrai, B. Mazar) contain many valuable observations about the historical circumstances of the cleansing incident, they are marked by inner inconsistencies and unacceptable interpretations.—D.J.H.

1225. M. L. BROWN, "Recovering the 'Inspired Text'? An Assessment of the Work of the Jerusalem School in Light of *Understanding the Difficult Words of Jesus,*" *Mishkan* [Jerusalem] 17-18 ('92-'93) 39-64.

The overall thesis of D. Bivin and R. B. Blizzard in *Understanding the Difficult Words of Jesus* (1983)—that the authoritative record of Jesus' life is to be found in a (presently) nonexistent Hebrew text that must be reconstructed from relatively distant sources—threatens to undermine the authority of the Greek NT. The flaws of their work include disregard of the pervasive influence of the Septuagint on the NT and of Aramaic studies, overconfidence in retroverting texts into Hebrew, and simplistic use of rabbinic parallels. [In the same issue (pp. 107-113) Bivin places the book in the context of the "Jerusalem School" and responds to Brown's criticisms.]—D.J.H.

1226. D. R. Catchpole, "The Question of Q," *Sewanee Theological Review* [Sewanee, TN] 36 (1, '92) 33-44.

The major issues in Q research today are the existence of Q and its reconstruction from the Mt/Lk variations, its attitude toward the eschatological coming of the Son of Man, the time of Q's production, its geographical location, its tradition of interpretation and theology, and the significance of the coming judgment.—D.J.H.

1227. M. H. de Lang, "Literary and Historical Criticism as Apologetics. Biblical scholarship at the end of the eighteenth century," *Nederlands archief voor kerkgeschiedenis/ Dutch Review of Church History* [Leiden] 72 (2, '92) 149-165.

The new Synoptic Gospel theories that arose in Germany in the last quarter of the 18th century were not only a reaction to confessional exegesis but also a reaction to the partly unhistorical and partly inaccurate views reached by deistic authors. After describing the work of H. S. Reimarus whose work provoked the corrective reactions, the article discusses the contributions of G. E. Lessing and J. J. Griesbach as representatives of the reaction to Reimarus's destructive criticism of the Christian religion. The literary criticism of Lessing and Griesbach grew out of the need to bring Reimarus's hypercriticism under control and to defend the trustworthiness of the Gospels.—D.J.H.

1228. C. Focant, "The Synoptic Gospels: Source Criticism and the New Literary Criticism. Colloquium Biblicum Lovaniense XLI (1992)," *EphTheolLov* 68 (4, '92) 494-499.

The 1992 session of the Colloquium Biblicum Lovaniense dealt with the confrontation of classic source-critical and redactional studies with the methods of the new literary criticism and synchronic study of the Gospels. This report provides brief summaries of the thirteen major papers, lists the seventeen short papers, and draws some general conclusions.—D.J.H.

1229. W. Harnisch, "Language of the Possible: The Parables of Jesus in the Conflict between Rhetoric and Poetry," *StudTheol* 46 (1, '92) 41-54.

After relating G. E. Lessing's "parable" of the driver, this consideration of Jesus' parables between rhetoric and poetry discusses the rhetorical use of figurative language, the parables of Jesus as example stories (A. Jülicher), the poetic character of Jesus' parables, the metaphoric stamp of the narrated world, and the message of extravagance. What the parable of Jesus conjures up with the aid of an eccentric sharpening of focus in the progression of the narrative is a conflict between what can be expected and the extraordinary, between the real and the possible.—C.R.M.

1230. W. Harrington, "Parables," *Scripture in Church* [Dublin] 23 (90, '93) 235-240.

The article first discusses the nature of parables, their OT models, relation to allegory, classification, various settings, and interpretation. Then it reflects on the distinctive approaches to Jesus' parables taken by Mark, Matthew, and Luke.—D.J.H.

1231. R. L. Lindsey, "A New Approach to the Synoptic Gospels," *Mishkan* [Jerusalem] 17-18 ('92-'93) 87-106.

The article first explains and defends an approach to the Synoptic problem that posits the use of the "Anthology" and the "First Reconstruction" as immediate sources of the Synoptic Gospels and argues for Lukan rather than Markan priority. Then it shows the superiority of this approach over more conventional approaches to source and form criticism. When the Synoptic relationships are understood in this way, there is no further need to apologize for the seeming shakiness of the basic Gospel story.—D.J.H.

1232. E. Pérez-Cotapos L., "Las parábolas de Jesús: su sentido y adecuada interpretación," *TeolVida* 33 (3-4, '92) 165-178.

This discussion of the meaning and interpretation of Jesus' parables first sketches the contributions made by A. Jülicher, C. H. Dodd, and J. Jeremias. Then it considers some recent developments, with particular attention to the existential challenge posed by the parables, their poetic language, relation to Jesus, and power to reveal Jesus' style of action.—D.J.H.

1233. R. J. Raja, "Follow Me—Discipleship in the Synoptic Gospels," *Vidyajyoti* 56 (10, '92) 513-533.

This study of discipleship in the Synoptic Gospels takes the term in its wider sense as the offer made by Jesus to all and the response given to this invitation. After clarifying two important terms (μαθηταί, ἀκολουθέω) and contrasting the rabbi-disciples with the Jesus-disciples relationship, it examines the texts of the call of the apostles and the general calls offered to others. Discipleship of Jesus as recorded in the Synoptics is a gift and a grace. An appendix treats the triple "mārga" of discipleship [see § 36-123].—C.R.M.

1234. H. Rhys, "Examples of Redaction by the Evangelists," *Sewanee Theological Review* [Sewanee, TN] 36 (1, '92) 103-122.

By precise redactional analysis of some Gospel incidents the article attempts to discern what it meant for the Evangelists to say that Jesus is the Messiah. Thus it examines Mk 8:27–9:32 (Caesarea Philippi, the transfiguration, the healing of the epileptic lad), 11:1-11 (the entry to Jerusalem), and 13:1-37 (the "little apocalypse") together with their parallels in Mt and Lk.—D.J.H.

1235. H. Ronning, "Why I am a Member of the Jerusalem School," *Mishkan* [Jerusalem] 17-18 ('92-'93) 82-86.

The appeal of the Jerusalem School of Synoptic Gospel research lies in the potential of its research methodologies to make clearer the words and claims of Jesus. Its work is largely a linguistic and philological task, but focusing on Jesus' Jewish heritage can also restore balance to NT theology.—D.J.H.

Synoptics, §§ 37-1238, 1277, 1478.

Matthew

1236. P. Barrera, "The Indigenous Kairos and the Pagan Faith in Saint Matthew," *International Review of Mission* [Geneva] 82 (325, '93) 39-49.

According to Matthew, Jesus did not exclude pagans from God's kingdom (see Mt 8:5-13) and was capable of recognizing the faith of nonbelievers (see 15:21-28). Such texts can illuminate our understanding of anticolonialist rebellions in Latin America from the 16th to the 18th centuries.—D.J.H.

1237r. E. DREWERMANN, *Das Matthäusevangelium.* Erster Teil, *Mt 1,1–7,29. Bilder der Erfüllung* (Olten—Freiburg: Walter-Verlag, 1992).

J. ERNST, "Anmerkungen zum 'Matthäus-Roman' von Eugen Drewermann," *TheolGlaub* 82 (3, '92) 352-358.—Drewermann has produced not a commentary on Matthew's Gospel but rather a novel from the perspective of depth psychology. The article criticizes his treatments of the virgin birth, the historical Jesus, the Last Supper, ecclesiology, anti-Judaism, heaven and hell, and the Gospel's literary history. His reduction of theology to individual psychology, rejection of the metahistorical, and renunciation of the objective data of salvation are serious aberrations.—D.J.H.

1238. A. FUCHS, "Aufwind für Deuteromarkus," *StudNTUmwelt* 17 ('92) 55-76.

Whereas in the first volume (1985) of his *Das Evangelium nach Matthäus* U. Luz pointed to the success of redaction criticism as a confirmation of the classic Two-Source theory, in his second volume (1990) he sometimes has recourse to a Deutero-Markan redaction to explain agreements between Mt and Lk against Mk. After reflecting on the consequences of this shift against the background of developments in research on the Synoptic problem, the article discusses how Luz has changed his earlier position and now assesses the Mt-Lk agreements.—D.J.H.

1239. A. ITO, "Matthew and the Community of the Dead Sea Scrolls," *JournStudNT* 48 ('92) 23-42.

Matthew (and his church) and the Dead Sea community cannot be said to have had a close (either direct or indirect) relationship, partly because the parallels do not concern the distinctive characteristics of the Dead Sea scrolls and partly because the Matthean parallels seem redactional. The Matthean and Qumran communities probably reflect a broadly apocalyptic stream of the Judaism of their time.—D.J.H.

1240. M. LIMBECK, "'Es geschehe dein Wille!' (Mt 6,10). Zur Verkündigung des Matthäus-Evangeliums (1)," *BibLiturg* 66 (1, '93) 50-53.

For Matthew subordination to God's will is not antithetical or hostile to human freedom. Rather, in the person and activity of Jesus God's will has been made manifest. Jesus confirms the Scriptures (not vice versa) and expresses their most basic intentions.—D.J.H.

1241. S. L. LOVE, "The Household: A Major Social Component for Gender Analysis in the Gospel of Matthew," *BibTheolBull* 23 (1, '93) 21-31.

This investigation of gender specific behavior in Mt through a social analysis of the household first develops an advanced agrarian model of the status and roles of women (and men), then compares household data in Mt to the model, and finally evaluates possible exceptional or deviant behavioral examples. The Gospel presupposes a rigid, hierarchical, authority-centered social structure largely based on the paradigm of the household. Although exceptional or deviant gender behavior exists, it does not burst the societal boundaries of the household determined by an "advanced agrarian mould."—D.J.H.

1242. U. LUZ, "The Son of Man in Matthew: Heavenly Judge or Human Christ," *Journ StudNT* 48 ('92) 3-21.

For Matthew's readers the expression "Son of Man" was part of Christian "insider" language. Matthew used the "Son of Man" sayings to reinforce the Jewish misunderstanding of Jesus. His Jewish adversaries reject the claims of Jesus and do not hear his special instruction so that finally the Sanhedrin judges Jesus who as Son of Man will judge the world. By the "Son of Man" sayings Jesus teaches his disciples about his history and destiny so that they (and the reader) not only know about the way and future exaltation of Jesus but also about the real depth of the catastrophe into which Israel is falling through the rejection of Jesus the Son of Man.—D.J.H.

1243. M. McNamara, "Non-Vulgate Readings of Codex AMB I.61 sup. I. The Gospel of Matthew," *Sacris Erudiri* [Brugge] 33 ('92-'93) 183-257.

Codex Amb. I. 61 sup., whose script is the Irish majuscule of the 7th or 8th century, came to the Ambrosian Library in Milan from the monastery of Bobbio. Its text of Matthew's Gospel contains about 844 variants from the Stuttgart Vulgate text. It shows strong affiliations with Irish Gospel texts as well as with Italian. The article provides a full collation (pp. 198-246) of the manuscript variants against the Vulgate as well as an appendix (pp. 246-257) that collates variants in specific passages in Mt against Irish, Italian, and Vetus Latina manuscripts.—D.J.H.

1244. J. C. Thomas, "The Kingdom of God in the Gospel According to Matthew," *NTStud* 39 (1, '93) 136-146.

If the majority of scholars are correct in their views that in Mt "kingdom of heaven" and "kingdom of God" are synonyms, that "heaven" serves as a circumlocution for "God," and that occasionally Matthew has intentionally used "kingdom of God," then the most plausible explanation is that the substitution was a literary device to draw the reader's attention to passages of special significance. The occurrences of "kingdom of God" highlight issues with which the Matthean church struggled: exorcism (12:28), wealth (19:24), presuming on one's place in the kingdom (21:31), and the mission to the Gentiles (21:43).—D.J.H.

1245. B. Weber, "Schulden erstatten — Schulden erlassen. Zum matthäischen Gebrauch einiger juristischer und monetärer Begriffe," *ZeitNTWiss* 83 (3-4, '92) 253-256.

In Mt the frequent term ἀποδίδωμι functions as almost a technical term in the sense of repaying debts. To the same word-field belong the derivatives of the stems ὀφειλ- and δανι-. Likewise the Matthean uses of ἀφίημι and ἄφεσις carry not only moral but also juridical and monetary nuances.—D.J.H.

Mt, § 37-1643.

1246. [Mt 1–2] A. Kensky, "Moses and Jesus: The Birth of the Savior," *Judaism* 42 (1, '93) 43-49.

The similarities between the birth stories of Moses and Jesus are striking. Obvious parallels exist between Exodus and Mt 1–2: the search for the child, the massacre of children, the king's death, and return from a foreign land. The midrashic tales of Moses offer additional parallels: impending birth announced to the king, the mission of saving the people, a star or light accompanying the birth, recognition of the child's extraordinary character, and the mother's unusual pregnancy. It is possible that a legend about the supernatural conception of Moses was suppressed because of its similarities to the Jesus story.—D.J.H.

1247. G. HÄFNER, "'Jene Tage' (Mt 3,1) und der Umfang des matthäischen 'Prologs.' Ein Beitrag zur Frage nach der Struktur des Mt-Ev," *BibZeit* 37 (1, '93) 43-59.

The expression ἐν δὲ ταῖς ἡμέραις ἐκείναις in Mt 3:1 has important structural significance for discerning the plan of Matthew's Gospel as a whole. The activity of John the Baptist takes place when Jesus is in Nazareth, and so the references to Nazareth (see 2:23–3:1 and 4:12-13) form an *inclusio* and indicate that the first major section (the "prologue") extends well into chapter 4.—D.J.H.

1248. [Mt 3:13-17] E. A. AHIRIKA, "The Theology of Matthean Baptism Narrative," *Biblebhashyam* 18 (3, '92) 131-139.

The account of Jesus' baptism in Mt 3:13-17 is a kind of "voice of protest" vis-à-vis Mk 1:9-11 and Lk 3:21-22 and therefore a Christian apology for Jesus' baptism by John. It makes clear that Jesus was baptized not because he was sinful but rather in order to identify himself with the sinful humanity that he came to save.—D.J.H.

1249. [Mt 3:13–4:25] M. MCVANN, "One of the Prophets: Matthew's Testing Narrative as a Rite of Passage," *BibTheolBull* 23 (1, '93) 14-20.

Matthew's testing narrative (3:13–4:25) narrates the rite of passage that Jesus undergoes from being prophesied child (Mt 1–2) to adult prophet. The article proposes the following ritual structure for Mt 3:13–4:25: Separation: A—private approbation (3:13-17), B—wilderness (4:1); Liminality-*Communitas:* C—fasting (4:2), C′—tests (4:3-10); Aggregation: B′—wilderness (4:11), A′—public approbation (4:12-25). Special attention is given to the testings and the role of Scripture. The infancy and testing narratives are paired by Matthew as necessary and complementary counterparts.—C.R.M.

1250. [Mt 5–7] J. L. BAILEY, "Sermon on the Mount: Model for Community," *CurrTheolMiss* 20 (2, '93) 85-94.

The Sermon on the Mount invites modern Christians to take their community life seriously. Its major concerns include living as a contrast community (Mt 5:3-12) and for the world (5:13-16), as well as working at right relationships with God and others (5:17–6:18).—D.J.H.

1251. [Mt 5–7] J. A. BROOKS, "The Unity and Structure of the Sermon on the Mount," *CriswellTheolRev* 6 (1, '92) 15-28.

The Sermon on the Mount is a description of the virtues that should characterize those who belong to the kingdom of heaven. The article discusses its relation to Luke's Sermon on the Plain (Lk 6:17-49) and Q, its unity, and structure (with a detailed outline).—D.J.H.

1252. [Mt 5–7] D. CRUMP, "Applying the Sermon on the Mount: Once You Have Read It What Do You Do With It?" *CriswellTheolRev* 6 (1, '92) 3-14.

The article seeks to indicate how Christians can take seriously the ethics of Mt 5–7 without absolutizing isolated sayings, or ignoring or explaining away Jesus' teaching as being unrealistic. After surveying the history of the sermon's interpretation from patristic times to the present, it states basic principles for applying the text today, and gives an example of application related to Mt 5:38-42. The sermon is kingdom teaching that outlines the obedient lifestyle expected of anyone who has entered the kingdom of God by submitting to Christ. —D.J.H.

1253. [Mt 5:3-12] D. L. TURNER, "Whom Does God Approve? The Context, Structure, Purpose, and Exegesis of Matthew's Beatitudes," *CriswellTheolRev* 6 (1, '92) 29-42.

The beatitudes (Mt 5:3-12) are primarily the eschatological blessings of the kingdom, not requirements for entrance into the kingdom. One must view these character traits as visible fruit of God's work through the dynamic of the good news of God's saving rule. This thesis is developed by addressing the context, structure, purpose, and exegesis of Mt 5:3-12.—D.J.H.

1254. J. D. CHARLES, "The Greatest or the Least in the Kingdom?: The Disciple's Relationship to the Law (Matt 5:17-20)," *TrinJourn* 13 (2, '92) 139-162.

After commenting on the place of Mt 5:17-20 within Matthew's Gospel and what "righteousness" entails, the article presents a verse-by-verse commentary on Mt 5:17-20. Matthew addressed Pharisees who distorted the Law and antinomians who discarded it. At the heart of Mt 5:17-20 one sees that Christian discipleship expresses itself in doing the revealed will of God, and the ethics of the kingdom are timeless.—C.R.M.

1255. [Mt 5:17-48] D. FLUSSER, "'It Is Said to the Elders.' On the Interpretation of the So-Called Antitheses in the Sermon on the Mount," *Mishkan* [Jerusalem] 17-18 ('92-'93) 115-119.

The English version of an article published in German in *Judaica* [§ 37-139].—D.J.H.

1256. S. WESTERHOLM, "The Law in the Sermon on the Mount: Matt 5:17-48," *Criswell TheolRev* 6 (1, '92) 43-56.

When Jesus' relation to the Mosaic Law is seen in the light of the dawning of the kingdom, apparent departures from the standards of the Law can no longer be construed simply as transgressions. Mt 5:17 insists that Jesus represents not the Law's abrogation but its fulfillment. The antitheses (Mt 5:21-48) show that the righteousness that Jesus proclaims transcends the demands of Moses. The Sermon on the Mount provides illustrations of the kind of attitude and action that will—and must—characterize God's children.—C.R.M.

Mt 5:33-37, § 37-1463.

1257. [Mt 5:38-42] I. BROER, "Zur Wirkungsgeschichte des Talio-Verbots in der Alten Kirche," *BibNotiz* 66 ('93) 23-31.

After comments on the OT-Jewish law of retaliation and its "Christian" rejection in Mt 5:38-42 and on the effective history of the command to love one's enemies, the article traces the effective history of the fifth antithesis (Mt 5:38-42) in early Christian writings: its relation to Rom 12:17, its practice according to Acts of the Martyrs, exhortations to forgo retaliation, motives for doing so, its fulfillment in the early church, and consequences. The article concludes with reflections on the challenge of the text today.—D.J.H.

1258. [Mt 5:38-42] W. WINK, "Jesus and the Nonviolent Struggle of Our Time," *Louv Stud* 18 (1, '93) 3-20. [See § 37-727.]

J. Lambrecht's contention [§ 32-592] that Mt 5:38-42/Lk 6:29-30 are not to be taken literally and his insistence that Jesus' teaching here is for the church fail to do justice to Jesus' program of active nonviolent resistance, which offers a third way between pacifism and just-war theory. The verb ἀντιστῆναι in Mt 5:39a means to resist, to revolt or rebel, to engage in an insurrection. The cases of turning the other cheek, giving the undergarment, and going the second mile illustrate what Jesus meant by nonviolent resistance.—D.J.H.

1259. D. E. Lanier, "The Lord's Prayer: Matt 6:9-13—A Thematic and Semantic-Structural Analysis," *CriswellTheolRev* 6 (1, '92) 57-72.

The Lord's Prayer summarizes Jesus' priorities embodied in a pattern for all true prayer: God's glory must come first, then his kingdom, then his will upon the earth. The article provides first a thematic analysis of Mt 6:9-13 and then a semantic-structural analysis of Mt 6:7-15.—D.J.H.

Mt 6:10, § 37-1240.

1260. C. L. Blomberg, "On Wealth and Worry: Matthew 6:19-34—Meaning and Significance," *CriswellTheolRev* 6 (1, '92) 73-89.

Mt 6:19-34 reminds us that a central element in the righteous living proposed by Jesus is appropriate stewardship of all our resources in ways that demonstrate that anxiety for physical provision does not outweigh our claims to serve God rather than mammon. After discussing the context of Mt 6:19-34, the article provides a detailed exegesis of the text and reflects on how it might be applied today.—D.J.H.

1261. [Mt 9:2-8] M. McMahon, "Paralysis of the Heart," *BibToday* 31 (2, '93) 85-88.

The Gospels present forgiveness of sins as the internal side of the restoration of creation's integrity. Jesus' power to forgive sins and restore creation (see Mt 9:2-8; 15:11-18) is proven by his power to heal. This restoration is a mark of God's reign that Jesus proclaims (see Isa 11:6-9).—D.J.H.

Mt 9:18-26, § 37-1286.

Mt 10:1, 7-11, 14, § 37-1287.

1262. G. Schwarz, "'Seiner Nahrung' oder 'seines Lohnes'? (Mt 10,10e/Lk 10,7c)," *Bib Notiz* 65 ('92) 40-41.

According to Mt 10:10e the laborer is worthy of his "food" (τροφή), whereas according to Lk 10:7c he is worthy of his "wages" (μισθός). The Greek variation can be explained with reference to the double meaning of the Aramaic word *'agrā'*.—D.J.H.

1263. F. Genuyt, "Évangile de Matthieu. Chapitre 11," *SémiotBib* 68 ('92) 3-14.

This installment in a semiotic commentary on Matthew's Gospel [see § 36-1272] analyzes the major pericopes in chapter 11: John the Baptist and Jesus (vv. 1-15), Jesus' judgment upon his own generation (vv. 16-19), his woes against the cities by the lake (vv. 20-24), and his final declarations (vv. 25-30).—D.J.H.

1264. F. Conti, "Un'analisi di tipo logico-matematico su Mt 12,30 e Mc 9,40," *RivistBib* 41 (1, '93) 73-74.

There is no logical contradiction between Mt 12:30 ("whoever is not on my side is against me") and Mk 9:40 ("whoever is not against me is on our side"). One phrase is the contranominal of the other. The hypothesis of Mt 12:30 is the negation of the thesis of Mk 9:40, and the hypothesis of Mk 9:40 is the negation of the thesis of Mt 12:30. The two sentences are thus equivalent, saying the same thing in different ways.—D.J.H.

1265. F.-J. STEINMETZ, "'Unkraut unter dem Weizen' (Mt 13,24-30). Ein aktuelles, aber nichtssagendes Gleichnis?" *GeistLeb* 66 (1, '93) 1-9.

The parable of the weeds among the wheat in Mt 13:24-30 concerns life within the church today. It asserts that only with the fullness of God's kingdom will evil be destroyed definitively. In the meantime we must avoid both false patience and fanaticism. Whoever wishes to understand this parable more deeply should read Vatican II's Declaration on Religious Freedom.—D.J.H.

Mt 14:13-21, § 37-1289.

Mt 15:32-39, § 37-1289.

1266. T. BRODIE, "Fish, Temple Tithe, and Remission: The God-based Generosity of Deuteronomy 14-15 as One Component of Matt 17:22-18:35," *RevBib* 99 (4, '92) 697-718.

The fish-centered list of animals in Deut 14:1-21 and the exhortation to pay the Temple tithe in Deut 14:22-27 have been combined, distilled, and modernized to form much of the episode about paying the Temple tax and finding it in a fish in Mt 17:24-27. The subsequent exhortation in Deut 15:1-15 to avoid sin and grant remission, especially concerning debts and slaves, has become the subsequent exhortation about sin and remission along with a parable involving debts and slavery in Mt 18:15-35.—D.J.H.

1267. [Mt 19:1-12] F. CARRILLO-GUELBERT, "'Une seule chair': L'imaginaire à l'épreuve du réel," *BullCentProtEtud* 45 (1, '93) 21-32.

After reflecting on the state of marriage today, the article considers the biblical ideal of "one flesh" in Mt 19:1-12 (see Gen 2:18, 24; Mal 2:14-15) as expressing the relation between man and woman "from the beginning."—D.J.H.

1268. R. ZWICK, "Die Gleichniserzählung als Szenario. Dargestellt am Beispiel der 'Arbeiter im Weinberg' (Mt 20,1-15)," *BibNotiz* 64 ('92) 53-92.

The article first assesses the strengths and weaknesses of scholarly efforts at reading the parable of the workers in the vineyard (Mt 20:1-15) as a drama. Then it analyzes the narrative organization of the parable in terms of its "morphemes" or smallest segments (vv. 1, 2, 3, 4-5a, 5b, 6-7, 8, 9, 10, 11-12, 13-15). Instead of exhibiting a three-act dramatic structure, the parable consists of twenty moments arranged in five sequences. It follows the logic of a film scenario rather than a drama. Photographs of three artistic representations of the parable are included.—D.J.H.

1269. R. G. BRATCHER, "That Troublesome Καί in Matthew 21:5," *NotesTrans* 6 (2, '92) 14-15.

The context of Mt 21:1-11 requires that the Zech 9:9 quotation in Mt 21:5 speak of two animals ("on a donkey, and on a colt, the foal of a donkey"). The inclusion of καί is not superfluous.—D.J.H.

1270. D. T. OWEN-BALL, "Rabbinic Rhetoric and the Tribute Passage (Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26)," *NovTest* 35 (1, '93) 1-14.

The tribute tax question in Mt 22:15-22 parr. raises a halakhic issue, which is treated according to the pattern of forensic interrogation. Jesus' use of the coin and his rejoinder are best understood with reference to Gen 1:26 and Exod 13:9. One may owe taxes to Caesar, but one owes one's very being to God. Christians ought not to respond to civil duties without considering their religious duty.—D.J.H.

1271. A. J. SALDARINI, "Delegitimation of Leaders in Matthew 23," *CathBibQuart* 54 (4, '92) 659-680.

Against the program of emerging rabbinic Judaism the author of Matthew sought to establish and legitimate his form of Christian Judaism. This examination of Matthew's denigration of his opponents' type of Jewish thought and practice in Mt 23 first comments on the processes of legitimation and delegitimation. Then it presents an analysis of Mt 23 and examines the seven woe oracles. Matthew's vitriolic tone and numerous, detailed accusations suggest strongly that he was attacking the Jewish leaders in his city in order to legitimate his teaching and status and to delegitimate theirs in the eyes of his followers and hopefully the whole Jewish community. The dispute was not about private religious preference but public control of society.—C.R.M.

1272. [Mt 25:14-30] R. L. ROHRBAUGH, "A Peasant Reading of the Parable of the Talents/Pounds: A Text of Terror?" *BibTheolBull* 23 (1, '93) 32-39.

This study of the parable of the talents (Mt 25:14-30/Lk 19:11-27) focuses on the social relations implied both in its narrative world and among the several audiences in which it has been heard. In the version of the parable found in *Gospel of the Nazoreans*, preserved by Eusebius (*Theophania*), the servant who was accepted with joy was the third servant, the one who acted honorably in a limited-good world and who, in the canonical versions, held fast his convictions in spite of his fear of the greedy master by faithfully guarding the master's money and returning it to him intact. It is possible that Jesus was condemning the master's viewpoint in the same way his peasant hearers would quickly have done.—C.R.M.

1273. Y. AKANO, "The Ethical Teaching of Matthew 25:31-46," [in Japanese] *Katorikku Kenkyu* [Tokyo] 31 (2, '92) 141-165.

While describing the universal judgment, Mt 25:31-46 concentrates on relations between Christians. It gives special attention to negligence as a great moral evil, the duty of church members and leaders to show loving care for others, the need for an active and creative love, and the identification of Christ with the suffering members of his church.—D.J.H.

1274. [Mk 26–28] N. WILLERT, "Kristologien i Mattaeus' passionsfortaelling. Litteraere og sociologiske aspekter (Christology in the Passion Narrative of Matthew. Literary and Sociological Aspects)," *DanskTeolTids* 54 (4, '91) 241-260.

The article first argues that Son of God rather than Son of David is the predominant christological title in Matthew's Gospel. Then it shows that the special Matthean traditions in the passion narrative reflect the Son of God Christology and the idea of the disciples as children of God. Finally it contends that the passion narrative's Christology and conflict between Jesus and the Jewish leaders reflect the Matthean community making itself independent of the synagogue.—D.J.H.

1275. [Mt 26:36-46] Sr. Seby Rose, "Jesus: The Man of Prayer and Suffering," *Biblebhashyam* 18 (2, '92) 71-82.

Jesus' prayer in Gethsemane (Mt 26:36-46; Mk 14:32-42; Lk 22:39-46) suggests both his unique relationship of oneness with his Father and his abandonment to the will of the Father in self-emptying love. Jesus endured his agony so that he could reveal his union with the Father and profound love for us. Thus he is our model in prayer and suffering.—D.J.H.

Mt 26:36-56, § 37-1299.

Mt 27:49, § 37-1301.

Mark

1276. C. Bryan, "As it is Written: Notes on the Essentially Oral Characteristics of Mark's Appeal to Scripture," *Sewanee Theological Review* [Sewanee, TN] 36 (1, '92) 78-90.

Though Mark was clearly familiar with Scripture and with certain traditions of interpreting Scripture, there is no evidence that he had ever actually read Scripture. Every word of scriptural tradition and allusion in Mk could have been acquired through oral tradition. Even Mark's mistakes (1:2-3; 2:26) came about more likely by mishearing than misreading.—D.J.H.

1277. M. R. D'Angelo, "Theology in Mark and Q: *Abba* and 'Father' in Context," *Harv TheolRev* 85 (2, '92) 149-174.

On the basis of Mk and Q it cannot be shown that either the expression ἀββά or the divine title "father" was used by Jesus. The occurrences of "father" language not only manifest the traditions of Jewish prayer but also show themselves to be integrated into rich and complex interminglings of theology and experience. In Mk "father" invokes the mercy, power, and protection of the one who sits enthroned in the heavenly court, especially for Jesus the martyr; ἀββά brings into high relief the significance of the spirit and spiritual power. The wisdom piety of Q which asserts the mutual knowledge of father and son enabled the mendicants to explain their liminal stance toward the world. It is far from clear that this language was instrumental in the inclusion of women in either community.—D.J.H.

1278. J. Dewey, "Mark as Aural Narrative: Structures as Clues to Understanding," *Sewanee Theological Review* [Sewanee, TN] 36 (1, '92) 45-56.

Mark's Gospel was an oral/aural narrative composed to be performed before and in interaction with a live audience. After arguing that early Christians heard the Gospel as a single performance, the article describes typical characteristics of oral narrative and plotting in Mk, and addresses some particular narrative structures (Mk 2:1–3:6; 8:22–10:52). Finally it considers how recognition of Mk as oral/aural narrative helps us to understand and appreciate the Gospel as a whole.—D.J.H.

1279. M. Fander, "Frauen in der Nachfolge Jesu. Die Rolle der Frau im Markusevangelium," *EvangTheol* 52 (5, '92) 413-432.

The study first examines three of the ten narratives concerning nameless women in Mk: the healing of Simon's mother-in-law (1:29-31), the healing of the Syrophoenician woman's daughter (7:24-30), and the anointing at Bethany (14:3-9). Then it asks how the individual narratives about women have been arranged in the context of the Gospel as a whole and in what relation they stand to the important themes of Mk. Social-historical study must address the question why Mark narrated the discipleship of suffering and service exclusively of women.—C.R.M.

1280. L. LEGRAND, "The Good Shepherd in the Gospel of Mark," *IndTheolStud* 29 (3, '92) 234-255.

The three Markan texts on Jesus the shepherd (6:34; 14:27-28; 16:7) show the kind of original tradition that provided the background for the Johannine treatment of the theme (see Jn 10:1-18). Jesus the shepherd (see 6:34) embodies God's mercy on the bewildered crowds and gathers the scattered Israel, feeding them with bread and word, disclosing to them the mystery of the kingdom. As a suffering shepherd (see 14:27-28) he will bear the brunt of the distress of the scattered flock. But as the risen Lord (see 16:7) he will again lead them into the unity and security of the fold.—D.J.H.

1281. F. J. MATERA, "'He Saved Others; He Cannot Save Himself.' A Literary-Critical Perspective on the Markan Miracles," *Interpretation* 47 (1, '93) 15-26.

For Mark Jesus' miracles are the engine that enables the plot of the Gospel to move forward. The article examines the eighteen miracles in Mk in four groups: in or near Capernaum (1:21–3:6), four mighty deeds (4:35–5:43), the incomprehension of the disciples (6:34–8:26), and after Peter's confession (9:14-29; 10:46-52; 11:12-14). From a literary-critical perspective the miracles of Mk are proclamations of the kingdom of God, essentially parabolic in nature, the focal point of conflict between Jesus and his contemporaries, and occasions for faith and trust in God. Miracles play a positive role in Mark's narrative; they are not problematic, nor is the faith associated with them an inferior faith.—C.R.M.

1282. F. NEIRYNCK, "The Gospel of Mark 1950-1990. Supplement," *EphTheolLov* 68 (4, '92) 397-399.

This supplement to *The Gospel of Mark. A Cumulative Bibliography 1950-1990* [*NTA* 37, p. 282] lists works cited in that book and also in M. A. Powell, *The Bible and Modern Literary Criticism* [*NTA* 37, p. 432] and M. Minor, *Literary-Critical Approaches to the Bible* [*NTA* 37, p. 107]. It also notes a few corrigenda and addenda to the book.—D.J.H.

1283. E. K. BROADHEAD, "Mk 1,44: The Witness of the Leper," *ZeitNTWiss* 83 (3-4, '92) 257-265.

The "witness" of Mk 1:44 is a thoroughly negative, prophetic condemnation of the religious leaders of Israel. Jesus' command should be translated as follows: "Go up, show yourself to the priest, and present concerning your cleansing what Moses commanded, as a witness against them." This reading is supported on grammatical, linguistic, structural, and theological grounds.—D.J.H.

1284. D. M. MAY, "Mark 2.15: The Home of Jesus or Levi?" *NTStud* 39 (1, '93) 147-149.

The cultural setting of the 1st-century world supports the position that the home in which Jesus dined in Mk 2:15 and was condemned by the scribes of the Pharisees was not his own home but Levi's. By reciprocating Jesus' invitation to follow, Levi and his tax-collector and sinner friends were beginning an implied dyadic contract of a collegial relationship.—D.J.H.

1285. [Mk 5:1-20] P. Horsfield, "The Gerasene Demoniac and the Sexually Violated," *St Mark's Review* [Canberra] 152 ('93) 2-7.

The narrative of the Gerasene demoniac in Mk 5:1-20 bears a remarkably close parallel to the dynamics found in the experience of those people (mainly women and girls) who have been victims of childhood sexual abuse or who have suffered sexual violence at the hands of men they have trusted. The demoniac was a person "possessed"—literally "owned" and "used"—by something beyond himself that ignored or refused to respect his sense of personal boundary and worth and used him as a dwelling place and personal gymnasium.—D.J.H.

1286. A. Fuchs, "Schrittweises Wachstum. Zur Entwicklung der Perikope Mk 5,21-43 par Mt 9,18-26 par Lk 8,40-56," *StudNTUmwelt* 17 ('92) 5-53.

The many agreements in language and style and in content between Mt 9:18-26 and Lk 8:40-56 against Mk 5:21-43 cannot be adequately explained by the Two-Source theory. The number of cases, the distinctive character of the individual agreements, and the coherence of the whole situation indicate that a second edition of Mk is the most satisfactory solution to the problem.—D.J.H.

1287. [Mk 6:7-13] A. Fuchs, "Die synoptische Aussendungsrede in quellenkritischer und traditionsgeschichtlicher Sicht," *StudNTUmwelt* 17 ('92) 77-168.

The pericope about the commissioning of the Twelve in Mk 6:7-13/Mt 10:1, 7-11, 14/Lk 9:1-6 is often explained by proponents of the Two-Source theory as an overlap between the Markan and Q traditions. But the agreements between Mt and Lk here are better explained on the basis of the Deutero-Markan hypothesis. The Markan text used in Mt and Lk was an intensive reworking and clear development of the original version. The article concludes with a critical analysis of past attempts at explaining the agreements by H. Schürmann, K.-G. Reploh, P. Hoffmann, S. Schulz, R. Laufen, R. Uro, and recent commentators.—D.J.H.

1288. [Mk 6:30-44] J. Bolyki, "Menge—Tischgemeinschaft—Gruppe. Bemerkungen zu einem Motiv des Themas 'die Tischgemeinschaft Jesu,'" *CommViat* 34 (1, '92) 20-26.

In the feeding of the 5,000 according to Mk 6:30-44 the guests of Jesus undergo a process of transformation from ὄχλος in v. 34 (a disorganized crowd) through συμπόσιον in v. 39 (a table-fellowship) to πρασιά in v. 40 (a *plantatio* or organized group).—D.J.H.

1289. [Mk 6:32-34] J. Magne, "Les récits de la multiplication des pains à la lumière de la solution nouvelle du problème synoptique proposée par Philippe Rolland," *Eph Liturg* 106 (6, '92) 477-525.

The article seeks to establish the relations among the six NT accounts of the multiplication of the loaves (Mk 6:32-44; 8:1-10; Mt 14:13-21; 15:32-39; Lk 9:10-17; Jn 6:1-13) and to clarify the meaning of each account with the help of Rolland's solution to the Synoptic problem [see §§ 27-941; 28-105, 904; *NTA* 28, p. 316]. It first provides a synopsis of the six texts and detailed analyses of their individual parts. Then it traces the prehistory and history of the texts from the Jewish rite of table blessings through the earliest liturgical and literary (S, ML, MM) forms to the present Gospel forms.—D.J.H.

Mk 6:52-53, § 37-1152.

Mk 8:1-10, § 37-1289.

Mk 9:40, § 37-1264.

1290. C. Link, "Exegetical Study of Mark 9:49," *NotesTrans* 6 (4, '92) 21-35.

After introducing Mk 9:49 as the "puzzling logion," the article discusses the text itself, the context, insights from the OT, and inference as a key to the theme. The saying may be paraphrased as follows: "For—according to Scripture—all of us (you and I) will be made a burnt offering consecrated to God."—C.R.M.

1291. J. A. Draper, "'Go sell all that you have . . .' (Mark 10:17-30)," *JournTheolSAfric* 79 ('92) 63-69.

After stating some presuppositions, the article discusses the literary and socioeconomic contexts of Mk 10:17-30, provides an exegetical analysis of the text, and concludes with hermeneutical and homiletical observations.—D.J.H.

1292. [Mk 10:46-52] E. LaVerdiere, "The Blind Beggar of Jericho. Part 1: The Call," *Emmanuel* 99 (2, '93) 86-89, 92-95.

Mk 10:46-52 is the story of a blind beggar who put off his former self, had his eyes opened in faith, and joined Jesus' disciples to die, be buried, and rise with Christ. The story is very baptismal.—D.J.H.

1293. S. Schlumberger, "Le récit de la foi de Bartimée (Marc 10/46-52)," *ÉtudThéolRel* 68 (1, '93) 73-81.

A verse-by-verse analysis of Mk 10:46-52 with particular attention to Mark's redactional and theological interests indicates that the pericope concerns the faith of Bartimaeus, not simply his healing. Blind Bartimaeus is freed to become a disciple and follow Jesus to the cross on the way that liberates.—D.J.H.

1294. [Mk 10:50-52] E. LaVerdiere, "The Blind Beggar of Jericho. The Response. Part II," *Emmanuel* 99 (3, '93) 158-166. [See § 37-1292.]

Bartimaeus' response to Jesus in Mk 10:50-52 consists of throwing off his garment (v. 50), dialogue with Jesus (vv. 51-52a), and following Jesus (v. 52b)—actions appropriate to one who seeks baptism.—D.J.H.

1295. B. D. Smith, "Objections to the Authenticity of Mark 11:17 Reconsidered," *WestTheolJourn* 54 (2, '92) 255-271.

There are no convincing objections to the authenticity of the explanation of Jesus' action in the Temple provided by Mk 11:17. From a literary viewpoint there is no evidence that Mk 11:17 is redactional or that the connection between vv. 15-16 and v. 17 is secondary. From a historical viewpoint Jesus' explanation of his action in the Temple found in Mk 11:17 is intelligible when we interpret it as being his objection not to exchanging money and selling sacrificial animals but rather to carrying out these essential services in the outer court of the Temple.—D.J.H.

Mk 12:13-17, § 37-1270.

1296. P. MYERS, "Marc 13: une lecture synchronique," *ÉtudThéolRel* 67 (4, '92) 481-492.

The article presents an exposition of Mk 13 according to the following outline: introduction (vv. 1-4), the beginning of the tribulations (vv. 5-23), the coming of the Son of Man (vv. 24-27), and exhortations to watch and work (vv. 28-37). The text calls for discernment and perseverance but does not propose an eschatological timetable. It warns against the deceptions of apocalyptic enthusiasm and provides encouragement for those suffering persecution and for the entire church.—D.J.H.

1297. [Mk 14–15] A. YARBRO COLLINS, "The Composition of the Passion Narrative in Mark," *Sewanee Theological Review* [Sewanee, TN] 36 (1, '92) 57-77.

The article first surveys scholarship on the Markan passion narrative from K. L. Schmidt to the present. Then it examines the individual pericopes in an effort to test the hypothesis of a pre-Markan passion narrative. Within the current form of Mk 14:32–15:39 it is possible to discern a series of incidents that have an apparently pre-Markan connection. What was distinctive about the pre-Markan passion narrative was its combining the role of the suffering just one with that of the Messiah. The occasion for its composition was probably the need for a meaningful account of Jesus' death to be read at the annual commemoration of his death in conjunction with Passover or at the Lord's Supper.—D.J.H.

1298. [Mk 14:22-24] B. D. SMITH, "The More Original Form of the Words of Institution," *ZeitNTWiss* 83 (3-4, '92) 166-186.

From an analysis of the three major NT sources (Mk 14:22-24; Lk 22:19-20; 1 Cor 11:23-25) the article reconstructs the more original form of the words of institution, the version closest to the hypothetical Aramaic original, as follows: (Introduction to meal narrative similar to 1 Corinthians) "And taking bread and blessing it, he broke it and gave it to them and said: 'This is my body (given) for you. Do this in my memory.' Likewise also the cup after supper, saying (they all drank from it): 'This cup is the new covenant in my blood. Do this in my memory.'"—D.J.H.

Mk 14:32-42, § 37-1275.

1299. [Mk 14:32-52] L. A. RUPRECHT, "Mark's Tragic Vision: Gethsemane," *Religion & Literature* [Notre Dame, IN] 24 (3, '92) 1-25.

After setting forth the thesis that the Gospels are best understood as tragedies, the article examines the *mythos* of Gethsemane in the four "performances" offered by the Gospels: Lk 22:39-53; Mt 26:36-56; Jn 18:1-11; and Mk 14:32-52. Then it discusses tragedy then and now (with attention to the thought of Hegel and Nietzsche) and reflects on Mark's "certain sort of ending." Jesus' last agonized prayer in Gethsemane meets only with the dreadful silence of heaven. Mk is a tragedy in which Christ's destiny is of the essence. Yet it is not postmodern precisely because it wants to tell a story that will be resolved, although it is not finished.—C.R.M.

1300. U. BORSE, "Der Mehrheitstext Mk 15,27f.32c: Die Kreuzigung Jesu zwischen zwei Räubern als Schrifterfüllung," *StudNTUmwelt* 17 ('92) 169-194.

After setting forth the issues involved in deciding for or against the genuineness of Mk 15:28, the study argues that the Majority text has a greater claim to authenticity than the text of NA^{26}. The discussion proceeds under the following headings: the verifiable reliability of the words of Jesus, the crucifixion scene in the other Gospels, and standard text or Majority text? The picture presented by Mk 15:27-28, 32c is a Markan supplement derived from the link between "bandits" and Scripture fulfillment made by Jesus in 14:48-49.—C.R.M.

1301. G. SCHWARZ, "ΚΑΘΕΛΕΙΝ oder ΣΩΣΩΝ? (Mk 15,36/Mt 27,49)," *BibNotiz* 64 ('92) 17.

The variation in Mk 15:36/Mt 27:49 concerning whether Elijah would come to "take down" (καθελεῖν) or "save" (σώσων) Jesus from the cross reflects the Aramaic words *miḥat* ("take down") and *maḥê* ("keep alive"), respectively.—D.J.H.

Luke

1302. F. BOVON, "Studies in Luke-Acts: Retrospect and Prospect," *HarvTheolRev* 85 (2, '92) 175-196.

This assessment of the present situation in the study of Lk-Acts discusses the traditions and sources behind Lk-Acts, the text, the structure of Luke's Gospel, Luke and Judaism, the theology of Luke, and the first reception of the Third Gospel. In view of the diversity of methods of inquiry, it is necessary to overcome exclusivistic methods of analysis—interest in the structure of Lk-Acts and in rules of literary composition are not incompatible with the historical perspective. Further, the level of philological expertise among NT commentators must be improved. Finally, with regard to the theological orientation of Luke, it must be recognized that his artistic shaping of the tradition corresponds to a necessity of his faith, namely, to give written support to the oral teaching and preaching.—C.R.M.

1303. M. GOULDER, "Luke's Compositional Options," *NTStud* 39 (1, '93) 150-152.

This note responds to F. G. Downing's criticism [§ 36-1231] of the author's hypothesis of Synoptic relationships in *Luke. A New Paradigm* (1989). Downing's assessment is a caricature. In fact Josephus' treatment of sacred texts is closely parallel to the compositional procedure suggested for Luke: one Gospel at a time (Mk or Mt), reminiscences from the other, no attempt at word-for-word reproduction where the sources agree, and the importation of the author's own material.—C.R.M.

1304. R. MEYNET, "L'initiation de Jésus selon saint Luc," *Christus* [Paris] 40 (158, '93) 181-189.

Among the Evangelists Luke gives the most attention to the initiation of Jesus. In Lk 1:1–4:13 he reports the various stages of initiation through which Jesus passed: circumcision, consecration as firstborn, consecration to his Father, etc. Then he recounts Jesus' initiation of his disciples, especially Peter and Paul.—D.J.H.

1305. P. POKORNÝ, "Die soziale Strategie in den lukanischen Schriften," *CommViat* 34 (1, '92) 9-19.

Luke seems to suffer from schizophrenia in his treatment of social questions. Two opposed tendencies may be observed: (1) the emphasis on eschatological reversal, which is connected with the image of the community of goods in Acts and the idea of the kingdom of God as compensation, and (2) the presence of rich Christians who support their socially weaker fellow Christians only as wealthy patrons. After noting various solutions to the contradictions in Luke's social strategy, the article discusses the paraenetic dimension of Luke's presentation, the theological basis for social solidarity, the importance of the "middle of time" for Luke's conception, and Luke's social strategy in communication with the world and its culture.—C.R.M.

1306. M. J. SELVIDGE, "Alternative Lifestyles and Distinctive Careers: Luke's Portrait of People in Transition," *Sewanee Theological Review* [Sewanee, TN] 36 (1, '92) 91-102.

Luke opens the door to new types of relationships and roles within society. He assumes that women are independent and resourceful, presents Mary and Martha as single independent women, depicts partnerships and friendships, matches traditions about women and men, emphasizes sharing by a communal vocabulary, and establishes the presence of women at the empty tomb.—D.J.H.

Lk, § 37-1469.

1307. J. B. GREEN, "The Social Status of Mary in Luke 1,5–2,52: A Plea for Methodological Integration," *Biblica* 73 (4, '92) 457-472.

B. J. Malina and J. H. Neyrey have helpfully set a context for reading Lk-Acts in *The Social World of Luke-Acts* (1991). But it is not clear that they appreciate how Luke has worked with (or against) cultural assumptions regarding the definition of status honor in a given social system. Examination of the portrayal of Mary in Lk 1:5–2:52 demonstrates Luke's hyper-concern with issues of status honor in these opening chapters and how ironic and meaningful the portrayal of Mary actually is. Luke is not concerned ultimately with Mary's ascribed honor and in fact adopts a narrative strategy that rules out any such emphasis. Of preeminent consequence is the status allotted to her by God.—C.R.M.

1308. [Lk 1:46-55] J. CHATHANATT, "The Magnificat: A Hymn of Liberation," *Vidyajyoti* 56 (12, '92) 653-658.

Mary's hymn in Lk 1:46-55 echoes the liberative tone of Hannah's prayer in 1 Sam 2:1-10. It and two other Magnificats—one from a girl of sixteen, the other from the poet Tagore—witness to our pursuit of God and God's pursuit of us in our conflict-ridden, tangled, muddied, and muddled historical existence.—D.J.H.

1309. [Lk 3:1] M. GÖRG, "Zur Heimat der Ituräer," *BibNotiz* 64 ('92) 7-9.

After discussing various scholarly attempts to locate Ituraea (see Lk 3:1), the article examines possible references to the region in ancient lists of place names.—D.J.H.

Lk 6:29-30, § 37-1258.

Lk 8:40-56, § 37-1286.

Lk 9:1-6, § 37-1287.

Lk 9:10-17, § 37-1289.

Lk 10:7, § 37-1262.

1310. R. J. Shirock, “The Growth of the Kingdom in Light of Israel’s Rejection of Jesus: Structure and Theology in Luke 13:1-35,” *NovTest* 35 (1, ’93) 15-29.

Luke 13:1-35 explains the progress of the kingdom-of-God program in light of the Jewish rejection of Jesus. The diverse material in it has been organized along the lines of a chiasm: A—Question: Will Israel repent and retain its place? (vv. 1-9); B—Problem: the hypocrisy of Israel’s leaders (vv. 10-17); C—Key idea: the certain growth of the kingdom (vv. 18-19); C′—Key idea: the influence of the kingdom (vv. 20-21); B′—Solution: hypocrites shut out, others let in (vv. 22-30); A′—Answer: Israel will be judged by God (vv. 31-35). According to Lk 13:1-35 the program of Jesus is much bigger than Israel’s rejection of it.—D.J.H.

1311. R. Couffignal, “Du jumelage des paraboles. Approches nouvelles de Luc XV,3-10,” *BullLittEccl* 94 (1, ’93) 3-18.

The parables of the lost sheep (Lk 15:3-7) and the lost coin (15:8-10) provide a perfect case of literary pairing in which attention shifts from the male to the female figure. Structural analysis emphasizes a quest in which the heroes succeed in a difficult undertaking and have their performance sanctioned through an acknowledgment. Semantic analysis highlights how the affective note in the first parable (though the shepherd need not be considered as a symbol of God) overrides the economic note in the second parable. From the standpoint of depth psychology what is lost is the child who expressed a veiled longing to be acknowledged by father (the shepherd) and mother (the housewife).—D.J.H.

Lk 16:19-31, § 37-1336.

1312. S. Fowl, “Receiving the Kingdom of God as a Child: Children and Riches in Luke 18.15ff.,” *NTStud* 39 (1, ’93) 153-158.

Discussions of Lk 18:15-17 are often shaped by the account in Mt 18:1-5 with its relatively clear emphasis on childlike humility. But if Luke’s account is read in light of the paragraphs that follow, seeing the rich ruler (18:18-30), the disciples (18:24-30), the blind man (18:35-43), and Zacchaeus (19:1-10) as exemplars of either failure or success in regard to receiving the kingdom as a child, then Jesus’ command may be seen as a call to single-minded, unrelenting pursuit of an object of desire.—C.R.M.

Lk 19:11-27, § 37-1272.

Lk 20:20-26, § 37-1270.

Lk 22:19, § 37-1386.

Lk 22:19-20, § 37-1298.

Lk 22:39-53, § 37-1299.

Lk 22:40-46, § 37-1275.

1313. S. C. Booth, “Marking of Peak in the Gospel of John,” *NotesTrans* 6 (3, ’92) 18-26.

The article reports on a project to trace the story line of the Fourth Gospel and to determine whether the author has marked it with linguistic features indicative of an action peak. It discusses plot structure, peak, segmentation, stage crowding, and the units of John’s Gospel (in chart form). It concludes that John used linguistic peak-marking features in ancient Greek in much the same way that modern writers do.—C.R.M.

1314. J. H. Charlesworth, “Reinterpreting John. How the Dead Sea Scrolls Have Revolutionized Our Understanding of the Gospel of John,” *BibRev* 9 (1, ’93) 18-25, 54.

In light of the Dead Sea scrolls and other discoveries the Fourth Gospel appears to have been a 1st-century composition and is perhaps the most Jewish of the Gospels. The major impact of the Dead Sea scrolls on our understanding of it relates to John’s conceptual world and theology, especially the dualism that pervades it. Some members of the Johannine school may have been Essenes before A.D. 68.—D.J.H.

1315. L. Cheung, “The Holy Spirit in the Gospel of John,” [in Chinese] *CGST Journal* [Hong Kong] 14 (’93) 89-148.

In John’s Gospel the work of the Holy Spirit is centered around Christ. The Holy Spirit present with Jesus shows him to be the Word of God made flesh and enables believers to understand his significance. Christ baptizes believers with the Holy Spirit, and believers depend on Christ’s redemptive work to be endowed with the Spirit. The Spirit enables believers and Christ Jesus to maintain a relationship of mutual indwelling.—D.J.H.

1316. M. Cleary, “Raymond Brown’s View of the Johannine Controversy: Its Relevance for Christology Today,” *IrTheolQuart* 58 (4, ’92) 292-304.

With reference to the work of R. E. Brown, the article reflects on the nature of the Fourth Gospel’s Christology in order to appreciate better certain emphases found in the Johannine epistolary literature. Brown’s work demonstrates that the debate about systematic Christology’s proper point of departure (“from above” or “from below”) is nothing new. Much of the modern argumentation is a legacy of forgetting the meaning of the Johannine controversy. —C.R.M.

1317. C. Dietzfelbinger, “Der ungeliebte Bruder. Der Herrenbruder Jakobus im Johannesevangelium,” *ZeitTheolKirch* 89 (4, ’92) 377-403.

Although James the brother of Jesus appears to be absent in the Fourth Gospel, one cannot avoid the conclusion that when the brothers of Jesus are spoken of one must think primarily and probably only of James. This study first examines three passages in the Fourth Gospel in order to assess its knowledge and judgment of James: the dispute between Jesus and his brothers (7:2-10), the brothers of Jesus in Capernaum (2:12), and the scene under the cross (19:25-27). Then on the basis of the foregoing exegesis it sketches the relation of Jn to James and the James tradition (the “No” of Jn) and places this within the historical framework of the early church: the Jewish church of James, the Johannine community and the synagogue, and James in John’s Gospel.—C.R.M.

1318. M. Goulder, "An Old Friend Incognito," *ScotJournTheol* 45 (4, '92) 487-513.

At the end of the 1st century A.D. the Pauline mission was locked in battle in Asia (especially Ephesus) with the Jerusalem mission, and John was on the Pauline side. On the basis of what John knew about Paul, he inferred reasonably but erroneously that Paul was one of the Twelve and had been present at the Last Supper, the passion, and the resurrection. He found reason for thinking that Paul had been loved by Jesus. Yet his reconstruction met with so much incredulity that he felt obliged to keep his hero incognito as the "beloved disciple." —D.J.H.

1319. H. Koester, "The Story of the Johannine Tradition," *Sewanee Theological Review* [Sewanee, TN] 36 (1, '92) 17-32.

The article depicts the development of traditions in the Johannine community from its beginnings in southern Syria/Palestine to the writing of the Gospel ascribed to "John." It gives attention to the different types of tradition (sayings of Jesus, gnostic interpretations, miracle stories, the passion narrative) and the Evangelist's theology (Jesus' suffering and death as the focus).—D.J.H.

1320. R. Kysar, "John's Anti-Jewish Polemic," *BibRev* 9 (1, '93) 26-27.

This article appeared with a slightly different title in *Explorations* [§ 37-223].—D.J.H.

1321. P. Létourneau, "Le double don de l'Esprit et la christologie du quatrième évangile," *SciEsp* 44 (3, '92) 281-306.

The Fourth Gospel seems to place Jesus' gifts of the Holy Spirit in two different contexts: the moment of his death on the cross (Jn 19:30), and his appearance to the disciples on Easter evening (20:22). These two scenes correspond to the single episode reported in Acts 2. The Evangelist doubled the event to place in relief the two distinct and complementary functions of the Spirit that are based on the two fundamental christological schemes of the Fourth Gospel (Son of Man and Son of God).—D.J.H.

1322. F. J. Moloney, "Who is 'The Reader' in/of the Fourth Gospel?" *AusBibRev* 40 ('92) 20-33.

This consideration of "the reader" and the Fourth Gospel discusses the implied reader, the intended reader (the Johannine Christians), and the community's journey and the real reader. Contemporary literary studies have taught us sensitivity to the reader who gradually emerges as the narrative unfolds. But Gospel criticism must not abandon the pursuits of historical-critical scholarship—the diachronic and synchronic go hand in hand in a reading of Jn. The reader of the Fourth Gospel cannot be limited to the implied reader, the Johannine community as the original intended readers of the text, or to the real reader with the text in hand today—all must play their part in an ongoing reading of Jn.—C.R.M.

1323. G. Rouiller, "Leben in seinem Namen. Der Evangelist Johannes und seine Theologie des Namens," *IntKathZeit/Communio* 22 (1, '93) 54-62.

Though John often used the word "name" in ordinary ways, he gave particular attention to the name of the Father (see Jn 5:43; 10:25; 12:28; 17:6, 11, 12, 26) and related the name of the Son (see 1:12; 2:33; 3:18; 14:13, 14, 26; 15:16-21; 16:23, 24, 26; 20:31) to verbs of believing, asking, sending, persecuting, and having. For John the name is like a cry that affirms the presence of the Father and Son and yet preserves the mystery.—D.J.H.

Jn, §§ 37-1424, 1647.

1324. P. Trudinger, "Of Women, Weddings, Wells, Waterpots and Wine! Reflections on Johannine Themes (John 2:1-11 and 4:1-42)," *St Mark's Review* 151 ('92) 10-16.

The article examines a variegated set of motifs and symbols in Jn 2:1-11 and 4:1-42, conscious that John is no mere reporter, but a theologian, often of the story-telling variety, who reflects in depth and at several levels upon a variety of motifs and themes that set forth Jesus as the bearer of God's word. It concludes with comments on the high place that John attributed to the work and witness of women disciples.—C.R.M.

1325. A. M. Serra, "'. . . ma lo sapevano i servi che avevano attinto l'acqua'. Giovanni 2, 9c e le tradizioni biblico-giudaiche sul pozzo di Beer (Num 21, 16-20)," *Marianum* 53 (2, '91) 435-506.

The article first discusses biblical and Jewish traditions about the well of Beer (see Num 21:16-20) and their probable influences on Jn 2:1-12: the well as a symbol for the various gifts of water in the OT, the well as a symbol for the Law of Moses, the well in relation to Miriam, the well and the rock, and the well of water that rises up and overflows. Then it investigates the presence and role of the servants at the wedding feast of Cana (Jn 2:5, 7-9): the adverb πόθεν, the water become wine, the phrase "draw water," the ἀρχιτρίκλινος or master of the meal, and the servants as ministers, friends, and witnesses of Christ. The servants who drew the water (Jn 2:9c) knew that the new wine came from Jesus, that the fullness of the OT came from Jesus' word, and that Jesus the divine Word came from the Father. They knew these things through the power of the Holy Spirit.—D.J.H.

1326. [Jn 3:8] M. Görg, "Vom Wehen des Pneuma," *BibNotiz* 66 ('93) 5-9.

After calling attention to the different meanings of πνεῦμα in Jn 3:8 and its context ("wind" and "Spirit"), the article discusses some ancient Egyptian parallels to this usage.—D.J.H.

Jn 4:1-42, § 37-1324.

1327. B. Schwank, "Grabungen auf 'diesem Berg' (Joh 4,20.21). Der archäologische Beitrag," *BibKirch* 47 (4, '92) 220-221.

With particular attention to interpreting Jn 4:20-21 the article discusses the archaeological excavations of the temple on Mount Gerizim before 1964, between 1964 and 1984, and since 1984. So significant was the site that John needed only to refer to "this mountain."—D.J.H.

1328. A. Stimpfle, "Das 'sinnlose γαρ' in Joh 4,44. Beobachtungen zur Doppeldeutigkeit im Johannesevangelium," *BibNotiz* 65 ('92) 86-96.

The allegedly senseless particle γάρ in Jn 4:44 should be taken as contributing to the double meaning and irony inherent in 4:43-45. Though γάρ usually expresses a causal relation, it can also mean "certainly," "by all means," or "but." The Galileans rejected Jesus because and as long as they reacted to him as those seeking signs and wonders and not (yet) really believing in him.—D.J.H.

1329. [Jn 6] J. M. Perry, "The Evolution of the Johannine Eucharist," *NTStud* 39 (1, '93) 22-35.

The eucharistic memorial of the Johannine community (see Jn 6; 21:1-14) was originally of an earliest Jewish-Christian type that celebrated Jesus' resurrection and anticipated return in glory without memorializing his passion and death. At a later stage in the Johannine community's history a eucharistic practice (somewhat akin to that discussed by Paul in 1 Cor 11:23-26) that explicitly commemorated Jesus' death along with his resurrection and expected parousia was introduced. When this later tradition was combined with the earlier one, telltale literary seams and theological discrepancies resulted.—D.J.H.

Jn 6:1-13, § 37-1289.

1330. S.-E. FARRELL, "Seeing the Father (Jn 6:46; 14:9). Part III: Eschatological Seeing and Memorial Seeing," *SciEsp* 44 (3, '92) 307-329.

This installment treats the sixth (eschatological) and seventh (memorial) levels of seeing in the Fourth Gospel [see § 37-800], with attention in each case to the disciple's seeing of the Father in Jesus (14:9) and Jesus' seeing of the Father (6:46). Eschatological seeing involves an experience of the end-time. Memorial seeing is the proclamation of and/or the receiving from witnesses testimony concerning a particular individual or a specific event.—C.R.M.

1331. F. WESSEL, "'Der Mensch' in der Verteidigungsrede des Nikodemus Joh 7,51 und das 'Ecce Homo,'" *StudNTUmwelt* 17 ('92) 195-214.

The exchange between Nicodemus and the Pharisees in Jn 7:47-52 is linguistically profound. On the narrative level Nicodemus defends those ignorant of the Law against the Pharisees' charge that they are accursed (v. 51: The Law can only judge those who know it). Moreover the reader can perceive in the same words a defense of Jesus. The designation of Jesus as ὁ ἄνθρωπος, the christological title that plays a leading role in Jn 19:5b, gives the words of Nicodemus in 7:51 a deeper revelatory content.—C.R.M.

1332. G. R. O'DAY, "John 7:53–8:11: A Study in Misreading," *JournBibLit* 111 (4, '92) 631-640.

The structural parallels between Jn 8:6b-7 and 8:8-11 indicate that the equality of the woman to the scribes and Pharisees is the heart of the story. Just as within the story the scribes and Pharisees attempted to marginalize the woman, so the early church and the interpretive community then attempted to marginalize not only the woman but her story as well. Thus patriarchal prejudices contributed to and perhaps caused the textual and canonical marginality of Jn 7:53–8:11.—D.J.H.

1333. G. RUSSO, "Libertà nella filiazione. Riflessioni teologico-ethiche su Gv 8,31-59," *Asprenas* [Naples] 39 (2, '92) 179-198.

After discussing the concentric structure of Jn 8:31-59 and its setting at Tabernacles, the article reflects on the relation in 8:31b-32 (the center) between truth and freedom: Knowing the truth sets one free. Then it considers how Christian freedom depends on relationship with Jesus the Son of God and how this freedom enables love.—D.J.H.

1334. [Jn 9] M. MADDEN, "Seeing and believing," *HomPastRev* 93 (5, '93) 48-53.

On the surface the narrative of the cure of the man born blind in Jn 9 tells of a miraculous physical healing by Jesus. But underlying the account is the deeper spiritual healing that

Christ brings to those who are open to his saving mission. The story ends with Jesus condemning the Pharisees for their spiritual blindness.—D.J.H.

1335. K. E. BAILEY, "The Shepherd Poems of John 10: Their Culture and Style," *IrBibStud* 15 (1, '93) 2-17.

Jn 10:1-30 offers four poems/songs/rhetorical units on the Good Shepherd (vv. 1-6, 7-10, 11-18, 19-30). The cultural assumptions behind the text are authentic to the Middle Eastern world of sheep and shepherds. The first poem invokes early morning in the village, and the remaining three are set in the open countryside.—D.J.H.

1336. [Jn 11:1-44] D. J. BRETHERTON, "Lazarus of Bethany: Resurrection or Resuscitation?" *ExpTimes* 104 (6, '93) 169-173.

The "sleep" of Lazarus (see Jn 11:11) suggests that, while he may have been clinically dead (with no apparent signs of life), he was not yet biologically dead (no immediate physical deterioration taking place). Thus what happened to Lazarus is better classified as a resuscitation from a near-death experience than as a resurrection. Lazarus of Bethany may even have been the source of the parable in Lk 16:19-31 about Lazarus and the rich man. After his release from the tomb, Lazarus may have told Jesus about his experience, and then Jesus retold it in the form of a parable.—D.J.H.

1337. [Jn 11:25-26] P. S. MINEAR, "The Promise of Life in the Gospel of John," *Theol Today* 49 (4, '93) 485-499.

Jn 11:25-26 fuses a declaration ("I am the resurrection and the life") and two promises (those who believe in Jesus will live; those who live in him will never die). After reflecting on the structure and content of this text, the article surveys the entire Fourth Gospel for clues to the inner logic of the declaration and the double promise (with particular attention to Jn 21). As the "life," Jesus promised believers that they would never die; as the "resurrection," he indicated the kind of dying that would lead to resurrection. The death from which believers were promised immunity was the death in sin.—D.J.H.

1338. C. H. GIBLIN, "Mary's Anointing for Jesus' Burial-Resurrection (John 12,1-8)," *Biblica* 73 (4, '92) 560-564.

One should reasonably construe Mary's twofold action in Jn 12:1-8, rubbing Jesus' feet with ointment and then wiping it off with her hair, as a prophetic action declaring his burial and his rising incorrupt. This interpretation is supported by Johannine comparisons between Mary and Martha and suits the narrative and sign-thematic literary structures of the Fourth Gospel.—C.R.M.

Jn 14:9, § 37-1330.

Jn 18:1-11, § 37-1299.

1339. D. ZELLER, "Jesus und die Philosophen vor dem Richter (zu Joh 19,8-11)," *BibZeit* 37 (1, '93) 88-92.

The numinous fear of Pilate (19:8) and the silence of Jesus (19:9) are illuminated by the topos of the appearance of the "divine" philosophers (e.g. Apollonius of Tyana, Diogenes, Pythagoras, Socrates) before worldly judges. The theme of the power of the judge over the accused (19:10) is also stereotypical of the confrontations of philosophers with secular authorities.—C.R.M.

Jn 21:1-14, § 37-1329.

Acts of the Apostles

1340. F. Asensio, "Los colaboradores de Pablo," *Burgense* 33 (2, '92) 329-380.

Using Luke's narrative in Acts as the basic source and supplementing it with information from Paul's letters, the article shows how in carrying out his apostolic mission Paul collaborated with a series of co-workers and companions: Barnabas, Silas/Silvanus, Timothy, Apollos, Aquila and Priscilla/Prisca, Titus, Philemon, and others.—D.J.H.

1341. R. B. Moberly, "When was Acts Planned and Shaped?" *EvangQuart* 65 (1, '93) 5-26.

This consideration of when Acts took shape concentrates on its attitudes to Nero and others, its amounts and kinds of emphasis on people and places, its silences, form, and thrust. These things add up to a hoard of inadvertent but tell-tale textual and contextual dating evidence. Acts presents Nero as alive. It emerges as a forward-looking missionary brief nearly all written a little before its story ends in A.D. 60-62 (see Acts 28:30-31).—C.R.M.

Acts, §§ 37-1302, 1304–1305, 1469.

1342. [Acts 2] B. B. Dominy, "Spirit, Church, and Mission: Theological Implications of Pentecost," *SWJournTheol* 35 (2, '93) 34-39.

Pentecost as presented in Acts 2 is the beginning of the church as the body of Christ bearing witness to Christ in the world, is analogous to the descent of the Spirit on Jesus at his baptism, is both eschatological and missionary, is the reversal of Babel and thus reinforces the universality of the gospel, and has a once-for-all character.—D.J.H.

1343. A. A. Das, "Acts 8: Water, Baptism, and the Spirit," *ConcJourn* 19 (2, '93) 108-134.

After examining the structure of Acts 8:4-17 and two inadequate attempts to resolve the problem of the delay of the Spirit, the study investigates the connection between the Spirit and water baptism in Acts: 2:38; 8:26-40; 9:17-18; 10:44-48; 11:13-18; 19:1-7. Then it reviews the Samaritan motif in Lk-Acts and suggests that Acts 8:4-17 be read alongside Lk 9:51-56. The key point of comparison is the issue of Jerusalem. The Samaritans' reception of the Spirit from the apostles' hands bridges the chasm between Samaritan and orthodox Jews.—C.R.M.

1344. [Acts 9] R. D. Witherup, "Functional Redundancy in the Acts of the Apostles: A Case Study," *JournStudNT* 48 ('92) 67-86.

After a description of functional redundancy, this paper avers that the redundancy seen in Acts 9, 22, and 26 is part of the purposeful characterization of Paul growing in stature as a witness to the gospel to the ends of the earth. The examination of functional redundancy in these three passages focuses on the context, the conversion/call event and the portrait of Paul, the role of Ananias and the portrait of Paul, and the role of the companions and the portrait of Paul. Special attention is given to redundancy within Acts 9 and additional redundancy. The functions of redundancy in these chapters include emphasis, development of the character of Paul, advancement of the plot of Acts, reinforcement of the theocentric message, and reinforcement of the christological emphasis of the story of Paul.—C.R.M.

1345. C. N. Jefford, "Tradition and Witness in Antioch: Acts 15 and Didache 6," *Persp RelStud* 19 (4, '92) 409-419.

After commenting on the issue of the sources of Acts and mentioning similarities between Acts 15 and *Didache* 6, the article discusses the context of *Didache* 6 and focuses on the materials in it. Then it highlights the parallels between Acts 15:23-29 and *Didache* 6:1-3 with respect to the Apostolic Decree: threat of false teaching, freedom from an unnecessary yoke/burden, and resolution of the question of sacrificed foods. Even though it cannot be argued that one text has used the other, the comparison offers some insight into the way Luke utilized, adapted, and manipulated sources for his own narrative context.—C.R.M.

1346. J. N. Suggit, "'The Holy Spirit and We Resolved . . .' (Acts 15:28)," *Journ TheolSAfric* 79 ('92) 38-48.

This essay aims to show that according to Acts the work of the Spirit cannot be separated from the institutional structures of the church. It considers the purpose of Acts, the action of the Spirit in Acts, structures as vehicles of the Spirit, the ministry of the church, the provisionality of structures and institutions, and the value of such a view for the church today. —C.R.M.

1347. M. J. Edwards, "Quoting Aratus: Acts 17,28," *ZeitNTWiss* 83 (3-4, '92) 266-269.

Aratus is the poet quoted in Paul's speech in Acts 17:28, which alludes to the eulogy to Zeus in the proem to the *Phaenomena.* The substitution of the word θεοῦ for the name Zeus in Aristobulus' citation from the *Phaenomena* suggests that he was the intermediate source for Luke's quotation.—C.R.M.

1348. D. Slingerland, "Suetonius *Claudius* 25.4, Acts 18, and Paulus Orosius' *Historiarum adversum paganos libri VII:* Dating the Claudian Expulsion(s) of Roman Jews," *JewQuartRev* 83 (1-2, '92) 127-144.

This study deals comprehensively with the question of when the banishment of the Jews recorded in Suetonius, *Claudius* 25.4 occurred. It concludes that the search for the year of this Claudian expulsion not only raises the issue of whether there may have been two expulsions but also demonstrates the impossibility of dating any banishment except insofar as to exclude A.D. 41. Acts 18:1-18 provides no corroboration for Orosius' Josephan tradition that the Suetonian banishment occurred in A.D. 49; in fact, Orosius made this reference up. Thus A.D. 49 and 52 are no more or less probable for the expulsion(s) of Roman Jews than are other years between A.D. 42 and 54.—C.R.M.

1349. [Acts 19–28] A. Moda, "Paolo prigioniero e martire. Premessa - Introduzione," *BibOr* 34 (3, '92) 179-188.

The article first describes the genesis of the author's research on Paul as prisoner and martyr, and notes recent books and articles on the topic. Then it considers Paul's journey from Ephesus to Rome in Acts 19–28 with reference to parallels in Jesus' journey in Luke's

Gospel, the end/goal of the journey ("proclaiming . . . without hindrance," see Acts 28:31), and εὐαγγέλιον as its framework. [To be continued]—D.J.H.

1350. [Acts 19:31] J. McRay, "Ephesus and the New Testament," *Archaeology in the Biblical World* [Shafter, CA] 1 (2, '91) 8-9.

This note briefly discusses the office of Asiarch and suggests that the fact that such political figures were friends of Paul (see Acts 19:31) may indicate that Roman policy was not hostile to Christianity at that time.—C.R.M.

1351. E. Plümacher, "Eine Thukydidesreminiszenz in der Apostelgeschichte (Act 20,33-35 — Thuk. II 97,3f.)," *ZeitNTWiss* 83 (3-4, '92) 270-275.

The congruence between Acts 20:33-35 and Thucydides 2.97.3-4 with respect to content, topic, sequence of the individual topoi, and at times even linguistic tone makes it probable that the author of Acts formed the end of Paul's speech in 20:18-35 in dependence on the Thucydidean passage. In this way Luke provided Paul's farewell address both with an edifying final reminder about the practice of Christian *caritas* and the literary flair of a Thucydidean reminiscence.—C.R.M.

Acts 22, § 37-1344.

Acts 26, § 37-1344.

EPISTLES–REVELATION

Epistles (General)

1352. P. J. Tomson, "Halachische brieven uit de oudheid: Qumran, Paulus en de Talmoed (Halakhic Letters in Antiquity: Qumran, Paul, and the Talmud)," *NedTeolTijd* 46 (4, '92) 284-301.

The polemical Qumran letter known as 4QMMT affirms halakah hitherto known to be Sadducean and indicates Pharisaic control over Temple procedures. The practical instructions constituting most of 1 Corinthians appear to have been based on a tradition of apostolic halakah. The halakic letters in the Babylonian Talmud demonstrate the importance for the Babylonian academies of letters from Palestine transmitting the exact formulations of halakic traditions.—D.J.H.

Paul

1353. M. Bachmann, "Rechtfertigung und Gesetzeswerke bei Paulus," *TheolZeit* 49 (1, '93) 1-33.

By the expression "works of the Law" Paul did not refer to something on the level of acting according to the regulations of the Law, especially not the fulfilling of the commandments. Rather, with the term "works of the Law" he meant the regulations of the Law itself, i.e. the *miṣwôt* or *hălāchôt*.—D.J.H.

1354. C. **Breytenbach**, “Versöhnung, Stellvertretung und Sühne: Semantische und traditionsgeschichtliche Bemerkungen am Beispiel der paulinischen Briefe,” *NTStud* 39 (1, ’93) 59-79.

The terms δι- and καταλλάσσω (“reconcile”) and (ἐξ)ἱλάσκομαι (“atone”) are not semantically related and must be distinguished in translation. Paul’s idea of reconciliation was based more on profane Greek usage than on the OT. Though Paul spoke of Christ’s death “for us” and “for our sins,” he did not use the language of atonement in those contexts. The interpretations of Jesus’ death as a sin offering or as a vicarious sacrifice cannot be traced directly to the Temple cult.—D.J.H.

1355. D. J. **Harrington**, “Paul and Judaism: 5 Puzzles,” *BibRev* 9 (2, ’93) 18-25, 52.

Reflection on scholarship in the past fifteen years concerning Paul and Judaism yields the following conclusions: (1) Paul regarded himself as a convert from one kind of Judaism (Pharisaic) to another (Christian). But other Jews (and perhaps Jewish Christians too) viewed Paul as moving outside Judaism and therefore an apostate. (2) It is important to recognize that Gentile Christians constituted the primary audience for Paul’s letters. (3) Paul insisted that Christ and the Law are not on the same level in bringing about right relationship with God; the precise identity of the “legalists” whom Paul was so intent on battling remains mysterious. (4) Any explanation of Paul’s inconsistencies (tensions, contradictions, etc.) about the Law’s definition, validity, practibility, origin and purpose, and status needs to take account of several factors: development, situation, and so forth. (5) God’s special way for the salvation of “all Israel” (Rom 11:25-26) must logically involve the person of Christ. Paul may well have understood it as analogous to his own experience of Christ.—D.J.H.

1356. H. **Hübner**, “Rechtfertigung und Sühne bei Paulus. Eine hermeneutische und theologische Besinnung,” *NTStud* 39 (1, ’93) 80-93.

After reflecting on conceptual and philosophical difficulties associated with the theologoumenon of Jesus’ vicarious atoning death, the article argues that the existential basis for Paul’s theologizing and doctrine of justification is the human person considered as forensic being. Then it discusses the concept of the vicarious atoning death of Jesus within Paul’s theology as a whole, with special attention to anthropology and the abrogation of the Law.—D.J.H.

1357. J. E. **Jezierska**, “Nadzieja chrześcijańska w teologii Pawłowej (L’espérance chrétienne dans la théologie de Saint Paul),” *CollTheol* 62 (1, ’92) 31-41.

Christian hope according to Paul is an interior attitude born of a gracious encounter with God and demanding a response. The object of hope is salvation, eternal life, participation in the kingdom of Christ and his glory. These expectations are realized in the midst of suffering and death undergone “with Christ” who in his resurrection has triumphed over suffering and death.—D.J.H.

1358. L. E. **Keck**, “Paul as Thinker,” *Interpretation* 47 (1, ’93) 27-38.

Paul was an ex post facto thinker. The compelling datum that evoked his ex post facto thinking was the resurrection of Jesus. This event in turn was inseparable from the two-age schema. The influence of four features of the latter model on Paul’s thinking (dualistic vision of reality, exposure of flaws in the present age, discontinuity, holistic character) is readily apparent. Paul’s is a new aeon perspective on the life of Jesus, whereas ours is a life-of-Jesus perspective on the new aeon. Without disciplined historical imagination, we moderns do not easily begin where Paul began his thinking, namely, with a given event having explosive implications.—C.R.M.

1359. D. Luciani, "Paul et la Loi," *NouvRevThéol* 115 (1, '93) 40-68.

This survey of research on Paul and the Law first describes four recent surveys by W. D. Davies, D. Moo, F. F. Bruce, and R. Penna, respectively. Then it discusses three major *cruces interpretationis* in dealing with this topic: the meaning of the word νόμος in the Pauline writings, why according to Paul the Law (the works of the Law) is incapable of justifying, and what according to Paul were the value and function of the Law. It concludes with some rules for interpreting Paul's approach to the Law.—D.J.H.

1360. H. W. Merritt, "Paul and the Individual: A Study in Pauline Anthropology," *JournInterdenomTheolCent* 18 (1-2, '90-'91) 31-60.

The methodological reflection of African-American and liberation theology opens up new avenues to the subject matter of Pauline anthropology. This essay examines Paul's mode of expression to the individuals to whom and for whom and about whom he writes, supposing that Paul's genuine, authentic anthropology is revealed in how he understands himself in relation to the real, flesh and blood people with whom he had daily contact. The discussion focuses on modes of address for specific individuals mentioned in the salutations and conclusions of Paul's letters (family metaphors and metaphors from professional life).—C.R.M.

1361. M. M. Mitchell, "New Testament Envoys in the Context of Greco-Roman Diplomatic and Epistolary Conventions: The Example of Timothy and Titus," *JournBibLit* 111 (4, '92) 641-662.

Paul sent envoys not as mere substitutes but with the understanding that they could perform special functions that he himself could not perform even if present. The study first concentrates on the ways in which Paul's use of envoys (especially Timothy and Titus) reflects social conventions for the role of envoys that can be observed in other Greco-Roman letters and related literature and elsewhere in the NT. Then it examines the epistolary modes by which such conventions are given expression, in particular the formulaic way Paul describes the return of the envoys to him in 1 Thessalonians 3 and 2 Corinthians 7.—C.R.M.

1362. C. S. Rodd, "Recent Commentaries: C. The Pauline Epistles," *ExpTimes* 104 (6, '93) 173-178.

After general remarks on three new series of NT commentaries, the article evaluates commentaries on Romans (J. D. G. Dunn, J. R. Edwards, M. Black, H. C. G. Moule), 1-2 Corinthians (C. H. Talbert), Galatians (R. N. Longenecker, F. J. Matera), Ephesians (A. T. Lincoln, R. Schnackenburg, R. P. Martin), Philippians (P. T. O'Brien), Colossians (Martin, M. J. Harris, P. Pokorný), and 1-2 Thessalonians (C. A. Wanamaker, J. R. W. Stott).—D.J.H.

1363r. A. F. Segal, *Paul the Convert* [*NTA* 34, p. 395; § 36-1409r].

T. Engberg-Pedersen, "Den jødiske Paulus—og den graeske" [The Jewish Paul—and the Greek], *DanskTeolTids* 55 (1, '92) 28-35.—Segal convincingly places Paul's thought within a Jewish tradition of mysticism and concern about the relationship between Jews and Gentiles. Nevertheless in certain passages (mainly in Romans) he overdoes his otherwise healthy insistence on the topical import of much of Paul's thought. In spite of Segal's praiseworthy aim of constantly emphasizing Paul's special "vision," he is in the end unable to account for its specific content. To understand the inclusion of Jews and Gentiles in Christ on a completely equal footing one must turn to contemporary ideas from the Greek tradition, in particular from Stoicism.—C.R.M.

1364. C. Tassin, "Finances et mission selon saint Paul," *Spiritus* [Paris] 33 (129, '92) 452-467.

Only Paul offers information about the financial practices of the earliest churches. After discussing the Lord's command to "live by the gospel" (1 Cor 9:14), the article considers Paul's decision to work and thus preserve his financial independence, the great collection that Paul organized for the Jerusalem church, and the evolution of the missionary rule stated in 1 Cor 9:11.—D.J.H.

1365. J. Thuruthumaly, "Mysticism in Pauline Writings," *Biblebhashyam* 18 (3, '92) 140-152.

After showing that it is appropriate to refer to Paul as a mystic, the article highlights expressions indicative of mysticism in Paul (in Christ, of Christ, put on Christ, Christ in us). Then it discusses the nature of the mystical union, mystical union in Christ and in the Spirit, mysticism through faith and piety, and the means of union with Christ.—C.R.M.

1366. S. H. Travis, "The Doctrine of the Atonement. (6) A question and an affirmation," *EpworthRev* 20 (1, '93) 74-79.

It is misleading to attribute to Paul the idea that on the cross Christ bore divine punishment and thereby diverted such punishment from the rest of humanity. And so a "penal" theory of the atonement does not exactly represent Paul's teaching. What Paul's language does imply is that Christ entered into and bore on our behalf the destructive consequences of sin by way of "substitution."—D.J.H.

1367. H. Tronier, "Spørgsmålet om hermeneutisk kongruens i Pauluseksegesen. 1. del: Hermeneutiske overvejelser omkring et Paulusseminar" [Questions about Hermeneutical Congruence in Pauline Exegesis. 1st Part: Hermeneutical Considerations Regarding a Seminar on Paul], *DanskTeolTids* 55 (2, '92) 102-122. [See § 37-844.]

This installment offers critical comments on the methodology adopted at the seminar on "Paul and his Hellenistic Background" arranged by T. Engberg-Pedersen and held in Copenhagen in June 1991. The main conclusion of the seminar was the claim that the Pauline letters are markedly similar to Hellenistic philosophical texts in terms of the way in which the particular notions and aspects of the Pauline texts get meaning and significance. But the basic hermeneutical presuppositions that guide the exegetical method used to reach this conclusion have determined the manner in which the comparison of the Pauline letters with the philosophical texts proceeds, the result being that the comparison already presupposes what it was supposed to establish.—C.R.M.

Paul, §§ 37-1220, 1318, 1340.

1368. [Rom 1–8] M. A. Getty, "Sin and Salvation in Romans," *BibToday* 31 (2, '93) 89-93.

In Romans 1–8 Paul means by "sin" the state of humanity prior to faith in Christ. Underlying Paul's notion of sin are the perspective of Genesis 3, the OT idea of a representative of humanity, and participation in Jesus' death and resurrection through faith. But far outweighing the reality of sin is Paul's vision of Christ as the solution to the human plight of universal sin.—D.J.H.

1369. C. D. Myers, "Chiastic Inversion in the Argument of Romans 3-8," *NovTest* 35 (1, '93) 30-47.

Concern with determining the logical development of Paul's reasoning in Romans has caused most interpreters to overlook his tendency to reverse direction in argumentation. Careful analysis of Romans 3–8 reveals that not only are portions of it chiastic in structure but also the entire argument manifests an overall chiastic organization.—D.J.H.

1370. R. C. Schwarz, "Not Complaining of Obscurity: Romans 7 and the Identity of 'I,'" *Sewanee Theological Review* [Sewanee, TN] 36 (1, '92) 123-135.

In the "I" language of Romans 7 it is almost as if K. Barth heard the voice of Paul speaking to himself, C. H. Dodd heard him speaking to an audience, and W. G. Kümmel heard him speaking through a dramatic character. The "I" goes back and forth, as if searching for solid ground in a moralistic quagmire until finally "I" am driven not to trust in self at all but to find the only possible resting place.—D.J.H.

1371. B. Rossi, "Struttura letteraria e teologia della creazione in Rm 8,18-25," *StudBib FranLibAnn* 41 ('91) 87-124.

Rom 8:18-25 can be divided into two structurally equivalent parts: present sufferings and future glory (vv. 18-21), and the universal salvation of κτίσις and of humankind (vv. 22-25). The text is a theological reflection on the salvific activity of God that encompasses the present and future of creation. This expectation includes both the reality of suffering and the hopeful assurance of the fullness of salvation.—D.J.H.

1372. [Rom 9–11] D. Banon, "L'alliance irrevocable," *BullCentProtEtud* 44 (7-8, '92) 17-21.

This reflection on the election of Israel according to Romans 9–11 considers the nature of predestination, the dialectic between faith and the Law, and the idea of the eschatological or new covenant.—D.J.H.

1373. F. Bovon, "Paul aux côtes d'Israël et des nations (Rm 9-11)," *BullCentProtEtud* 44 (7-8, '92) 6-16.

After surveying the argument of Romans 9–11, the article provides an explication of Rom 9:1-13: a family drama (vv. 1-5), and true descendance (vv. 6-13). Then it considers what, how, and why Paul said what he did in Romans 9–11 and what he hoped for.—D.J.H.

1374. [Rom 9–11] M. Faessler, “La racine et la greffe,” *BullCentProtEtud* 44 (7-8, ’92) 22-26.

This reflection on the relation between the root and what has been grafted on according to Romans 9–11 first considers the irrevocable character of Israel’s election and prerogatives. Then it discusses the relation of the remnant and the root with reference to Christ and the hope for the eschatological reconciliation of all Israel.—D.J.H.

1375. E. Tamez, “God’s Election, Exclusion and Mercy: A Bible Study of Romans 9-11,” *International Review of Mission* [Geneva] 82 (325, ’93) 29-37.

With special attention to Romans 9–11 the article reflects on what the Bible means by “election” and “choice” and why God chooses and why there is a chosen people if God loves all equally. Election is used precisely so that God’s merciful intent reaches all nations and persons. The fact that the chosen are first and foremost the excluded guarantees everyone’s inclusion.—D.J.H.

1376. A. Buzzard, “Paul’s Apocalyptic Gospel as a Challenge to Contemporary Christianity: A Commentary on Romans 10:6-17,” *Journal from the Radical Reformation* [Morrow, GA] 2 (2, ’93) 27-40.

The article provides a new translation of Rom 10:6-17 along with an exposition under two headings: the message of faith (vv. 6-13), and the process of salvation (vv. 14-17). Rom 10:6-17 weighs heavily in favor of Paul’s strongly messianic and apocalyptic understanding of salvation. Paul’s gospel is the same as Jesus’ message of the kingdom of God.—D.J.H.

1377. M. G. Vanlaningham, “Romans 11:25-27 and the Future of Israel in Paul’s Thought,” *Master’s Seminary Journal* [Sun Valley, CA] 3 (1, ’92) 141-174.

The article examines Rom 11:25-27 to ascertain Paul’s concept of the future of Israel by investigating the hardening of Israel (v. 25a), the identity of “all Israel” (v. 26), the timing of Israel’s salvation (v. 26), and the manner of the salvation’s accomplishment (vv. 26b-27). When a large, divinely determined number of Gentiles will have been saved (probably prior to or in conjunction with second-coming events), a (presumably) large number of Jews will be saved through the finished New Covenant ministry of Christ.—D.J.H.

1378. J. Glancy, “Israel vs. Israel in Romans 11:25-32,” *UnionSemQuartRev* 45 (3-4, ’91) 191-203.

Paul’s arguments in Romans 9–11 led him to foresee the salvation of all Israel (see 11:25-26; cf. 9:6). Paul perceived Israel, despite itself, to be symmorphic with Christ in the loss of its identity. Israel is divided against itself, its self-image as righteous among the nations destroyed. These losses are a kind of vicarious suffering, since they offer an opportunity for the Gentiles to “enter in,” to become symmorphic with Christ. Israel, deadened by God, will be resurrected in its eschatological encounter with the Redeemer from Zion. Perhaps Paul’s strong identification with Israel (see 11:1-2) led him to see his own story as a prototype of the narrative of Israel’s salvation.—D.J.H.

1379. J. Botha, “Creation of New Meaning: Rhetorical Situations and the Reception of Romans 13:1-7,” *JournTheolSAfric* 79 (’92) 24-37.

The thesis that the rhetorical situation in which a text is read has a direct influence on the meaning created during the act of reading is illustrated by an analysis of different rhetorical situations in which Rom 13:1-7 can be read. After methodological considerations on reader response criticism and rhetoric, the article examines the rhetorical situation of Paul's text and that of an essay by A. A. Boesak on Paul's text, respectively. Readers continually create new meanings when they read texts in new situations.—C.R.M.

1380. [1 Cor] S. M. SWARTZ, "Praising or Prophesying. What Were the Corinthians Doing?" *NotesTrans* 6 (2, '92) 25-36.

In 1 Corinthians there is a distinction between those who held prophetic office (προφήτης) and the rest of the church whom Paul urged to seek to prophesy. In some instances Paul used various forms of the verb προφητεύω to indicate prophesying as praise to God.—D.J.H.

1381r. [1 Cor] A. C. WIRE, *The Corinthian Women Prophets* [*NTA* 35, p. 396].

N. M. WATSON, "Reconstructing the Other Half of the Telephone Conversation," *Aus BibRev* 40 ('92) 58-63.—Wire's attempt to reconstruct the views of the Corinthian women prophets (on resurrection now, neither male nor female, and the fullness of the Spirit) is on the whole very convincing. But the contrast that she draws between their affirmative stance and Paul's negative views is overdrawn. Paul's theology is far more nuanced than she is prepared to allow.—D.J.H.

1 Cor, § 37-1352.

1382. M. LAUTENSCHLAGER, "Abschied vom Disputierer. Zur Bedeutung von συζητητής in 1Kor 1,20," *ZeitNTWiss* 83 (3-4, '92) 276-285.

The term συζητητής in 1 Cor 1:20 is usually translated "debater" with a pejorative overtone. The Latin tradition, however, conveyed no pejorative sense in its translations. The Greek patristic and philosophical tradition used συζητητής positively as a technical philosophical term to describe a seeker after truth. In 1 Cor 1:20 συζητητής refers to the Greek philosopher.—D.J.H.

1383. [1 Cor 6:9] J. B. DE YOUNG, "The Source and NT Meaning of ἀρσενοκοῖται, with Implications for Christian Ethics and Ministry," *Master's Seminary Journal* [Sun Valley, CA] 3 (2, '92) 191-215.

It is very likely that Paul coined the term ἀρσενοκοῖται on the basis of the Septuagint of Lev 20:13. Historical and cultural evidence supports the conclusion that ἀρσενοκοῖται (1 Cor 6:9; 1 Tim 1:10) includes both the various forms of homosexual acts and the homosexual condition, inversion, or orientation.—D.J.H.

1384. J.-J. FAUCONNET, "La morale sexuelle chez Saint Paul: Analyse et commentaire de 1Co 6,12 à 7,40," *BullLittEccl* 93 (4, '92) 359-378.

1 Cor 6:12–7:40 is the longest passage in the NT that is devoted to problems of sexual morality. After dealing with the practice of frequenting prostitutes (6:12-20), it gives responses to questions about relations between husbands and wives (7:1-16), changing one's state in life (7:17-24), and virginity (7:25-40). Paul's main concern was to dissuade the Corinthians from changing their states in life (see 7:8, 17, 20, 24, 27). There is no hint that he regarded sexual relations as per se impure. A folding chart presents structured versions of the entire text in Greek and of 6:12-20 in French.—D.J.H.

1385. J. A. **Fitzmyer**, "*Kephalē* in I Corinthians 11:3," *Interpretation* 47 (1, '93) 52-59. [See § 34-744.]

The Greek word κεφαλή can mean "head" in the anatomical sense, the "whole person," "source," or "leader, ruler, person in authority." Those who claim that in 1 Cor 11:3 Paul meant "source" have offered no convincing reason why κεφαλή would not have meant "ruler" in Paul's day. Their argument has collapsed, and the traditional understanding has to be retained.—D.J.H.

1 Cor 11:23-25, § 37-1298.

1386. [1 Cor 11:24-25] R. A. D. **Clancy**, "The Old Testament Roots of Remembrance in the Lord's Supper," *ConcJourn* 19 (1, '93) 35-50.

Neither the OT passages with *zkrwn* or *'zkrh* nor the NT ἀνάμνησις texts (1 Cor 11:24-25; Lk 22:19) warrant the current emphasis on "actualization" or "re-presentation" regarding the Lord's Supper. The biblical emphasis falls on remembrance as an act of faith, which receives the gift and promise of God when the body and blood are eaten and drunk.—D.J.H.

1387. G. **Barth**, "Zur Frage nach der in 1Korinther 15 bekämpften Auferstehungsleugnung," *ZeitNTWiss* 83 (3-4, '92) 187-201.

The denial of the resurrection combatted in 1 Corinthians 15 has been explained in terms of skepticism toward life after death, imminent eschatological expectation, the Greek doctrine of the immortality of the soul, and realized eschatology. More attention, however, needs to be given to the rejection of hope for life after death in Jewish and pagan circles and to Paul's use in 1 Cor 15:19, 30-32 of the topos of willingness to sacrifice one's life as a sign of hope for immortality (e.g. 2 Maccabees 7). Paul used the concrete occasion of Corinthian enthusiasm with its spiritualizing of eschatology not only to correct the Corinthian way of denying resurrection but also to defend and sharpen resurrection faith.—D.J.H.

1388. [2 Cor] J. N. **Collins**, "The Mediatorial Aspect of Paul's Role as *Diakonos*," *AusBibRev* 40 ('92) 34-44.

After broaching the issue of what the term διάκονος meant for Paul, especially in 2 Corinthians, and noting the usage of διακον- words in Greek, particularly Josephus' use in *War* 3:354 and 4:626, the article surveys texts relevant to the way Paul has chosen terms like διάκονος in speaking of his role as a purveyor of revelation. With Paul's usage we are in touch with a long Greek tradition of designating functions that relate earth to heaven as "diaconic." It was much more important for Paul to be known as a διάκονος of God than as an apostle. —C.R.M.

1389. K. **Erlemann**, "Der Geist als ἀρραβών (2Kor 5,5) im Kontext der paulinischen Eschatologie," *ZeitNTWiss* 83 (3-4, '92) 202-223.

This study examines the designation of the Spirit as ἀρραβών in 2 Cor 5:5 and its bearing on the issue of a development in Paul's eschatology from a collective to an individual end-expectation. It first discusses ἀρραβών as a legal and commercial technical term (origin, meaning, range of application) and notes its use in the context of religious language. Then, after explaining previous proposals on the function of the Spirit as ἀρραβών in 2 Cor 5:5, it offers a solution based on a structural analysis of 2 Cor 4:13–5:11, an analysis of the context of 4:7–5:11, and an analysis of 5:1-11. It concludes that the reference to the Spirit as ἀρραβών in 2 Cor 5:5 cannot be taken as an indication of an evolution in Pauline eschatology. —C.R.M.

1390. J. Taylor, "The Ethnarch of King Aretas at Damascus: A Note on 2 Cor 11,32-33," *RevBib* 99 (4, '92) 719-728.

The context of 2 Cor 11:32-33 strongly suggests that the ethnarch of King Aretas was indeed the Nabataean governor of Damascus. The Greek title ἐθνάρχης used by Paul refers to this individual's position as a tribal prince, while having in mind his royal function for which his other title of στρατηγός would have been more appropriate. A period of Nabataean control over Damascus can probably be placed in the early years of Gaius (A.D. 37-41), who pursued a policy of granting territory to favored client rulers.—C.R.M.

Galatians – Philemon

1391. P. J. J. Botha, "Letter Writing and Oral Communication in Antiquity: Suggested implications for the interpretation of Paul's letter to the Galatians," *Scriptura* 42 ('92) 17-34.

This paper seeks to situate Pauline epistolography within the context of ancient communication. After discussing orality and scribal culture in Paul's world, it treats letter writing and letter carriers (co-authorship, amanuenses, delivery of letters, "reading" a letter and oral performance), and the aesthetics of performance. Then it applies this information to Galatians. What emerges in the performance of the letter is the presence of Paul: a potent and powerful voice that attempts to disrupt and subvert the social structure proposed and created by the oral presentations of Paul's opponents.—C.R.M.

Galatians, § 37-1128.

1392. D. J. Verseput, "Paul's Gentile Mission and the Jewish Christian Community. A Study of the Narrative in Galatians 1 and 2," *NTStud* 39 (1, '93) 36-58.

Paul is not defending himself against personal attacks in Galatians 1–2 but is advancing a historical argument for the independence of his Gentile churches from the confines of the Torah covenant. Paul argues that his Gentile mission was an independent work of God, genetically unrelated to the Jewish-Christian community (1:13-24), yet fully approved by them (2:1-10), and not to be troubled by "forcing the Gentiles to live like Jews" (2:11-21). Paul employs the story of his own independent calling and career to support the validity of his converts' salvation without incorporation into the ranks of Jewish Christendom. Only when so understood does Paul's curious ambivalence toward the Jewish-Christian community in Galatians 1–2 become comprehensible.—C.R.M.

1393. A. C. Perriman, "The Rhetorical Strategy of Galatians 4:21–5:1," *EvangQuart* 65 (1, '93) 27-42.

The determinative allusion to Scripture in Gal 4:21–5:1 is not the paraphrase in vv. 22-23 but rather the quotation of Gen 21:10 in v. 30. The "allegorization" in the passage serves as an argument not for descent (that believers are descendants of Sarah, and Jews and Judaizers of Hagar) but for exclusion (that those who are children of a promise should reject the Sinaitic covenant and its implications). Whatever the particular historical circumstances may be, freedom must always "cast out" slavery.—D.J.H.

Gal 6:16, § 37-1107.

1394. E. BEST, "Ephesians. Two Types of Existence," *Interpretation* 47 (1, '93) 39-51.

In Ephesians two types of existence—Christian and non-Christian—are outlined and set in opposition (see 4:17-21; 4:22-24; 5:8; 5:15-18). Yet from a historical perspective an absolute position regarding either Christian life (pure light) or the world (pure darkness) is impossible. What we find in Ephesians is similar to what we see in sects: The world outside is evil; men and women must be won into the community from it. The more darkly the picture is painted, the less likely the members are to fall back into its ways.—D.J.H.

1395. [Eph] G. VAN RHEENEN, "Cultural Conceptions of Power in Biblical Perspective," *Missiology* [Scottdale, PA] 21 (1, '93) 41-53.

Whereas few Westerners believe in the reality of personal spiritual powers, those powers are central to the worldview of the Kipsigis of Kenya. Both groups can learn from a dialogue with Scripture, especially Ephesians, about spiritual powers: their nature, their place in the "heavenly realms," the church's task, and the quality of spiritual power.—D.J.H.

1396. B. VILLEGAS M., "Redacción y tradición en Ef 2, 11-22," *TeolVida* 33 (3-4, '92) 179-184.

Eph 2:11-22 consists of the author's paraenesis including the "architectonic variations" in vv. 11-13, 17, 19-22, and a traditional hymnic fragment in honor of Christ the peacemaker that is discernible in vv. 14-16, 18.—D.J.H.

1397. R. F. WHITE, "Gaffin and Grudem on Eph 2:20: In Defense of Gaffin's Cessationist Exegesis," *WestTheolJourn* 54 (2, '92) 303-320.

Alongside 1 Cor 13:10 [see § 37-865], the exegesis of Eph 2:20 is crucial both to W. Grudem's argument for prophecy's continuation and to R. Gaffin's argument for prophecy's cessation. The article presents a twelve-point critique of Grudem's exegesis of Eph 2:20 and in so doing defends Gaffin's position. Grudem's contention that τῶν ἀποστόλων καὶ προφητῶν means "the apostles who are also prophets" is unlikely, even forced. Gaffin's conclusion that in Eph 2:20 the NT prophets are distinct from but united with the apostles in their function as foundation stones of the church may be heartily endorsed.—C.R.M.

1398. V. KOPERSKI, "Textlinguistics and the Integrity of Philippians: A Critique of Wolfgang Schenk's Arguments for a Compilation Hypothesis," *EphTheolLov* 68 (4, '92) 331-367.

After situating Schenk's textlinguistic methodology within the challenge of the linguistic approach to traditional NT exegesis, the article presents his compilation hypothesis on Philippians together with a critical evaluation under the following headings: Letter A (4:10-23), Letter B (1:1–3:1; 4:4-7), Letter C (3:2–4:3, 8-9), and general considerations. The kind of unified structure that Schenk has illustrated in the smaller sections of Philippians does not prove that the composition as a whole does not have a unified structure.—C.R.M.

1399. P. Bilde, “Eskatologi, soteriologi og kosmologi hos Paulus på grundlag af Fil. 3,20-21 og beslaegtede tekster: Et bidrag til debatten om Grønbechs Paulus-bog (Eschatology, Soteriology, and Cosmology in Paul on the Basis of Phil. 3,20-21 and Related Texts: A Contribution to the Actual Discussion on Grønbech’s Book on Paul),” *DanskTeolTids* 54 (3, ’91) 209-227.

T. Engberg-Pedersen’s understanding of Phil 3:20-21 as a kind of social utopia [§ 34-1240] is incorrect. By analyzing Phil 3:20-21 in the context of related Pauline texts as well as in the context of the letter as a whole, the article arrives at absolutely opposite conclusions regarding Paul’s eschatology, soteriology, and cosmology: Paul’s attitude to this world and the human body was negative and ascetic, not positive and reformist. Thus Engberg-Pedersen’s criticism against V. Grønbech’s *Paulus, Jesu Kristi apostel* (1940) on these points is groundless.—D.J.H.

1400. E. R. Wendland, “Cohesion in Colossians: A Structural-Thematic Outline,” *Notes Trans* 6 (3, ’92) 28-62.

In Colossians Paul capitalized on the technique of lexical recursion to enhance the cohesion of a composition that proclaims the mystical connection of every believer with fellow believers and the Lord. The format of the message thus complements its meaning, and translators must give careful consideration to both dimensions.—D.J.H.

1401. S. E. Porter, “P.Oxy. 744.4 and Colossians 3,9,” *Biblica* 73 (4, ’92) 565-567.

The negated present subjunctive reading μὴ ψεύδησθε in P^{46} (P.Oxy. 744.4) for Col 3:9 must not be rejected too quickly as incorrect. Indeed, this reading probably reflects the idiolect or regional dialect of the copyist, and may even be the original reading of the text in Egypt and perhaps the original manuscript.—D.J.H.

1402. [1–2 Thess] M. D. Goulder, “Silas in Thessalonica,” *JournStudNT* 48 (’92) 87-106.

The article first discusses the issues in 1 Thessalonians that Paul implies have already arisen during the mission (giving up work for the kingdom, death and the kingdom, celibacy and the kingdom, criticisms of Paul). Next it examines 2 Thessalonians to see whether the same issues arise (cessation of work, realized eschatology). Then it suggests that Silas was the source of the trouble. The Thessalonian letters are our first evidence of the profound cleft between the Pauline and the Jerusalem missions—in this case a personal cleft between the two missionaries, Paul and Silas. We cannot but admire the subtlety with which kindly Luke, the great reconciler, has covered Silas’ tracks.—C.R.M.

1403. L. A. Brown, “Asceticism and Ideology: The Language of Power in the Pastoral Epistles,” *Semeia* 57 (’92) 77-94.

The Pastorals sought to strengthen an emerging system of social roles within the community whereby only certain members were allowed to assume positions of authority. Using the language of “religious life,” the author distinguished the various social categories according to which the community was divided and then discredited those who attempted to redefine the categories. The piety based on moderation and self-control that the community was called to practice served to mitigate the effects of the more extreme ascetic tendencies and to keep internal tensions in check. The life of moderation strengthened the hierarchical social structure and limited the creative exchange of ideas and sharing of power within the community.—D.J.H.

1404. B. B. Edwards, "The Genuineness of the Pastoral Epistles," *BiblSac* 150 (598, '93) 131-139.

Neither external nor internal evidence weighs against the Pauline origin of the Pastorals. The difficulty of bringing their authorship within Paul's life disappears on the theory of his second imprisonment in Rome. [The study first appeared as part of an article in *BiblSac* 9 (1851).]—D.J.H.

1405. M. L. Soards, "Reframing and Reevaluating the Argument of the Pastoral Epistles toward a Contemporary New Testament Theology," *PerspRelStud* 19 (4, '92) 389-398.

At several points in the Pastorals the writer criticizes those who reject conscience, i.e. those who set themselves in a position necessarily superior to or independent of God, traditional religious values and beliefs, community, and family. The closest match to such persons in the 1st and 2nd centuries A.D. is Cynicism with its supreme valuing of self-sufficiency (αὐτάρκεια) and its standard of living in accord with nature (κατὰ φύσιν).—D.J.H.

1 Tim 1:10, § 37-1383.

1406. L. E. Wilshire, "1 Timothy 2:12 Revisited: A Reply to Paul W. Barnett and Timothy J. Harris," *EvangQuart* 65 (1, '93) 43-55.

In dialogue with studies by Barnett [§ 34-307] and Harris [§ 35-790] the article proposes that in 1 Tim 2:12 αὐθεντεῖν refers to "instigating violence" rather than ecclesiastical domination [§ 32-781] and that διδάσκειν had become a specialized term for translating the Torah into concrete directions for the life of the individual. It also rejects the proposal made by R. C. and C. C. Kroeger [*NTA* 37, p. 127] that αὐθεντεῖν reflects the gnostic belief in Eve as the originator of man.—D.J.H.

1407. [1 Tim 3:1-7] C. Dibout and A. Faivre, "Les chrétiennes, entre leurs devoirs familiaux et le prestige de l'*épiskopè*. Un dilemme aux sources de la documentation canonico-liturgique," *LavThéolPhil* 49 (1, '93) 69-92.

After situating the qualifications of the ἐπίσκοπος (1 Tim 3:1-7; see Tit 1:7) in its immediate literary context and with respect to other NT texts, the article focuses on those texts in 1 Timothy 2–3 and 1 Peter 2–3 that relate women and the theme of ἐπισκοπή, and gives particular attention to their common internal logic and to the differences in interpretation. The theological development of the feminine theme of the ἐπισκοπή of the soul was the literary pretext for and perhaps the genesis of the introduction of the pericope about the ἐπίσκοπος in 1 Timothy.—D.J.H.

1408. S. M. Baugh, "'Savior of All People': 1 Tim 4:10 in Context," *WestTheolJourn* 54 (2, '92) 331-340.

The defenders of universal atonement regard 1 Tim 4:10 as a key prooftext for their position. Yet this passage does not relate to the atonement directly, or even to eternal salvation, but to God's gracious benefactions to all of humanity. Epigraphical material from Ephesus shows that σωτήρ was a common title or description of men, emperors, and deities in Paul's day. Its use in 1 Tim 4:10 functions to assert the deity of the true and living God in the face of pagan notions of deity.—C.R.M.

1409. P. DSCHULNIGG, "Warnung vor Reichtum und Ermahnung der Reichen. 1 Tim 6,6-10.17-19 im Rahmen des Schlussteils 6,3-21," *BibZeit* 37 (1, '93) 60-77.

The article first examines the instructions about contentment and the warning against striving for wealth (1 Tim 6:6-10) as well as the exhortation to the rich (6:17-19) with reference to OT-wisdom, Greek philosophical, and Jesus traditions. Then it situates the texts in the five-part chiastic structure of 1 Tim 6:3-21: A—vv. 3-5; B—vv. 6-10; C—vv. 11-16; B′—vv. 17-19; A′—vv. 20-21. Finally it discusses the problem of riches in 1 Timothy and the other Pastorals, and concludes that 1 Timothy is the best and clearest representative of the values and teachings of the Synoptic Jesus tradition on this topic.—D.J.H.

1410. A. WILSON, "The Pragmatics of Politeness and Pauline Epistolography: A Case Study of the Letter to Philemon," *JournStudNT* 48 ('92) 107-119.

Using the framework of interpersonal rhetoric developed by G. Leech, the article shows that the techniques of modern linguistic pragmatics and in particular politeness theory can illuminate the various parts of Paul's letter to Philemon: salutation, thanksgiving, intercession for Onesimus, domestic arrangements, and conclusion. The letter shows a very wide range of politeness strategies with much evidence of indirectness. These strategies help to express the complex relationship between Paul and Philemon in this social situation.—D.J.H.

Hebrews

1411. J. R. KLEINER, "'Brief an die Hebräer.' Judenchristliche liturgische Mystagogie," *Heiliger Dienst* [Salzburg] 46 (4, '92) 263-268.

The author of Hebrews sought to confirm wavering Christians in their decision for Christ. The article shows how Hebrews can be used as a source of prayer texts for Christians today in a "diaspora" setting.—D.J.H.

Hebrews, § 37-1619.

1412r. E. GRÄSSER, *An die Hebräer.* 1. Teilband, *Hebr 1–6* [*NTA* 35, p. 112].

N. CASALINI, "Per un commento a Ebrei," *StudBibFranLibAnn* 41 ('91) 125-158.—The article examines critically Grässer's positions in the introduction to Hebrews and comments on various exegetical matters in chapters 1–6. Grässer's view that Hebrews depends on gnostic thought is historically untenable since the gnostic texts are later than Hebrews. His contention that in Hebrews "faith" (πίστις) is like "hope" (ἐλπίς) is textually unfounded because in some texts they are distinct (e.g. 6:11-12; 10:36-39; 11:1).—D.J.H.

1413. [Heb 1:1-4] D. J. EBERT, "The Chiastic Structure of the Prologue to Hebrews," *TrinJourn* 13 (2, '92) 163-179.

A chiastic pattern may be identified in Heb 1:1-4: A—Son contrasted with prophets (vv. 1-2a); B—Son as messianic heir (v. 2b); C—Son's creative work (v. 2c); D—Son's threefold mediatorial relationship to God (v. 3a-b); C′—Son's redemptive work (v. 3c); B′—Son as messianic king (v. 3d); A′—Son contrasted with angels (v. 4). The article presents the arguments in favor of the proposed structure, discusses the hymn fragment theory (v. 3), and highlights the implications that the chiastic structure of the prologue has for the study of Hebrews (Son as prophet, king, and priest).—C.R.M.

1414. J. SWETNAM, "The Structure of Hebrews 1,1—3,6," *MelTheol* 43 (2, '92) 58-66.

If Heb 3:1-6 is interpreted as looking primarily backward rather than forward, the first parts of the epistle begin to assume a symmetrical configuration: 1:1-4 (exordium), 1:5-14 (exposition), 2:1-4 (paraenesis), 2:5-18 (exposition), 3:1-6 (paraenesis). The article presents an analysis of 1:1–3:6 to demonstrate that a symmetry of content matches the symmetry of form. The perspectives established in 1:1–3:6 enable the author to convey the message found in the body of the epistle.—C.R.M.

1415. A. C. MITCHELL, "The Use of πρέπειν and Rhetorical Propriety in Hebrews 2:10," *CathBibQuart* 54 (4, '92) 681-701.

The word ἔπρεπεν in Heb 2:10 functions within the work's passion apologetic, i.e. to help readers appreciate the decisive significance of Jesus' death. When noting how it was fitting for God to perfect Jesus through suffering, the author of Hebrews was influenced by the notion of propriety in rhetoric. Tò πρέπον connoted a harmonious balance among the speaker, the audience, and the speech. The propriety of God's role in Jesus' perfection is twofold: It shows who God is, and illustrates why God's final and most complete attempt at bringing humans to salvation should be convincing. The application of πρέπω to God in Heb 2:10 attends to the disclosure of the divine ἦθος, while eliciting πάθος from the readers. —D.J.H.

Heb 4:12, § 37-1133.

1416. K. H. JOBES, "The Function of Paronomasia in Hebrews 10:5-7," *TrinJourn* 13 (2, '92) 181-191.

The quotation of Ps 40:6-8 in Heb 10:5-7 includes four variations from the Masoretic text and the Septuagint. These four variations are phonetically related and suggest that the author employed the rhetorical technique of paronomasia [see § 36-886]. By putting David's words in Christ's mouth the author expressed the line of dynastic continuity between David and Jesus. But the author also expressed the profound discontinuity by crafting four seemingly minor changes that made the quotation uniquely appropriate for Christ.—C.R.M.

Catholic Epistles

1417. R. B. CROTTY, "The Literary Structure of the Letter of James," *AusBibRev* 40 ('92) 45-57.

The letter of James was intended as a "halakah" delineating the two ways in the πειρασμός of the eschatological era. The whole composition is prefaced by a superscription (1:1) and a prolegomenon about the πειρασμός (1:2-15). The core of the letter is introduced (1:16-18) and concluded (5:19-20) by reflections on human error and sinfulness. The literary center (4:1-3) highlights the human person as the locus of the struggle. The other major parts deal with practical speech of believers (1:19-27; 5:12-18), works on behalf of the other (2:1-26; 4:11–5:11), and positive and negative models of practical faith (3:1-18; 4:4-10).—D.J.H.

1418. J. McDade, "The Epistle of James for Jews and Christians," *Month* 254 (1503, '93) 115-120.

Since the letter of James does not know of the rupture between Jewish faith and messianic belief, it possesses a unique value for a church that has begun to reassess its relationship to its Jewish roots and subsequent Jewish faith. It is plausible to view the letter as a Christian halakah—a delineation of how the Torah interpreted by Jesus is to be lived.—D.J.H.

1419. D. F. Watson, "James 2 in Light of Greco-Roman Schemes of Argumentation," *NTStud* 39 (1, '93) 94-121.

The two rhetorical units in James 2 (vv. 1-13, 14-26) are structured according to a pattern of elaboration of themes and arguments prevalent in the 1st-century Greco-Roman context: *propositio* (vv. 1, 14), *ratio* (vv. 2-4, 15-16), *confirmatio* (vv. 5-7, 17-19), *exornatio* (vv. 8-11, 20-25), and *complexio* (vv. 12-13, 26). James 2, which is best classified as deliberative rhetoric, incorporates diatribal elements in vv. 14-26.—D.J.H.

1420. D. F. Watson, "The Rhetoric of James 3:1-12 and a Classical Pattern of Argumentation," *NovTest* 35 (1, '93) 48-64.

This study indicates that Jas 3:1-12 is the author's own unified composition, constructed according to the Greco-Roman pattern for the elaboration of complete arguments. It first lays out this classical pattern of argumentation and then shows how it structures Jas 3:1-12. The invention and style of the argumentation is illuminated with the aid of the Greco-Roman rhetorical handbooks and other rhetorical works. Jas 3:1-12 can be outlined as follows: *propositio* (v. 1a), *ratio* (v. 1b), *confirmatio* (v. 2), *exornatio* (vv. 3-10a), and *complexio* (vv. 10b-12).—C.R.M.

1421. M. E. Boring, "Interpreting 1 Peter as a Letter [not] Written to Us," *QuartRev* 13 (1, '93) 89-111.

1 Peter is a real letter written to specific readers in the 1st century A.D. and yet represents more than personal communication. It is more important to listen to this book of Scripture than to use it. The article concludes with suggestions about preaching on 1 Pet 1:3-9; 1:17-23; 2:2-10; 2:19-25; and 3:13-22.—D.J.H.

1422. R. Lugo Rodríguez, "La Primera Carta de San Pedro en los estudios actuales," *EfMex* 10 (29, '92) 269-273.

This review of research on 1 Peter discusses issues of introduction (author and date), literary aspects (internal unity, structure, etc.), and theological elements (Christ's *descensus ad inferos* and the "royal priesthood").—D.J.H.

1 Peter, § 37-1478.

1 Peter 2–3, § 37-1407.

1–3 John, § 37-1316.

1423. G. W. Derickson, "What Is the Message of 1 John?" *BiblSac* 150 (597, '93) 89-105.

The article first describes the two views, along with their supporting arguments, that have developed in modern-day scholarship concerning the message of 1 John: the tests of life view (based on 5:13), and the tests of fellowship view (based on 1:3). Then it evaluates the two views. Each of the author's purpose statements must be taken to represent a purpose rather than the purpose. Both 1:3 and 5:13 must be carefully considered in seeking to ascertain the message of 1 John.—C.R.M.

1424. W. E. SPROSTON, "Witnesses to what was ἀπ' ἀρχῆς: 1 John's Contribution to Our Knowledge of Tradition in the Fourth Gospel," *JournStudNT* 48 ('92) 43-65.

The first Johannine epistle can serve as a control that will increase our understanding of the nature of the tradition that has gone into the Fourth Gospel. The clue to the nature of the link between the two documents lies in understanding the epistle writer's methods. The real points of correspondence are embedded in the Gospel text: (1) the presence of the Johannine "we" in conjunction with eye-witness language (e.g. Jn 1:14/1 Jn 1:1), and (2) certain statements that correspond with the content of what 1 John has appealed to as original tradition (e.g. Jn 1:29/1 Jn 3:5 with 2:2). A picture emerges of Jn and 1 Jn as independent productions that relate to one another by virtue of their mutual reliance on a body of tradition that was known to both authors and to their readers before either document was written.—C.R.M.

1425. J. KÜGLER, "'Wenn das Herz uns auch verurteilt . . .' Ägyptische Anthropologie in 1Joh 3,19-21?" *BibNotiz* 66 ('93) 10-14.

In 1 Jn 3:19-21 the human heart is associated with judgment and is given a decisive role. This motif has precedents in ancient Egyptian writings and a good parallel in *Testament of Gad* 5:3.—D.J.H.

Revelation

1426. X. ALEGRE, "El Apocalipsis, memoria subversiva y fuente de esperanza para los pueblos crucificados (I)," *RevistLatAmTeol* 9 (26, '92) 201-229.

Since Revelation keeps alive the subversive memory of Jesus the Lamb who was slain and the early Christian martyrs, it serves as a book of hope and resistance for people suffering persecution. The article first discusses the apocalyptic context of Revelation and the book's purpose as resistance literature. Then it explains some keys to reading Revelation: pseudonymity, the fictive date and place, the technique of systematization, the significance of the numbers, the cryptic and symbolic language, the importance of angels and demons, and the liturgical character. [To be continued]—D.J.H.

1427. X. ALEGRE, "El Apocalipsis, memoria subversiva y fuente de esperanza para los pueblos crucificados (II)," *RevistLatAmTeol* 9 (27, '92) 293-323.

Taking account of literary features and content, this installment [see § 37-1426] proposes and explains a concentric outline based on the five septets in Revelation: A—the seven letters (1:9–4:11): the church militant; B—the seven seals (5:1–8:1): history revealed and awakened; C—the seven trumpets (8:2–14:5): the Easter faith mobilized; B′—the seven bowls (14:6–19:8): the wrath of God revealed in history; A′—the seven visions (19:9–22:5): the (final) victory. It concludes with reflections on the relevance of Revelation for the church in El Salvador today.—D.J.H.

1428. S. Bøe, "Bruken av det Gamle Testamente i Johannes' Åpenbaring—med et saerlig sikte på nyere litteratur til saken (The Use of the Old Testament in Revelation)," *TidsTeolKirk* 63 (4, '92) 253-269.

After general observations about the prominence of the OT in Revelation, the article discusses John's uses of Daniel and Ezekiel according to recent dissertations by G. K. Beale, J. M. Vogelgesang, and J. P. Ruiz as well as other studies by M.-É. Boismard, M. D. Goulder, and J. Lust. John used OT texts extensively and with great creative freedom to tell his readers that whatever was happening to them in persecution continued and fulfilled God's history with his people in OT times.—D.J.H.

1429. M. E. Boring, "Narrative Christology in the Apocalypse," *CathBibQuart* 54 (4, '92) 702-723.

The article distinguishes four narrative levels in Revelation and investigates the Christology at each level: the framework of the letter/apocalypse (John's story), the primary visionary level (God's/Christ's story), the secondary visionary level(s) (the world's story), and the presupposed narrative world (God's story). Most of the christological materials are found in levels one and four. The Christology of Revelation is essentially, not incidentally, narrative. —D.J.H.

1430. D. A. deSilva, "The Revelation to John: A Case Study in Apocalyptic Propaganda and the Maintenance of Sectarian Identity," *Sociological Analysis* [Washington, DC] 53 (4, '92) 375-395.

Offering comfort to downtrodden and disenfranchised people was not the only aim of the book of Revelation. By means of apocalyptic John challenged the unsuffering among the churches in Asia Minor to adhere to the sect's principles and to risk—indeed, embrace—disenfranchisement rather than compromise the sect's boundaries for the sake of continued enfranchisement in the world of the Roman province of Asia. This course made it possible for the Christian critique of Rome and its world to continue to be heard, such that it remained a continual witness to other definitions of reality and other values throughout the next two centuries.—D.J.H.

1431. D. A. deSilva, "The Social Setting of the Revelation to John: Conflicts Within, Fears Without," *WestTheolJourn* 54 (2, '92) 273-302.

The article explores how work in sociology of religion leads to clarification of the social dimensions of the book of Revelation. It deals with historical location, the author's relationship to the communities, social tensions in chapters 2–3 (hostility of the synagogue, external demands to conform, internal tensions arising from the gospel of accommodation), social definition and the church as *communitas*, the social significance of John's desired effects, and the social function of Revelation. The book is a social challenge to the seven churches to maintain their liminal status as *communitas* against the mounting external pressures of the *societas*. John the prophet called for radical social action, for choosing life in the margins rather than accommodation to the *societas*.—D.J.H.

1432. F. England, "*katabainō* and Deconstruction in the Revelation of St John the Divine," *JournTheolSAfric* 79 ('92) 49-52.

The deconstructionist reading of the uses of καταβαίνω in Revelation witnesses to the church's continuing task to proclaim that Jesus' death compels the Christian community to live the sacrificial life and to be the bread and wine given for the sustenance of the world. This act will draw others into the sacrificial dynamic, demonstrating that God's dwelling is with people.—D.J.H.

1433. E. Lupieri, "The Seventh Night: Visions of History in the Revelation of John and the Contemporary Apocalyptic," *Henoch* 14 (1-2, '92) 113-132.

Revelation seems to know and sometimes to react to *4 Ezra*, and *2 Baruch* seems to know and react to both. The article compares how these three works deal with the "cosmic week." *4 Ezra* places the messianic transitory kingdom in the second half of the sixth millennium; in Revelation the earthly kingdom of Christ occupies the whole seventh millennium; and in *2 Baruch* the messiah's reign occurs in the second part of the seventh cosmic day. These are three versions of the same pattern of thought insofar as all of them put the messianic reign at the conclusion of the present aeon.—D.J.H.

1434. M. Martens, "Key Terms in the Book of Revelation," *NotesTrans* 6 (1, '92) 23-43.

After distinguishing apocalyptic figures from ordinary figures of speech, the article discusses words and phrases in Revelation that are especially problematic for translators: Alpha and Omega, first and last, beginning and end; Amen; behold; Christ, Messiah; crown; etc.—D.J.H.

1435. D. Mathewson, "Revelation in Recent Genre Criticism: Some Implications for Interpretation," *TrinJourn* 13 (2, '92) 193-213.

The article surveys some recent discussions of the apocalyptic genre and assesses their value for interpreting the book of Revelation. Revelation shares features of the form, content, and function of the apocalyptic genre, though its discontinuities with noncanonical counterparts must not be ignored. A balanced reading takes into account its apocalyptic, prophetic, and epistolary dimensions.—D.J.H.

1436. R. L. Thomas, "The Kingdom of Christ in the Apocalypse," *Master's Seminary Journal* [Sun Valley, CA] 3 (2, '92) 117-140.

The kingdom described in Revelation will be predominantly but not exclusively future, will involve first the entire earth and then the new heavens and the new earth, will be political and social while enduring opposition until the end of the present world order, and will last a thousand years on earth and have unlimited duration in the new order of creation.—D.J.H.

1437. A. Yarbro Collins, "Feminine Symbolism in the Book of Revelation," *Biblical Interpretation* [Leiden] 1 (1, '93) 20-33.

Feminine symbols are prominent in Rev 12:1–22:5. The woman of chapter 12 is the Great Mother in her protective, good aspect, whereas her threatening, destructive side is represented by the dragon. Rev 14:1-5 represents the stage of the non-liberation of the captive, the continued dominance of the Great Mother under her deadly aspect, which results in alienation from the body and earth, hatred of life, and world negation. The destruction of the prostitute, the Terrible Mother, in chapters 17–18 and the defeat of the dragon in chapter 20 make possible the union of the Lamb with the Bride and he founds his kingdom with her. —D.J.H.

1438. F. W. HORN, "Die sieben Donner. Erwägungen zu Offb 10," *StudNTUmwelt* 17 ('92) 215-229.

It is likely that the motif of the seven thunders in Rev 10:3-4 was developed by John himself. There is no need to posit the use of a source as many commentators have done. After observations about the context of Revelation 10, the article criticizes the hypothesis of a "seven thunders" source, considers the theophany and thunder motifs, and discusses the relation between imminent and final expectation in the text.—D.J.H.

Rev 17:14, § 37-1439.

1439. [Rev 19:16] T. B. SLATER, "'King of Kings and Lord of Lords' Revisted," *NTStud* 39 (1, '93) 159-160.

G. K. Beale's arguments [§ 30-780] that the Septuagint of Dan 4:37 was the probable source of the phrase "King of Kings and Lord of Lords" in Rev 17:14 are generally plausible. Examination of parallels in Rev 19:11-21 indicates that Dan 4:37(LXX) was also the probable source for Rev 19:16.—D.J.H.

1440. G. SCHILLE, "Der Apokalyptiker Johannes und die Edelsteine (Apk 21)," *StudNTUmwelt* 17 ('92) 231-244.

After reflecting on what constitutes a precious stone in antiquity and today, the article discusses problems involved in interpreting ancient names for gems. Then it provides information about the various precious stones listed in Revelation 21 and reflects on their theological relevance in John's vision of the new Jerusalem.—D.J.H.

1441. G. D. CLOETE AND D. J. SMIT, "'And I Saw a New Heaven and a New Earth, for the First . . . Were Passed Away . . .' (Revelation 21:1-8)," *JournTheolSAfric* 81 ('92) 55-65.

The article first discusses some general problems encountered in Revelation: overall perspective, genre, sociohistorical circumstances, structure, and addressees. Then after general hermeneutical observations, it suggests that faithful preaching on Rev 21:1-8 must proclaim an alternative vision of reality, employ its transformative power, keep in mind that only listeners who experience their own pain and suffering will appreciate this vision, and be careful not to arouse self-destructive misunderstanding.—D.J.H.

BIBLICAL THEOLOGY

1442. D. A. CARSON, "Unidade e diversidade no Novo Testamento: A possibilidade da teologia sistemática. Segunda parte," *VoxScript* 3 (1, '93) 35-61.

The second part of an essay published in English in Carson and J. D. Woodbridge (eds.), *Scripture and Truth* [*NTA* 28, p. 74], the article reflects on how an exegete can recognize the plurality of perspectives in the NT while affirming unifying themes, and on how one can formulate theology from the Bible viewed as central and absolute for Christian understanding. —D.J.H.

1443. D. O. Via, "New Testament Theology: Historical Event, Literary Text, and the Locus of Revelation," *PerspRelStud* 19 (4, '92) 369-388.

This reflection on the interrelationships among history, language, and theology in the NT focuses on the specific question of how the NT message is conveyed. After comments on the neo-orthodox affirmation of the centrality of God's self-revelation in history, it discusses the nature of the historical, the use of historical criticism in NT theology, the problem of history-writing in postmodern theory (event and text), and the biblical material in recent theological discussion. If history is about the creation of meaning, what does it mean to say that God reveals him/herself in history? The locus of revelation is the imaginative construction of history-writing, the narrative, the interpretive word, the kerygmatic proclamation, the literary text.—C.R.M.

Christology

1444. M. R. D'Angelo, "Re-membering Jesus: Women, Prophecy, and Resistance in the Memory of the Early Churches," *Horizons* 19 (2, '92) 199-218.

The viability of Christian feminism rests on the possibility of rethinking rather than answering the question, "Can a male savior save women?" This essay proposes a Christology that combines the vision of Jesus as a prophet with a spirit Christology. Jesus should be remembered as a prophet within a prophetic movement. Jesus and the women and men who were his companions understood themselves as being and bringing the reign of God, moving out of the imperial power of Rome by resistance of the spirit. This vision does not claim that Jesus was a feminist or that Jesus' understanding of God's reign anticipated the truest insights and aspirations of feminism. Rather it remembers Jesus as a sharer in the great spirit, a prophet who like all prophets saw the divine message partially.—C.R.M.

1445. S. Freyne, "The Early Christians and Jewish Messianic Ideas," *Concilium* (1, '93) 30-41.

A survey of the occurrences of the word Χριστός in the NT Letters and Gospels leads to a surprising conclusion: From being an accepted proper name for Jesus in the Pauline communities Χριστός became in the Gospels an increasingly polemical issue the further the move from the actual career of Jesus. If Jesus himself was reluctant to accept the epithet in order to avoid any misunderstanding of the nature of God's kingly rule, then those who seek to be true to his vision need have little compunction in leaving to God's future the final determination of his status in the divine plan for human history.—D.J.H.

1446. J. C. Lyden, "Atonement in Judaism and Christianity: Toward a Rapprochement," *JournEcumStud* 29 (1, '92) 47-54.

Early rabbinic and early Christian views of atonement evolved from common Israelite ideas about sacrifice and repentance, including the notion that the death of righteous martyrs may atone for the people's sins. Although the early Christian view diverged from the rabbinic in making the death of one person central to atonement, the Jewish and Christian approaches were in essential agreement about the nature and structure of atonement.—D.J.H.

1447. E. H. Merrill, "Royal Priesthood: An Old Testament Messianic Motif," *BiblSac* 150 (597, '93) 50-61.

The royal priesthood of Jesus Christ, while ultimately traced back to Melchizedek, is most immediately modeled after that of David who was declared to be a priest after the order of Melchizedek and who exercised that priesthood from time to time as did his dynastic successors.—D.J.H.

1448. C. M. Mountain, "The New Testament Christ-Hymn," *Hymn* [Fort Worth, TX] 44 (1, '93) 20-28.

Scholars generally agree that the following passages contain Christ-hymns: Phil 2:6-11; Col 1:15-20; 2:14-15; Eph 1:10; 1:20-23; 2:14-16; 1 Tim 3:16; Heb 1:1-4 (perhaps also 2:14-15, 17-18; 5:7-9; 12:2); 1 Pet 2:22-24; 3:18, 21; Jn 1:1, 3-5, 9-11, 14, 16. The article discusses the form of the Christ-hymn, its content, its style, and its usage. A table plots the occurrence of fifteen Christ-hymn elements in the cited texts.—C.R.M.

1449. B. Sesboüé, "Bulletin de théologie dogmatique. Christologie," *RechSciRel* 81 (1, '93) 121-157.

Of the thirty recent books on Christology described and evaluated in this bulletin seven (by J. Dupont [ed.], R. Schwager, M. Gourgues, E. Haulotte, S. A. Panimolle, J. Guillet, and E. Drewermann) deal with NT Christology.—D.J.H.

1450. J. H. Wright, "Roger Haight's Spirit Christology," *TheolStud* 53 (4, '92) 729-735.

Haight [§ 37-347] views Jesus simply as a human person filled from the first moment of his existence with God as Spirit. Using Haight's own methodological criteria for judging the adequacy of a Christology, the article finds his Christology to be defective precisely in his denial that the ultimate personal subject in Jesus, the one who is Jesus, is truly and personally divine.—D.J.H.

Church and Ministry

1451. W. Grudem and J. Piper, "Questions brûlantes sur la différenciation sexuelle et les ministères dans l'Église," *RevRéf* 44 (1, '93) 1-32.

Based on material in *Recovering Biblical Manhood and Womanhood* [*NTA* 36, p. 285], this article provides responses to forty-six questions concerning male-female differences and church ministries according to the NT. The main topics are the portrayal of women in the NT; the married couple; authority and submission; the question of contextualization; women, ministry, and prophecy; whether Paul was "macho"; vocations, gifts, and authority; questions posed to Paul; and further objections. [The same issue (pp. 33-36) contains a French translation of the 1987 "Danvers Declaration" on man and women according to the Bible.]—D.J.H.

1452. P. Hofrichter, "Amt und Amtsverständnis in der Urkirche. Berichtigung und Ergänzung zum Artikel in HlD 45 (1991) 4-19," *Heiliger Dienst* [Salzburg] 46 (4, '92) 261-262.

The article provides corrections and additions to the discussion of eucharistic liturgies in the article on church offices published in *Heiliger Dienst* [§ 36-380].—D.J.H.

1453. P. Jones, “Les anciens: animateurs d’une équipe pastorale et bergers de l’Église,” *RevRéf* 44 (1, ’93) 37-52.

The presbyterate is the only office that belongs structurally to the essence of the church. This article discusses the meaning of the word πρεσβύτερος, the origin of the role of elder (in the OT, Judaism, and early Christianity), the functions (general and specific) of the elder in the NT, the qualifications for the office, and its relevance for the church today.—D.J.H.

1454. J. Kavunkal, “Ministry and Mission. Christological Considerations,” *Vidyajyoti* 56 (12, ’92) 641-652.

For the Christian faith in the centrality of the historical person of Jesus Christ is primarily a question of the discipleship that one lives in faith commitment rather than of what dogmatic expressions to hold. The distinguishing character of Christian faith is the ministry of Jesus which Christians must reenact in their lives.—D.J.H.

1455. J. Koenig, “Hierarchy Transfigured: Perspectives on Leadership in the New Testament,” *WordWorld* 13 (1, ’93) 26-33.

Leaders, as portrayed by the NT, are those led into prominence as servants of Christ and endowed with special gifts of discernment and boldness. NT leaders do fit into the category of the hierarchical in the sense that they regularly initiate and oversee activity within the church. But they exercise their authority primarily through gifts conferred and employed in their role as servants.—C.R.M.

1456. E. Nardoni, “Charism in the Early Church since Rudolph Sohm: An Ecumenical Challenge,” *TheolStud* 53 (4, ’92) 646-662.

Sohm’s thesis in *Kirchenrecht I* (1892) of the church as a community created and guided by the Spirit challenged the then common consensus on the church as a voluntary association and gained a wide acceptance in Protestant scholarship. After explaining Sohm’s thesis and early reactions to it, the article treats early 20th-century Protestant positions concurring that charism is constitutive of the church but diverging on the issue of the compatibility of charism with office. Then it deals with the notion of charism as secondary for the church (held by the spectrum of “catholic” churches) and considers Protestant and “catholic” developments after Vatican II. The results of this debate can be summarized as follows: The church is a spiritual organism in which, from the early days, there have been permanent ministries and charismatic ministries, all regarded as gifts of the Spirit. To this the “catholic” churches would add the element of apostolic authority, with which the institutional ministries were associated.—D.J.H.

1457. B. Nichtweiss, “Kirche und Reich Gottes. Erik Petersons Traktat ‘Die Kirche,’” *Catholica* 46 (4, ’92) 281-306.

This investigation of Peterson’s tractate on the church (1928) first places it in the context of his life (1890-1960) and the theological situation in Germany at the time, with particular attention to the debate about the role of history in Christian theology. Then it discusses Peterson’s positions on the following issues: the primitive church at Jerusalem, eschatology and law, Jesus’ preaching of God’s kingdom and the Twelve, the twelve apostles, ἐκκλησία and πόλις, and the eschatological time as the time of the church.—D.J.H.

1458. P. Vallin, "Diversité des centres aux origines de l'Eglise," *Études* 378 (3, '93) 351-360.

After reflecting on the meaning of ἐκκλησία, the article shows how the church going forth from Jerusalem manifested itself in diverse cultures. Then it traces the development of the churches in the great centers of ancient culture: Alexandria, Antioch, Rome, and Constantinople.—D.J.H.

1459. J. Warzecha, "Wysłannicy Kościoła w tekstach Nowego Testamentu (Die Sendboten der Kirche in den Texten des Neuen Testaments)," *StudTheolVars* 30 (1, '92) 9-25.

Examination of the pertinent texts in Paul's letters and Acts indicates that the primary function of the apostolic delegate in the NT churches was pastoral. His main task was to strengthen fellow Christians in the faith.—D.J.H.

Various Themes

1460. L. Bakker, "Herbezinning op de verhouding tot het joodse volk, 2: De aardse taak van de verrezen Christus (Reappraisal of the Relationship to the Jewish People, 2: The Earthly Task of the Risen Christ)," *TijdTheol* 32 (4, '92) 345-366.

Whereas the first installment [§ 37-929] focused on ecclesiological substitution, this installment deals with soteriological substitution and its alternative. The apostolic church reinterpreted existing messianic expectation in the light of Jesus' crucifixion but in no way denied its earthly character. This perspective became lost only in a later change of emphasis from a history of suffering to a primary preoccupation with sin. This shift is the deepest source of soteriological substitution and the crossroads in modern interpretation of Paul. Thus a line can be drawn from Israel through Jesus to the church—a line of participation rather than substitution.—D.J.H.

1461. U. Busse, "Aspekte biblischen Geistverständnisses," *BibNotiz* 66 ('93) 40-58.

The article first discusses the relation between God's Spirit and life in the OT with particular attention to Gen 2:7 and Ezekiel 37, and shows that later Jewish literature and art provide evidence for the expectation of an outpouring of the Holy Spirit to accompany the restoration of Israel. Next it explains how Acts 2 represents a creative Christian variant of this motif, with special reference to the adaptation of Joel 3:1-5a in Acts 2:17-21. Then after looking at 1 Cor 15:45, it examines the distinctively Johannine approach to the relation between the Spirit and life.—D.J.H.

1462. R. P. Carlson, "New Testament Perspectives on Human Sexuality," *Lutheran Theological Seminary Bulletin* [Gettysburg, PA] 73 (1, '93) 16-30.

Using as a framework the interplay of relationships and boundaries, the article considers various aspects of human sexuality as they are treated in the NT: sexual realities and identities, leadership, marriage, and homosexuality. [The same issue (pp. 30-33) contains a transcript of questions inspired by the paper and the author's responses to them.]—D.J.H.

1463. J. CARRÓN, "Das Zweite Gebot im Neuen Testament. 'Euer Ja sei ein Ja, euer Nein ein Nein,'" *IntKathZeit/Communio* 22 (1, '93) 36-53.

The pertinent OT texts and Jewish traditions interpret the second commandment (Exod 20:7; Deut 5:11) as forbidding either useless speech about God or swearing falsely (see Ps 94:4). These two lines of interpretation appear in the NT with respect to displays of Jesus' ἐξουσία and to the prohibition of oaths in Mt 5:33-37. The positive implementation of the second commandment involves the hallowing of God's name.—D.J.H.

1464. R. K. COOK, "A imersão judaica e o batismo cristão," *VoxScript* 3 (1, '93) 21-33.

With the help of archaeological and literary sources the article first discusses the regulations for constructing Jewish ritual immersion baths (*miqwāʾôt*), the water to be used, and the correct procedure for immersion. Then it identifies four types of water baptisms in NT times: Jewish ceremonial immersion (for purification), Jewish proselyte baptism (for initiation), John's baptism (for identification), and Christian baptism (which combines the three). Immersion provides the best harmony of the archaeological, linguistic, theological, and historical evidence in formulating a doctrine of Christian baptism.—D.J.H.

1465. F. D. FARNELL, "Does the New Testament Teach Two Prophetic Gifts?" *BiblSac* 150 (597, '93) 62-88.

According to W. A. Grudem in *The Gift of Prophecy in the New Testament and Today* (1988), the apostles, not the NT prophets, were the true successors of the OT prophets. But Grudem's view contrasts with that of the NT concerning prophecy and has many weaknesses: It posits a sharp discontinuity between the OT and NT prophets, suffers from grammatically related weaknesses, fails to recognize the high degree of prestige enjoyed by the NT prophets in the Christian community, and misunderstands the evaluation and interruption of NT prophecies.—D.J.H.

1466. F. D. FARNELL, "When Will the Gift of Prophecy Cease?" *BiblSac* 150 (598, '93) 171-202.

In both the OT and the NT prophecy is regarded as a miraculous gift involving the direct reception of revelatory information from God to the prophet. The gift of prophecy, like the other miraculous gifts of apostleship and tongues, ceased when the early church was firmly established.—D.J.H.

1467. A. FEUILLET, "La religion d'Israël, préparation de celle du Christ. La révélation et la religion mosaïques," *Divinitas* 37 (1, '93) 3-10.

The appearance of the Israelite nation and the new form of the cult of the true God that we call Yahwism presupposes an extraordinary religious genius with great organizational talents, i.e. Moses. The Mosaic religion was oriented toward Christ. In Deut 18:15-18 Moses envisions a series of prophets as a preparation for the new economy brought about by Christ.—D.J.H.

1468. J. GALOT, "Qu'est-ce que la parousie?" *EspVie* 103 (10, '93) 145-154.

After discussing the expectation of a visible return of Christ in Christian tradition and Paul's writings, the article considers the warnings about the nature of Jesus' return (Acts 1:11) and a messianism of signs (Mk 13:5-6, 21-22 parr.), the announcement of the parousia in the eschatological discourse (Mk 13 parr.), the announcement of the parousia before the

Sanhedrin (Mt 26:63-64), the future coming of the Son of Man, and the meaning of the parousia in the present and future.—D.J.H.

1469. J. M. García Rojo, "Espiritualidad y liberación. Por la senda de la libertad," *RevistEspir* 51 (205, '92) 449-472.

After reflecting on the nature of freedom, the article considers slavery and liberation in the OT under the heading "from Egypt to Babylon." Next with reference to Lk-Acts it treats Jesus' appearance on the stage, the way toward Jerusalem, and Pentecost as a way without borders. Then it deals with the call to freedom according to the NT letters and discusses liberating spirituality and the search for God.—D.J.H.

1470. E. Goodridge, "The Anger—and Mercy—of God," *EpworthRev* 20 (1, '93) 17-24.

Though "anger" in the Bible occasionally refers to human emotion, the dominant and sometimes exclusive usage is with reference to God. The "anger of God" is an experience of the imponderable in human history, can initiate dialogue with God, and invites penitence and new obedience.—D.J.H.

1471. M. J. Gorman, "Why Is the New Testament Silent About Abortion?" *ChristToday* 37 (1, '93) 27-29.

When the NT is understood in its historical, developmental context as a 4th-century Christian collection of 1st-century Jewish-Christian documents, its silence on abortion testifies to the antiabortion stance of its original Jewish-Christian writers, its later compilers, and its earliest hearers and readers.—C.R.M.

1472r. W. A. Grudem, *The Gift of Prophecy. In the New Testament and Today* [*NTA* 33, p. 263; § 36-935r].

D. B. McWilliams, "Something New Under the Sun?" *WestTheolJourn* 54 (2, '92) 321-330.—Grudem contends that prophecy as it functions in the church today is not equal to biblical authority, nor was prophecy in ordinary NT churches equal to Scripture but simply a very human—and sometimes partially mistaken—report of something the Holy Spirit brought to someone's mind. This thesis destroys a consistent adherence to the principle of scriptural sufficiency. Grudem has not done justice to the nature of biblical prophecy, to the place of prophecy in redemptive history, or to the distinction between an apostolic and postapostolic era which is a given of the Pastorals.—D.J.H.

1473. M.-L. Gubler, "Nahegekommen ist das Reich Gottes: Erfahrung—Zeugnis—Verkündigung im Neuen Testament," *Diakonia* 24 (1, '93) 7-14.

After commenting on the connection of experience, witness, and proclamation in the practice of discipleship, this reflection on the nature of our access to the proclamation of Jesus and its implications for the church's preaching discusses the transformation of the proclaimer and his deeds, proclamation as witness, the ecclesiological significance of the witness of the Twelve, the new presentations required by new experiences, and the proclamation of Jesus and that of the church.—C.R.M.

1474. K. W. Hälbig, "Der Mensch: König, Priester und Prophet. Zum Sinn der biblischen Imago-Dei-Aussagen," *GeistLeb* 66 (1, '93) 25-46.

The "image of God" texts in Scripture should be understood with reference to the traditional three offices (king, priest, and prophet) attributed to Christ: the struggle of the king with the chaos dragon of time, dominion over the animals as priestly intercession for life, and the call to the prophet as the measure of hope.—D.J.H.

1475. M. E. Hardin, "Violence: René Girard and the Recovery of Early Christian Perspectives," *Brethren Life and Thought* [Oak Brook, IL] 37 (2, '92) 107-120.

Girard contends that human culture is founded on violence done to an innocent victim. But the Gospels offer an anti-sacrificial hermeneutic of mercy. The "project" of Jesus was to rid humanity of violence by bringing violence out into the open and exposing its lies. This hermeneutic was officially subverted and disguised in the period beginning with Constantine and continuing through Augustine and Anselm.—D.J.H.

1476. R. A. Harrisville, "In Search of the Meaning of 'The Reign of God,'" *Interpretation* 47 (2, '93) 140-151.

After pointing out four facts about the use of "kingdom" in the NT, this consideration of the problem of defining the "kingdom of God" presents numerical and syntactical observations on the phrase. Then it attempts a definition from the perspective of content. It concludes that (1) the reign of God is present, but it is also future; (2) this reign is present in the activity of Jesus of Nazareth, and it is future; (3) it is hidden; (4) it consists of a dynamic that will surely reach its goal; and (5) though "entry," "sight," or "inheritance" of the reign of God is not conditional upon human behavior, those to whom it "has come" are obliged to serve it in obedience.—C.R.M.

1477. P. J. Hartin, "Towards a Christian Vision as the Basis for Ethical Decisions," *Scriptura* 42 ('92) 65-73.

Using the Bible to justify apartheid could have been avoided by looking to the Christian vision arising from Scripture and taking it as the framework of all ethical decision making. That vision includes creation, sin, incarnation, redemption, and resurrection-destiny.—D.J.H.

1478. R. Hoppe, "Der unausweichliche Konflikte - Überlegungen zur urchristlichen Rezeption der Jesusverkündigung im Spannungsfeld zwischen Widerspruch und Anpassung," *BibNotiz* 66 ('93) 83-97.

The article first shows that Jesus and his movement challenged their contemporary society especially with the proclamation of God's kingdom and love of enemies. Then it examines how these teachings were received by the Q-community in a relatively early (still agrarian) Palestinian-Jewish milieu, and how they influenced the response to the sociopolitical situation. Finally it takes the communities addressed in 1 Peter as representative of a later Hellenistic-Roman milieu, and explores how these communities dealt with the sociopolitical conflicts that arose from their religious tradition vis-à-vis the Roman empire.—D.J.H.

1479. T. W. Jennings, "The Meaning of Discipleship in Wesley and the New Testament," *QuartRev* 13 (1, '93) 3-20.

Both NT discipleship and Wesleyan holiness point to a radical break with the status quo (social, political, economic, religious), entail a turn toward the marginalized, renounce cheap grace, and mean adopting the life-style of the one who became poor for our sakes.—D.J.H.

1480. W. Klassen, "The Sacred Kiss in the New Testament. An Example of Social Boundary Lines," *NTStud* 39 (1, '93) 122-135.

This essay treats the practice of the kiss in the early Christian community and inquires after its origin and function. It discusses the NT usage, the kiss in ancient Judaism, the kiss in Greco-Roman society, and the sacred kiss. In the NT commands to practice the holy kiss (Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26) or the kiss of love (1 Pet 5:14) the common bond was being affirmed with an outward act.—C.R.M.

1481. D. A. Lee, "Pleasure: A Biblical Perspective," *Way* 33 (1, '93) 19-33.

Sexual pleasure and the pleasures of eating and drinking are appropriate images for redemption in both the OT and NT because they belong to the foundational structure of creation and have the potential to be God-revealing. Moreover, the Bible contains a basic affirmation of the body and bodily existence, and avoids dualistic modes of thinking that denigrate the body in favor of the mind.—D.J.H.

1482. S. Légasse, "La douceur d'après le Nouveau Testament," *VieSpir* 146 (702, '92) 597-606.

After surveying biblical terms for "meekness" and "gentleness," the article considers the NT portrayal of Jesus as the meek, modest, and peaceful Messiah. Then it discusses the place of meekness and humility in Christian life according to the NT, meekness as a grace, and the relation of meekness to force and to faith.—D.J.H.

1483. P. Marcel, "La complémentarité dans la Bible," *RevRéf* 44 (177, '93) 15-34.

Those who attend mainly to differences and alleged contradictions in the Bible ignore the complementarity that is basic to the Bible. The principle of complementarity can help us to understand better what the Bible teaches about God's world and ours, nature and miracles, heaven and earth, and Jesus Christ.—D.J.H.

1484. J. Navone, "Scripture for Christian Conversion," *NewBlackfr* 74 (867, '93) 21-33.

The church employs its Scriptures for the attainment of human authenticity in Christian conversion conceived as both event and life-long process. Its scriptural iconography serves as a matrix for Christian conversion. Its biblical pedagogy is grounded in the divine and human remembering that is one of the forms that God's creative and transforming love takes. —D.J.H.

1485. K. Nürnberger, "The Royal-Imperial Paradigm in the Bible and the Modern Demand for Democracy. An Exercise in Soteriological Hermeneutics," *JournTheol SAfric* 81 ('92) 16-34.

After tracing the development of the kingship paradigm in ancient Israel from Saul and David to the Hellenistic period, the article reflects on its appropriation in the NT and its application to Christ. Jesus' statement that only a servant has the right to rule is the most revolutionary thought ever uttered in the political realm. The only form of the state where rulers receive their mandate and directives from subordinates is democracy.—D.J.H.

1486. E. ONWURAH, "Coarchy: Partnership and Equality in Male Female Relations," *Biblebhashyam* 18 (2, '92) 96-104.

One of the glorious characteristics of the NT is its placing of the sexes on an equal level before God and in society. Between the radical traditionalists and modern feminists the model of partnership and equality ("coarchy") is more in tune with both the OT and the NT.—D.J.H.

1487. R. A. PYNE, "The Role of the Holy Spirit in Conversion," *BiblSac* 150 (598, '93) 203-218.

Apart from the intervention of the Holy Spirit unbelievers will not come to actual faith in Christ (see 1 Cor 2:14). According to Jn 16:8-11 the Holy Spirit shows unbelievers their need for the gospel. According to Rom 8:30 the divine ministry of effectual calling bridges the gap between predestination and justification by faith, and brings the elect to faith.—D.J.H.

1488. G. F. RAFFERTY, "Religious Experience in the Judeo-Christian Scriptures," *Jeevadhara* 22 (131, '92) 356-363.

The covenant provides the framework for the dynamic character of religious experience in the Bible. The God encountered in the OT and NT is wholly other, personal, and always saving.—D.J.H.

1489. H. RÄISÄNEN, "Freiheit vom Gesetz im Urchristentum," *StudTheol* 46 (1, '92) 55-67.

In Judaism the Law was regarded as a gift from God (see Deut 30:11-14; Ps 19:8-9) and as based on the covenant. Jesus' approach to the Law can be characterized as a deepening or sharpening, and thus within the boundaries of Judaism. Early Christian criticism of the Law arose from the praxis of the Gentile mission. Paul gave theoretical legitimation to freedom from the Law especially in his letter to the Galatians. Following Paul's leads, other early Christian writers approached freedom from the Law in terms of assimilation (Mark, Matthew, James) or salvation history (Luke, John, *Barnabas*, Marcion, Ptolemy).—D.J.H.

1490. J. RUDHARDT, "Rires et sourires divins. Essai sur la sensibilité religieuse des Grecs et des premiers chrétiens," *RevThéolPhil* 124 (4, '92) 389-405.

Greek gods and humans often laugh and smile, whereas in the NT God, Christ, and good Christians do not do so. This phenomenon is based on different conceptions of laughter and of divinity. Though in the NT laughter is chiefly associated with mockery and ridicule, there is a strong emphasis on joy. Indeed, the most complete and best expression of joy in the NT is the praise of God.—D.J.H.

1491. W. SCHEIDACKER, "Das Verhältnis vom Alten Testament zum Neuen Testament," *Zeichen der Zeit* [Leipzig] 47 (1, '93) 3-9.

After surveying Christian attitudes toward the OT, the article considers the consequences of how the OT is evaluated for relations between Christians and Jews. Then it discusses the major concerns of the Hebrew Bible and their implications for the Christian gospel. Finally it reflects on the OT image of God (wrath, judgment, war) in relation to the NT, and questions whether the difference between the OT and NT should be posed in terms of law and gospel. —D.J.H.

1492. C. Stuhlmueller, “The Search for Original Sin,” *BibToday* 31 (2, ’93) 73-78.

We cannot detect in the Bible or in extrabiblical writings a clear and consistent doctrine of original sin. The major cause of suffering and death is variously identified as Adam and/or Eve, Satan or the “sons of heaven” (see Gen 6:1-4), or the evil inclination.—D.J.H.

1493. M. Truman Marshall, “The Doctrine of Salvation: Biblical-Theological Dimensions,” *SWJournTheol* 35 (2, ’93) 12-17.

The article investigates four dimensions of the doctrine of salvation that are prominent in Scripture and theological debate: the social location of salvation, salvation as processive, salvation as incorporation, and salvation as including creation. [The same issue contains articles on other aspects of salvation by D. L. Young (pp. 4-11), B. and S. Adams (pp. 18-21), D. and N. Allison (pp. 22-25), and H. N. Smith (pp. 26-31).]—D.J.H.

1494. G. Vanoni, “Schalom als zentrale biblische Botschaft,” *TheolPraktQuart* 141 (1, ’93) 3-12.

This discussion of “peace” in the OT (*šālôm*) and the NT (εἰρήνη) first considers its relation to the proclamation of God’s kingdom, social justice, education, and the cosmos. Then it observes that peace in the Bible is neither superfluous nor impossible, and concludes that it is God’s eschatological gift.—D.J.H.

1495. G. Voigt, “Heilig — profan,” *Zeichen der Zeit* [Berlin] 46 (5, ’92) 219-222.

According to Scripture God is holy, what God does is holy, and the means that God uses are holy. Yet there is also a place for the “profane” or “common,” for the profane is not a secular sphere with which God has nothing to do. Where the distinction between sacred and profane is erased, there is a theological loss with regard to revelation, soteriology, Christology, and eschatology.—D.J.H.

1496. M. Welker, “The Reign of God,” *TheolToday* 49 (4, ’93) 500-515; “Das Reich Gottes,” *EvangTheol* 52 (6, ’92) 497-512.

The article first considers NT statements about the kingdom of God in a systematic context, with particular attention to the relation between God’s reign and the Law and to the means of entering God’s reign. Next it treats the aporias that have resulted from efforts to specify the status of God’s reign—as a reality perceivable with the senses, as a principle, or as a phantasm. Then it attempts to show how these difficulties can be avoided by understanding the reign of God as a process of emergence. Finally it reflects on how God’s reign is evidently present and yet can be grasped only with difficulty and cannot be planned. By praying “Your reign come” people make known to God their readiness to become involved in the renewal of the world by the power of free self-withdrawal in favor of others.—D.J.H.

1497. W. Wink, “Ecobible: The Bible and Ecojustice,” *TheolToday* 49 (4, ’93) 465-477.

The gospel is the message of the coming of God’s domination-free order. The term “ecojustice” makes a connection between social justice and justice to life in all its forms. Our motivation to struggle for ecojustice is most deeply related to our hunger for God.—C.R.M.

1498. J. Behr, "Shifting Sands: Foucault, Brown and the Framework of Christian Asceticism," *HeythJourn* 34 (1, '93) 1-21.

Outstanding contributions to our understanding of the experience of sexuality in the ancient and late antique world have been made by M. Foucault in the second and third volumes (1984) of his *Histoire de la sexualité* and P. Brown in *The Body and Society* (1988). However, investigation of these works and an article by R. M. Price [§ 35-494] reveals the necessity of examining early Christian texts within the framework of their own concerns. Rather than a stylization of life under the finality of death or the medium for an individual's struggle against society for autonomy, early Christian asceticism was the life of God lived eschatologically by humans in their ecclesial existence.—D.J.H.

1499. R. Bianchi, "A proposito del simbolo nella teoria di E. Goodenough," *Studi e Materiali di Storia delle Religioni* [Rome] 15 (57, '91) 365-377.

In *Jewish Symbols in the Greco-Roman Period* (13 vols., 1953-68) Goodenough sought to interpret the remains of ancient Jewish art as symbols, i.e. images or designs with significance beyond their manifest content. The article discusses Goodenough's approach with reference to depictions of bulls, lions, and birds.—D.J.H.

1500. J. P. Brown, "Archery in the Ancient World: 'Its Name is Life, its Work is Death,'" *BibZeit* 37 (1, '93) 26-42.

With reference to OT, Greek and Latin classical texts, and other ancient writings, the article discusses words for "arrow," the arrow as bearing poison and pestilence, the God's surrogate as sender of plague, lightning and snow as the arrow of the High God, the bow of the High God in the cloud, the broken bow, and the bow of sexuality and the quiver (the bow and the lyre).—D.J.H.

1501. F. E. Consolino et al., "Sessualità, castità, ascesi nella società tardoantica. Una discussione a proposito del libro di Peter Brown," *RivistStorLettRel* 28 (1, '92) 105-125.

The article examines various aspects and parts of P. Brown's *The Body and Society* [*NTA* 33, p. 412]. Consolino (pp. 105-108) first places the book in the context of Brown's earlier work and describes its scope and methodology. Then there are discussions of the three major parts: M. Forlin Patrucco (pp. 108-114) on developments from Paul to Anthony, E. Giannarelli (pp. 114-121) on asceticism and society in the eastern empire, and R. Lizzi (pp. 121-125) on developments from Ambrose to Augustine—the making of the Latin tradition.—D.J.H.

1502. G. P. Corrington, "The Defense of the Body and the Discourse of Appetite: Continence and Control in the Greco-Roman World," *Semeia* 57 ('92) 65-74.

In the medical, philosophical, and theological discourse of the early Christian period (1st to 4th century) there is a link made between control of one bodily appetite (eating) and another (sex). Connecting the appetite for food with the sexual appetite is a strategy for providing for the defense of personal integrity from a perceived violation or transgression, a means of defending the person as a body from the assertions of other bodies. For ascetic

Christian men fasting was seen as defending the integrity of the "self" by preventing sexual arousal. For ascetic women fasting may have helped to define a "self" normally not accustomed to drawing its own boundaries.—C.R.M.

1503. E. V. GALLAGHER, "Conversion and Community in Late Antiquity," *JournRel* 73 (1, '93) 1-15.

This study examines accounts of conversions in *Acts of John, Joseph and Aseneth,* and Apuleius' *Metamorphoses.* By emphasizing the connections between conversion and community life, it seeks to reintegrate the personal and institutional dimensions of conversion that W. James and A. D. Nock have kept separated. None of the three romances surveyed restricts its account of conversion to the immediate experience of the convert. In numerous ways they indicate that a convert's transformation is not limited to a single dramatic moment but rather is sustained by continuing ritual practice within a social and religious community. These texts emphasize the continuity between "personal" and "institutional" religious experience. —C.R.M.

1504. M. HUTTER, "Manichaeism in the Early Sasanian Empire," *Numen* 40 (1, '93) 2-15.

Mani knew Christian gnosticism, Zoroastrianism, and a little of Buddhism. In the Sasanian empire he took into account the teachings of Zurwanism—with all of the consequences, namely the favor of Šābuhr I for his religion and the hatred of the Zoroastrian priesthood. After Šābuhr's death the Zoroastrian priest Kirdīr gained influence at the court, and Manichaeism and Zurwanism met restrictions that ultimately led to Mani's death.—C.R.M.

1505. M. C. A. MACDONALD, "Was the Nabataean Kingdom a 'Bedouin State'?" *Zeit DeutschPalVer* 107 ('91) 102-119.

There is no evidence of a separate Nabatean tribe of camel pastoral nomads after the establishment of the state. Rather, nomads became sedentarized and absorbed into the settled community at a fairly early stage (between the 4th and 1st centuries B.C.). As this happened the concept of *Nbṭw* changed from one of tribal identity to being a subject of the Nabatean king and, after the annexation, to having one's origins in a particular geographical and cultural area.—D.J.H.

1506. J. PERKINS, "The 'Self' as Sufferer," *HarvTheolRev* 85 (3, '92) 245-272.

This examination of Aelius Aristides' *Orationes sacrae,* the letters of Ignatius, and Marcus Aurelius' *Meditations* argues that their emphasis on pain and suffering reflects a widespread cultural concern of the period that used representations of bodily pain and suffering to construct a new subjectivity of the human person. The fact that both Aristides and Ignatius construct a body facing pain as a subject suggests that in the discourse of the 2nd century a new conception of human subjecthood was gaining ground—the subject as sufferer. Although on the surface Marcus Aurelius' text is quite different, it is very much the same in that it too constructs a subject focused on suffering and death. The kind of subjecthood forged in these texts would provide the basis for the new political, social, and religious unities that would follow.—C.R.M.

1507. D. PRAET, "Explaining the Christianization of the Roman Empire. Older theories and recent developments," *Sacris Erudiri* [Brugge] 33 ('92-'93) 5-119.

Why did Christianity (and not paganism in all its aspects and variety) become the official religion of the Roman empire? This survey of scholarly research on the question first considers external factors: the Roman empire, Hellenism, and Judaism. Then it deals with internal factors: religious (decline of paganism, miracles and exorcisms, martyrs, Christian hereafter, historical religion, adoption and adaptation of pagan religious forms), social and economic (inclusiveness, charity, cheaper alternative, religion of protest, status inconsistency and substitute careers, social mobility and conversion of the Roman aristocracy), psychological (exclusiveness and intolerance, radical and moderate elements, sense of belonging), cultural (true philosophy, adoption and adaptation of pagan culture), and political and institutional (failure of persecutions, conversion of Constantine, political theology, anti-pagan legislation, anti-pagan violence, pagan reaction under Julian).—D.J.H.

1508. J. T. Sanders, "Christians and Jews in the Roman Empire: A Conversation with Rodney Stark," *Sociological Analysis* [Washington, DC] 53 (4, '92) 433-445.

This critique of Stark's attempt [see § 36-971] to discover what characteristics of ancient cities were conducive to Christianization offers comments under the following headings: the sources of information (historians' lists, atlases, population figures); and Jews, Greeks, and Romans (Romanization and Hellenization, the Jewish connection, evidence for Gentile Christianity). Stark's statistical base is subject to question and is in need of revision with regard to the location of early Christian congregations, the size of those places, the presence of Jews there, and the presence of Hellenization there. [Stark responds in the same issue (pp. 447-451) that the data behave in a very consistent and robust way, which would be very unlikely were they badly measured.]—C.R.M.

1509. G. Strecker, "Das Göttinger Projekt 'Neuer Wettstein,'" *ZeitNTWiss* 83 (3-4, '92) 245-252.

After surveying resources for research on the world of the NT, the article explains the "New Wettstein" project underway at Göttingen with reference to the project's history and relation to the "Old Wettstein," the criteria for including ancient parallels to the NT, and the present state of the project and its program.—D.J.H.

1510. C. L. Thompson, "Rings of Gold—Neither 'Modest' Nor 'Sensible,'" *BibRev* 9 (1, '93) 28-33, 55.

In the Greco-Roman world gold rings were adornments as well as signs of economic power, social status, and authority. Early Christians were urged to turn away from these signs of wealth and status (see 1 Tim 2:9; 1 Pet 3:3; Jas 2:2-4). But by ca. A.D. 200 Clement of Alexandria allowed the use of gold signet rings (without pagan symbols).—D.J.H.

1511. K. J. Torjesen, "In Praise of Noble Women: Gender and Honor in Ascetic Texts," *Semeia* 57 ('92) 41-64.

The discourse of praise of ascetic women was formed in the cultural matrix of the Roman institutionalization of honor and influenced by the gender system of the ancient Mediterranean. Although there were tensions between the public character of honor and the private role assigned to women, politically active women were publicly honored, and there were strategies for ameliorating the tension between public honor and private virtue. Christian writers praising ascetic women adopted these strategies and evolved some of their own. —C.R.M.

1512. P. Walcot, "On Widows and their Reputation in Antiquity," *Symbolae Osloenses* [Oslo] 66 ('91) 5-26.

Through late antiquity it remained the ideal that a woman should have a single husband and that a widow should therefore not remarry. This ideal was reinforced by fear of the sexually experienced widow and the sexually voracious older woman. The concepts of the virtuous widow and the widow as predator persisted throughout antiquity.—D.J.H.

1513. R. B. Ward, "Women In Roman Baths," *HarvTheolRev* 85 (2, '92) 125-147.

Study of Roman literary and archaeological sources suggests that mixed bathing began sometime in the 1st century A.D. The practice became widespread and continued to be popular until at least the end of the 4th century. The theory that women and men were separated temporally rests on only one piece of evidence, an inscription from Lusitania. Early Christian criticisms, beginning with Clement of Alexandria, indicate that the mixed bathing they decried was practiced in various geographical areas and was popular among all classes, including Christians.—D.J.H.

Archaeology

1514. G. Avni, Z. Greenhut, and T. Ilan, "Šlwš m'rwt-qbwrh ḥdšwt mymy byt šny bhql dm' šbnḥl qdrwn (Three New Burial Caves of the Second Temple Period in Heceldama)," *Qadmoniot* 25 (3-4, '92) 100-110.

The article reports on recent excavations at three burial caves in the "Akeldama" ("Field of Blood," see Mt 27:8; Acts 1:19) area of the Kidron Valley in Jerusalem. It first describes each of the three caves (including those of the Eros and Ariston families), with attention to the plans of the caves, the ossuaries, their Greek inscriptions, and other artifacts. Then it discusses the architecture and decoration of the caves, and distinguishes three periods in their use: Second Temple, late Roman, and Byzantine.—D.J.H.

1515. J. R. Davila and B. Zuckerman, "The Throne of 'Ashtart Inscription," *BullAm SchOrRes* 289 ('93) 67-80.

Discovered near Tyre ca. 1907, the Throne of 'Ashtart is a small cherub throne carved from rough limestone and dating from the 3rd or 2nd century B.C. On the basis of new photographs, the article proposes a new reading of the Phoenician inscription and provides a detailed epigraphic and paleographic commentary. It offers the following translation: "To my lady, to 'Ashtart, who is . . . which belongs to her/me. I am 'Abd'ubasti, son of Bodba'l." —D.J.H.

1516. T. W. Davis, "Faith and Archaeology. A Brief History to the Present," *BibArchRev* 19 (2, '93) 54-59.

From 1920 to 1970 the Bible rather than the nature of the archaeological data directed the kind of questions that archaeologists asked. The new biblical archaeology combines biblical studies with archaeological evidence and anthropology.—D.J.H.

1517. Z. Greenhut, "Qbr šl mšpḥt qyp' bṣpwn tlpywt byrwšlym (The Caiaphas Tomb in North Talpiot, Jerusalem)," *Qadmoniot* 25 (3-4, '92) 111-114.

A report on the excavation of the "Caiaphas Tomb" in Jerusalem that included four burial recesses and twelve ossuaries, five of them bearing Aramaic inscriptions [§§ 36-988; 37-450].—D.J.H.

1518. R. Jacoby, “Dmwt hyhwdy b’mnwt h‘tyqh lmn hm’h hy”b lpny sh”n w‘d hm’h hg’ lsh”n (The Jew in Ancient Art from the 12th Century B.C. to the 3rd Century C.E.),” *Qadmoniot* 25 (3-4, ’92) 116-122.

This illustrated history of artistic portrayals of Jews in antiquity ranges from the depiction of the Egyptian King Merenptah’s conquest of Ashkelon in 1207 B.C. to the biblical figures painted in the Dura Europos synagogue. It includes the presentations of conquered Jews on the Arch of Titus in Rome and of captive Judea on Roman coins.—D.J.H.

1519. H. L. Kessler, “Through the Temple Veil: The Holy Image in Judaism and Christianity,” *Kairos* 32-33 (’90-’91) 53-77.

Comparison of the “Consecration of the Tabernacle” scene in the Dura synagogue and a 14th-century fresco of the same subject in the Church of the Holy Apostles at Thessaloniki indicates a definite relation based on a complex and continuously evolving system of transmission. In the Dura synagogue Jews displayed the holy ark in front of the inner curtain in the Holy of Holies and paraded it as a palladium. When Christians began appropriating Jewish depictions of the Tabernacle for their own purposes, Jews reacted.—D.J.H.

1520. A. Kloner and H. Stark, “A Burial Cave on Mount Scopus, Jerusalem,” *Bulletin of the Anglo-Israel Archaeological Society* [London] 11 (’91-’92) 7-17.

The burial cave on Mount Scopus discovered in 1987 consisted of a single square burial chamber with three *arcosolia* for storing ossuaries. Of the four ossuaries one (no. 3) bears the Hebrew inscription *yhwsp bn dny’l* (“Joseph son of Daniel”). The few sherds recovered suggest a date in the Herodian period, while the ossuaries and *arcosolia* point to a date of construction and use during the 1st century A.D.—D.J.H.

1521. I. Magen, “Bty-knst šwmrynyym (Samaritan Synagogues),” *Qadmoniot* 25 (3-4, ’92) 66-90.

After reviewing the sources for establishing the Samaritan use of synagogues, the article describes Samaritan synagogues at el-Khirbeh near Sebaste, Khirbet Samra, Mount Gerizim, Shechem, Sur-Nathan, and Fahma. It discusses their architectural plans, the artwork and inscriptions on the mosaic pavements, coins, various artifacts, and other decorative artwork. These Samaritan synagogues originated mainly between the 4th and 6th centuries A.D. —D.J.H.

1522. P. Maser, “Synagoge und Ecclesia—Erwägungen zur Frühgeschichte des Kirchenbaus und der christlichen Bildkunst,” *Kairos* 32-33 (’90-’91) 9-26.

After sketching the problem posed by the dearth of evidence for the “house church” in the pre-Constantinian period, the article examines the literary traditions about churches in Jas 2:2-3, *Didascalia Apostolorum* 2.57.1–58.6, and *Apostolic Constitutions*. The early Christians took over from Judaism the basic principles for the orientation and plan of church buildings and for the use of the space within them.—D.J.H.

1523. J. McRay, “Inscriptions and the New Testament Text,” *Archaeology in the Biblical World* [Shafter, CA] 1 (1, ’91) 2-3.

The article reports on NT words and names in Greek inscriptions, NT texts (Rom 13:3 and 1 Cor 15:52-53) on ancient mosaics, and Aramaic evidence for reading μαρανα θα (“Our Lord, come”) in 1 Cor 16:22.—D.J.H.

1524. M. J. Mellink, “Archaeology in Anatolia,” *AmJournArch* 97 (1, ’93) 105-133.

This report on the results of archaeological work in Anatolia completed in 1991 contains a section (pp. 121-133) on classical, Hellenistic, and Roman sites. The sites most pertinent to NT studies include Perge, Aphrodisias, Miletus, Ephesus, Sardis, and Pergamum.—D.J.H.

1525. D. Milson, “The Design of the Ancient Synagogues in Galilee-V. Beth Yerach, Horvat Shema’, and ‘En Neshut,” *StudBibFranLibAnn* 41 (’91) 449-454, plates 55-56. [See § 34-879.]

The synagogues at Beth Yerach and Horvat Shema’ were both designed in terms of Roman units of measurement (the *pes* of 0.2957 m. and the *cubitus* of 0.4435 m. respectively), while the synagogue of Ein Neshut was designed in terms of the Byzantine *pous* of 0.315 m. The inner length of the *naos* of the Ein Neshut synagogue (33 *podes*) features in several other buildings of the period.—D.J.H.

1526. L. Ness, “Astrology,” *Archaeology in the Biblical World* [Shafter, CA] 2 (1, ’92) 44-53.

Many Jews in the Hellenistic world used “practical” astrology in all the ways their neighbors did. They particularly liked the “spiritist” or “religious” approach. The most striking examples of Jewish astrology are the mosaics of the zodiac found in synagogues from Byzantine Israel at Naaran, Beth Alpha, Hammath-Tiberias, Husifa, and En Gedi. The synagogue zodiacs have been explained as representations of the months in the Jewish calendar, as decorations without significance, or as cosmological symbols. Jews adopted practical astrology and gave its basic ideas their own interpretation: The planets are God’s angels, and the rules of astrology are Yahweh’s rules.—D.J.H.

1527. A. Ovadiah, “Aspects of Christian Archaeology in the Holy Land,” *StudBibFran LibAnn* 41 (’91) 469-481.

Christian archaeological research in the Holy Land has produced impressive findings that aid in understanding the broadly ramified activities of Christianity. This revolution in intellectual life and religious belief rested on the ruins of paganism and its tradition, adopting its forms but not its contents. The article discusses important developments in art, architecture, symbolism, liturgy, and epigraphy uncovered by Christian archaeology in the Holy Land.—D.J.H.

1528. L. Y. Rahmani, “Five Lead Coffins from Israel,” *IsrExplJourn* 42 (1-2, ’92) 81-102.

The article describes (with seventeen figures) two lead coffins from Ṣalāḥ al-Dīn Road in Jerusalem (IAA 75-641 and 642), the Europa coffin (IAA 90-92), the Mesillot coffin (IAA 77-512), and the Tympanistria coffin. The coffins were produced in the 3rd and 4th centuries A.D.—D.J.H.

1529. R. Reich, "The Great Mikveh Debate," *BibArchRev* 19 (2, '93) 52-53.

Most of the water installations excavated in the Jewish Quarter of Jerusalem lack a reserve or storage pool (*'ôṣār*) adjacent to the main bath pool. During the Second Temple period an *'ôṣār* was not required for a *miqweh.* If these ancient water installations were not *miqwā' ôt,* then what were they?—D.J.H.

1530. R. Reich, "Ktwbwt 'l-gby glwsqmwt mqbr mšpḥt qyp' byrwšlym (Ossuary Inscriptions of the Caiaphas Family from Jerusalem)," *Qadmoniot* 25 (3-4, '92) 114-115.

A discussion of the five Aramaic ossuary inscriptions discovered in the "Caiaphas Tomb" in Jerusalem [§§ 36-993; 37-444, 450].—D.J.H.

1531. R. Reich, "A Note on the Roman Mosaic at Magdala on the Sea of Galilee," *StudBib FranLibAnn* 41 ('91) 455-458, plates 53-54.

On the Roman floor mosaic at Magdala the item located at the upper left-hand corner is a group of utensils used in Roman bathhouses: two scrapers and an ointment bottle. The assemblage as a whole may have expressed what the owner cherished: his livelihood (the boat), food and beverage, the Roman bathhouse, and leisure-time.—D.J.H.

1532. R. Rubin, "Fantasy & Reality—Ancient Maps of Jerusalem," *BibRev* 9 (2, '93) 34-42.

While different in nature, background, and topics, the maps published by C. van Adrichom (1584) and F. Quaresmius (1639) share characteristics typical of maps of Jerusalem printed between the 15th and 19th centuries. The main difference between them is that Adrichom's map is an imaginative conflation of biblical events, whereas Quaresmius presents a realistic city in the early 17th century with fanciful touches.—D.J.H.

1533. A. Rupprecht, "The House of Annas-Caiaphas," *Archaeology in the Biblical World* [Shafter, CA] 1 (1, '91) 4-17.

The "palatial mansion" uncovered in the salvage excavations on the eastern slope of the Upper City of Jerusalem is an excellent example of the type of house where the interrogation of Jesus took place before Annas and later before Caiaphas and the Sanhedrin. The architectural details, location, size, wealthy appointments, and concern for ritual purity give strong support to this interpretation of the mansion.—D.J.H.

1534. K. Schubert, "Die jüdische Wurzel der frühchristlichen Kunst," *Kairos* 32-33 ('90-'91) 1-8.

The thesis of a basic hostility against images in pre-exilic Judaism rests on a false interpretation of Exod 20:4-5. A turning against images occurred in the Babylonian exile (see Isa 46:6-7; 10:1-5), though a survey of rabbinic texts indicates that there were artistic representations between the 2nd and 5th centuries A.D. Another turning against images took place in the 6th century A.D.—D.J.H.

1535. R. H. Smith, "'Bloom of Youth': a labelled Syro-Palestinian unguent jar," *Journ HellStud* 112 ('92) 163-167, plate 6c.

The form and ware of the Syro-Palestinian miniature jar discussed in this article indicate a date in the 2nd or 1st century B.C. (perhaps even early 1st century A.D.). The Greek inscription ὥρας ἄνθος written in carbon-black on the body immediately below the carination, served as a metaphor for the springtime of life, the bloom of youth, and bodily beauty. The most obvious content would have been a beauty-cream, though it could also have been a nostrum alleged to enhance male potency.—D.J.H.

1536. E. Stern, A. Gilboa, and I. Sharon, "Tel Dor, 1991: Preliminary Report," *Isr ExplJourn* 42 (1-2, '92) 34-46.

The eleventh season (1991) of excavations at Tel Dor [see § 36-1567] focused on three areas: Areas B1 and B2 on the eastern side of the mound, and Area G in its center. N. Karmon carried out some additional probes in the dye manufacturing installation in Area D1, on the south-western tip of the site. Nine figures are included.—D.J.H.

1537. S. R. Wolff, "Archaeology in Israel," *AmJournArch* 97 (1, '93) 135-163.

This report on recent excavations in Israel [see § 36-460] contains sections on the "Caiaphas Tomb," Akeldama, Upper Naḥal Ḥever Cave, Panias/Caesarea Philippi, Sepphoris, and Dead Sea scrolls research.—D.J.H.

1538. E. Yamauchi, "The Archaeology of Biblical Africa: Cyrene in Libya," *Archaeology in the Biblical World* [Shafter, CA] 2 (1, '92) 6-18.

After surveying OT and NT (see Mk 15:21 parr.; Acts 2:10; 6:9; 11:20; 13:1) references to Cyrene in Libya, this article describes the geography of Cyrene, its history from the 13th century B.C. to the 2nd century A.D., the history of its archaeological exploration, and the major archaeological sites of Cyrene.—D.J.H.

Dead Sea Scrolls

1539. J. M. Baumgarten "A New Qumran Substitute for the Divine Name and Mishnah Sukkah 4.5," *JewQuartRev* 83 (1-2, '92) 1-5.

In a Qumran manuscript of *Damascus Document* (4Q266) the Hebrew expression *ʾwn hw* is clearly a substitute for the divine name. It is possible that *ʾwn* has the sense of "power" as in Isa 40:26. However, in view of the obvious similarity to the substitute name *ʾny whw* in *m. Sukka* 4:5 it is more likely that both formulas derive from the ancient practice of disguising the divine name by blending it with the invocative *ʾn*ʾ.—D.J.H.

1540. E. Bons, "Zu *jsd* II 'beratschlagen' (Ps 2,2; 31,14; CD 2,7)," *Zeitschrift für Althebraistik* [Stuttgart] 5 (2, '92) 209-217.

In Ps 2:2 and 31:14 the root *ysd* refers to a deliberation of several persons that has negative consequences. The same second form of the root *ysd* appears in the phrase *wbṭrm nwsdw* ("and before they took counsel") in *Damascus Document* 2:7.—D.J.H.

1541. J. H. Charlesworth, "Princeton Theological Seminary Dead Sea Scrolls Project," *Qumran Chronicle* [Krakow] 2 (1, '92) 27-29.

The goal of the Princeton project is to present a critical edition and translation, with introduction and notes, to all the nonbiblical scrolls. The first volume will treat rules for living at the end of time.—D.J.H.

1542. M. de Burgos Núñez, "Qumrán hoy, en el Pensamiento y Obra del Prof. Florentino García Martínez," *Communio* 25 (2, '92) 245-268.

After describing García Martínez's contributions to Qumran studies in general, the article discusses his *Qumran and Apocalyptic* [*NTA* 37, pp. 143-144] with particular attention to his views on apocalyptic and the community's origins. Then it places his *Textos de Qumrán* [*NTA* 37, p. 464] in the context of recent controversies regarding the manuscripts, and describes his introduction and the various kinds of texts included in the book. García Martínez has shown himself to be one of the best qualified representatives of the new generation of Qumran specialists.—D.J.H.

1543. E. Eshel, "4QDeut^n—A Text That Has Undergone Harmonistic Editing," *HebUn CollAnn* 62 ('91) 117-154.

4QDeut^n (previously named "All Souls") belongs to a group of biblical texts called "harmonistic" (formerly known as "proto-Samaritan"). The article provides photographs and transcriptions of the text with a full apparatus noting the textual differences between this scroll and other textual witnesses. It also examines the textual character of the scroll, discussing the differences in orthography, grammar, and content, and dividing those differences into unintentional variants and intentional changes, focusing especially on the harmonizations. The scroll was probably used for liturgical purposes.—D.J.H.

1544. J. A. Fitzmyer and N. Golb, "Scroll origins: An exchange on the Qumran hypothesis," *Christian Century* [Chicago] 110 (10, '93) 326-332.

According to Fitzmyer (pp. 326-329), Golb's claim [§ 37-1004] that recently released Qumran scrolls support the hypothesis of Jerusalem origin is a fiction, the speculation of one scholar's imagination. Golb (pp. 329-332) replies that the scholarly consensus supporting the Qumran-Essene hypothesis no longer exists and that Jerusalem remains the most likely origin of the scrolls.—D.J.H.

1545. U. Glessmer, "Das Textwachstum von Ps 89 und ein Qumranfragment," *BibNotiz* 65 ('92) 55-73.

The version of Psalm 89 found in 4Q236 should not be dismissed as textually unimportant. Comparison of this fragment with the Masoretic version illustrates the fluid development of the biblical text as it was read in and adapted to different circumstances.—D.J.H.

1546. N. Golb, "The Freeing of the Scrolls and its Aftermath," *Qumran Chronicle* [Krakow] 2 (1, '92) 3-25.

There is no substantive proof that any sect—Essene or other—lived at Khirbet Qumran. With the recent freeing of the Qumran texts it has become clear that many unpublished texts support the hypothesis of a multiform heterodoxy and the Jerusalem origin of the scrolls. —D.J.H.

1547. E. G. Hinson, "Essene Influence in Roman Christianity: A Look at the Second-Century Evidence," *PerspRelStud* 19 (4, '92) 399-407.

Essene communities, perhaps composed of prisoners of war or refugees, existed in Rome and supplied converts for early Christianity. The eschatological perspective of the Essenes laid the groundwork for such conversions, and it is not beyond belief that complete communities came over to Christianity. This hypothesis helps to explain the Essene influences in *1 Clement* and *Shepherd of Hermas* as well as Hippolytus' extensive and favorable discussion of the Essenes.—D.J.H.

1548. Z. J. Kapera, "AMS Carbon-14 Dating of the Scrolls," *Qumran Chronicle* [Krakow] 2 (1, '92) 39-43.

The article describes the events leading up to and the results of the recent Carbon-14 testing of Qumran manuscripts. The tests confirm the antiquity of the scrolls but do not provide precise dates.—D.J.H.

1549. Z. J. Kapera, "Bibliography of the Unauthorized Edition of the Dead Sea Scrolls," *Qumran Chronicle* [Krakow] 2 (1, '92) 66-67.

The article lists twenty-one discussions of B. Z. Wacholder and M. Abegg's *A Preliminary Edition of the Unpublished Dead Sea Scrolls* (1991-).—D.J.H.

1550. M. Kister and E. Qimron, "Observations on *4QSecond Ezekiel* (*4Q385* 2-3)," *RevQum* 15 (4, '92) 595-602.

The article provides notes on the text, language, and content of 4Q385, frags. 2 and 3, in the work known as "Second Ezekiel."—D.J.H.

1551. M. Klinghardt, "Qumran Nowhere?" *Qumran Chronicle* [Krakow] 2 (1, '92) 31-37.

The article reports on the major presentations by F. Dexinger, K. Schubert, N. Golb, M. Broshi, S. Talmon, and W. Kirchschläger at the symposium on the origin of the Dead Sea scrolls and the Khirbet Qumran site held in 1992 at Graz in Austria.—D.J.H.

1552. A. Laato, "The Chronology in the *Damascus Document* of Qumran," *RevQum* 15 (4, '92) 605-607.

The writer of *Damascus Document* tried to place the birth of the community within the chronology of Israel's history with which he was familiar. His chronological system seems to have been in harmony with that used by the Jewish historiographer Demetrius in the 3rd century B.C. [see § 35-443].—D.J.H.

1553. A. Lange, "Computergestützte Textrekonstruktion und Transkription der Qumrantexte," *Zeitschrift für Althebraistik* [Stuttgart] 5 (2, '92) 224-225.

The article describes a method using photographs and computer software for reconstructing and restoring damaged texts and fragments (Computer Aided Textreconstruction and Transcription = CATT) that is being applied to Qumran manuscripts at the Institutum Judaicum Delitzschianum in Münster.—D.J.H.

1554r. N. Lewis (ed.), *The Documents from the Bar Kokhba Period in the Cave of Letters* [*NTA* 34, pp. 410-411].

B. Isaac, "The Babatha Archive: A Review Article," *IsrExplJourn* 42 (1-2, '92) 62-75.—This book will undoubtedly become a classic work for consultation and debate. The documents in it offer a unique impression of Roman provincial organization in Arabia and Judea: courts, taxation, double documents, administrative division and boundaries, and crown property and En-gedi. They also illuminate rural society around the Dead Sea and the activities of local scribes (*librarii*), and help to clarify aspects of the Bar Kokhba revolt. —D.J.H.

1555. R. MANCINI, "Note sul salmo 151," *Rivista degli Studi Orientali* [Rome] 65 (1-2, '92) 125-129.

This study of the Hebrew text of Psalm 151 according to 11QPsª focuses on the relation between David and Orpheus, the use of biblical sources (especially 1 Sam 16:1-13 and Canticles), and the acrostic structure.—D.J.H.

1556. W. NEBE, "Zwei vermeintliche Ableitungen von *twk* 'Mitte' im Qumran-Hebräischen," *Zeitschrift für Althebraistik* [Stuttgart] 5 (2, '92) 218-223.

(1) The words [*h*]*tyk* and *mtwkkym* in 4QMMT B.47 and 81 derive from the root *tkk* ("bind oneself with"). (2) The construct form *tkmy* (see 1QS 4:20-21; etc.) consists of a *ta* prefix and the root *km* ("bind").—D.J.H.

1557. D. S. NEW, "The Confusion of *taw* with *waw-nun* in Reading *1QIsaª 29:13,*" *Rev Qum* 15 (4, '92) 609-610.

1QIsaª for Isa 29:13 reads *kbdwny* just as the Masoretic text does. The alleged variant *kbdty* in the apparatus of *BHS* results from mistaking *wn* for *t*.—D.J.H.

1558. C. A. NEWSOM, "The Case of the Blinking I: Discourse of the Self at Qumran," *Semeia* 57 ('92) 13-23.

The patterns of subjectivity established through the Qumran *Hodayot* constitute the experience and knowledge of the self required by the discipline of the community, especially with regard to speech. The complex ethos of the community required a distinctive subjectivity in which aspects of both assertion and submissiveness were cultivated. The individual speaking subject was essential for the central value of taking counsel together but also a potential threat to the hierarchical, collective organization of the sect. The discourse of the self in *Hodayot* with its dynamically produced, nonunified, unstable subjectivity (the "blinking I") represents one of the most significant ways in which such a self was produced at Qumran.—D.J.H.

1559. É. PUECH, "Une apocalypse messianique *(4Q521),*" *RevQum* 15 (4, '92) 475-522, plates 1-3.

This study of 4Q521 first provides a material description of the manuscript, a proposal about the placement of the major fragments, a paleographical analysis, a discussion of orthography and language, and a comment on the marginal sign. Then it presents transcriptions, notes on the reading, translations, commentaries, and photographs for the sixteen fragments. It concludes with observations on the genre (messianic apocalypse), author (an Essene *maśkîl*), and origin (post-Danielic, in the second half of the 2nd century B.C.).—D.J.H.

1560. É. PUECH, "La pierre de Sion et l'autel des holocaustes d'après un manuscrit hébreu de la grotte 4 (4Q522)," *RevBib* 99 (4, '92) 676-696, plate 19.

The article provides for 4Q522, frag. 8, col. 2, a photograph, transcription, translation, notes on the reading, and commentary. The text concerns David and Solomon, Zion, the Rock of Zion, the cult on the Rock-Altar, the preparation of the building of the Temple, and the transfer of the Tent of Meeting into the City of David. David is said to have been the first to make an offering on the altar that he built on the Rock of Zion. This indicates the function of the Rock as the base of the altar and not as the foundation of the Holy of Holies or *dĕbîr* of the Solomonic Temple.—D.J.H.

1561. E. Qimron, "Observations on the Reading of 'A Text About Joseph' *(4Q372, 1),*" *RevQum* 15 (4, '92) 603-604.

The article presents new transcriptions of lines 11-12 and 18-20 along with some additional suggested readings for 4Q372, frag. 1 [see §§ 35-908; 36-1587].—D.J.H.

1562. E. Qimron, "Qimron Defends His Lawsuit—'No Threat to Intellectual Freedom,'" *BibArchRev* 19 (2, '93) 68-70.

Establishing the text of 4QMMT was a scientific undertaking that demanded an intimate knowledge of the relevant ancient literature, paleographic and linguistic skills, and above all creative imagination and authorship. [The same issue contains a reply by H. Shanks (pp. 70-71).]—D.J.H.

1563. A. Rabinovich, "A Prayer for King Yonaton," *Jerusalem Post Magazine* [Jerusalem] 23 April ('92) 8, 10-11.

4Q448 [see § 37-456] contains a reference to King Jonathan (= Alexander Jannaeus), the first reference to a Jewish historical figure ever found in the Dead Sea scrolls. The prayer on his behalf could not have been written by an Essene or a Pharisee. The text must have been brought to Qumran by a Sadducee who joined the sect and took his library with him. The same manuscript contains fragments of Psalm 154. A photograph of 4Q448 is included. —D.J.H.

1564. L. Rosso Ubigli, "Il *Documento di Damasco* e l'etica coniugale: A proposito di un nuovo passo qumranico," *Henoch* 14 (1-2, '92) 3-10.

The Cave 4 fragments of *Damascus Document* contain the following legislation: "Whoever fornicates with his wife contrary to the Law shall depart and return no more." The penal code probably meant to prohibit intercourse not aimed at procreation (e.g. during pregnancy). The text illustrates the semantic range of the Hebrew term *zĕnût* in the Hellenistic-Roman age. —D.J.H.

1565. L. H. Schiffman, "The Deuteronomic Paraphrase of the *Temple Scroll,*" *RevQum* 15 (4, '92) 543-567.

The Deuteronomic paraphrase in *Temple Scroll* must be taken as including 11QTemple 51:11–66:11. The entire section is based on the adaptation of the canonical Deuteronomy with the addition of the "law of the king" (apparently a preexistent source) and other smaller pieces composed by the author or taken from a source. Most of the variations from the Masoretic text in the paraphrase result from intentional activity (harmonistic, exegetical, halakic, or midrashic), and most of these are the result of the efforts of the author/redactor. —D.J.H.

1566. B. Schwank, "Die 'Verschlusssache Jesus.' Die Qumranrollen und ihr 'Geheimnis,'" *ErbAuf* 68 (6, '92) 481-493.

Despite the claims of M. Baigent and R. Leigh in *The Dead Sea Scrolls Deception* (1991), Catholic exegetes greeted the discovery of the Dead Sea scrolls, defended their authenticity before all other Christian groups did, and began interpreting Jesus and the early church against the background of the scrolls. The article discusses the real problems and mistakes in Qumran research, rejects the claims of Baigent and Leigh about the present unavailability of the manuscripts and about their dating, and calls attention to some genuine problems raised by the Dead Sea scrolls concerning Second Temple Judaism, Christian origins, and the person of Jesus.—D.J.H.

1567. H. SHANKS, "Blood on the Floor at New York Dead Sea Scrolls Conference," *Bib ArchRev* 19 (2, '93) 63-68.

This report on the conference held in December 1992 in New York City focuses on the controversies surrounding the publication of R. Eisenman and M. Wise's *The Dead Sea Scrolls Uncovered* (1992), and P. Donceel-Voute's paper on the archaeology of Qumran and her suggestion that the site was a villa where wealthy Jerusalemites lived during the winter.—D.J.H.

1568. C. D. STANLEY, "The Importance of *4QTanḥumim (4Q176),*" *RevQum* 15 (4, '92) 569-582.

The present text of *4QTanḥumim* (4Q176) consists almost entirely of rather lengthy quotations from Isaiah 40–55 compiled to offer words of divine "comfort" (*tanḥûmîm*) to readers distressed by the present downtrodden state of Jerusalem and its Temple. It is a written record of one person's progressive reading through a limited portion of Scripture in which certain passages that appeared to speak to the concerns of the reader and/or his broader community were copied down for later reference.—D.J.H.

1569. K. B. STARKOVA, "The Ideas of Second and Third Isaiah as Reflected in the Qumran Literature," *Qumran Chronicle* 2 (1, '92) 51-62.

The Qumran writings are rooted in the ideas about the destiny of the Jewish people and its relation to God that were formed during the Babylonian captivity. The article highlights the treatment of various themes (e.g. demarcation between the righteous and unrighteous, notion of future retribution, etc.) in Second and Third Isaiah and the manner in which these same ideas are developed in the Dead Sea scrolls.—C.R.M.

1570. M. E. STONE AND E. ESHEL, "An Exposition on the Patriarchs (4Q464) and Two Other Documents (4Q464^a and 4Q464^b)," *Muséon* 105 (3-4, '92) 243-264.

The eleven fragments belonging to 4Q464 deal with incidents in the lives of Abraham, Isaac, Jacob, and Joseph. The work can be entitled "Exposition on the Patriarchs." 4Q464^a is composed of a single fragment, and 4Q464^b of two tiny scraps. After introductory remarks, the article provides for each fragment a photograph, transcription, translation, and commentary.—D.J.H.

1571r. E. TOV, *The Greek Minor Prophets Scroll from Naḥal Ḥever (8ḤevXIIgr)* [*NTA* 35, p. 272].

É. PUECH, "Notes en marge de *8KhXIIgr,*" *RevQum* 15 (4, '92) 583-593.—The *DJD* series is enriched by this publication, which will be of great interest to specialists in the Septuagint and other ancient Greek versions of the OT. The article describes and evaluates various features of the edition, and suggests many more complete readings as well as different decipherments with important consequences for the study of the manuscripts.—D.J.H.

1572. E. Tov, "Three Fragments of Jeremiah from Qumran Cave 4," *RevQum* 15 (4, '92) 531-541.

After observations on relationships among the three fragments, the article provides material descriptions, transcriptions, paleographical notes, and textual notes for 4QJer^{b} (Jer 9:21–10:22?), 4QJer^{d} (Jer 43:2-10), and 4QJer^{e} (Jer 50:4-6). Both 4QJer^{b} and 4QJer^{d} reflect the Hebrew text from which the Septuagint was translated, whereas the few preserved readings of 4QJer^{e} disagree with the Septuagint.—D.J.H.

1573. J. Trebolle Barrera, "Édition préliminaire de *4QChroniques*," *RevQum* 15 (4, '92) 523-529, plate 4.

Column 2 of *4QChron* (4Q118) preserves fragments of 2 Chron 28:27–29:3. The article provides for the text a material description, a transcription and reconstruction, a commentary, paleographical comments, notes on textual variants, and a photograph.—D.J.H.

1574. B. Z. Wacholder and M. Abegg, "The Fragmentary Remains of 11QTorah (Temple Scroll). 11QTorah^{b} and 11QTorah^{c} plus 4QparaTorah Integrated with 11QTorah^{a}," *HebUnCollAnn* 62 ('91) 1-116.

Y. Yadin's *editio princeps* of *Temple Scroll* drew almost entirely on 11QT^{a}. This article presents the remains of three other manuscripts (11QT^{b}, 11QT^{c}, 4QparaTorah) that enrich the text considerably. Many of the fragments of the three manuscripts replicate the readings of 11QT^{a}, giving assurance that the fragments come from the same work. Other fragments fill in gaps of 11QT^{a} that have perished, and enable us to correct errors and restore more probable readings. The article provides photographs, transcriptions, and translations of the fragments, as well as a concordance, two indexes, and a bibliography.—D.J.H.

1575. D. Walker and R. Eisenman, "The 1990 Survey of Qumran Caves," *Qumran Chronicle* [Krakow] 2 (1, '92) 45-49.

The article reports on the 1990 survey of the Dead Sea coastline from an area five km. north of Khirbet Qumran to Wadi Murabbaʿat in the south. The survey revealed the existence of many caves, aqueducts, a dressed-stone cave entrance, several ancient grave sites, traces of an ancient road, potsherds, and other indications of human habitation at various times in antiquity.—D.J.H.

Dead Sea Scrolls, §§ 37-1152, 1239, 1314, 1352, 1619.

Jewish World

1576. M. Bal, "The Elders and Susanna," *Biblical Interpretation* [Leiden] 1 (1, '93) 1-19.

Although the Susanna story relies on the biblical framework of morality and theology, it holds the germs of the pornographic flavor that later became its sole motivation in the painterly tradition exemplified by Rembrandt. In the hallucinatory quality of the elders' account lies the implicitly pornographic aspect of the biblical story.—D.J.H.

1577. G.-H. Baudry, "Le Péché originel dans les pseudépigraphes de l'Ancien Testament," *MélSciRel* 49 (3-4, '92) 163-192.

The article discusses various approaches to "original sin" in the following OT Pseudepigrapha: *1 Enoch, Jubilees, Testaments of the Twelve Patriarchs, 3 Baruch, 2 Enoch,* ps.-Philo's *Biblical Antiquities, 4 Ezra, 2 Baruch, Apocalypse of Abraham,* and *Life of Adam and Eve.* Three basic explanations emerge from these sources: Adamic (original sin was the sin of our first parents), diabolical (the devil is at the origin of sin among human beings), and anthropological (sin results from yielding to the evil inclination).—D.J.H.

1578. B. L. Bloom, "'Honor Thy Father and Thy Mother.' The Scope of Filial Responsibility in Talmudic Literature," *CCAR Journal* [New York] 40 (1, '93) 15-21.

Intergenerational conflict concerned the rabbis on two levels: financial support, and the tenor of relations between young and old. They urged children to preserve the dignity of their parents in a variety of contexts. Honor and respect for parents reflects the filial duty that we as humans owe to God.—D.J.H.

1579. C. Böttrich, "Die Himmelsreise des Mose in einer jüdischen Legende aus dem Kaukasus," *JournStudJud* 23 (2, '92) 173-196.

The article first discusses oriental Jewish traditions about the heavenly journeys of Moses and other figures, and establishes contacts between these traditions and the Caucasus region. Then it presents a German translation of the Russian version of "The Prophet Moses in Hades and in Paradise."—D.J.H.

1580. A. Drint, "The Mount Sinai Arabic Version of IV Ezra. Characteristics and Relevance of an Early Arabic Translation of the Syriac Text," *OrChristPer* 58 (2, '92) 401-422.

The Arabic version of *4 Ezra* contained in ms Mount Sinai Arabic Codex 589 is a fairly faithful translation of the Syriac version. This translation was made from a Syriac copy closely related to the one from which the text in the Ambrosian codex was copied or even a copy from the same original text. But the text of the Sinai manuscript itself is a somewhat revised version and not an exactly corresponding reproduction of the Syriac original text. Moreover, it is not an autograph of the Arabic translation of the Syriac version.—D.J.H.

1581. H. Eilberg-Schwartz, "The Puzzling Rabbis," *Religion* 23 (1, '93) 1-18.

The classical rabbis' sometimes perplexing and bewildering style of interpreting Scripture can be explained better by the metaphor of the puzzle than by the term "prooftexts." The rabbis assumed that Scripture is the repository of all wisdom and that there is another tradition of norms, practices, and maxims authorized by God and transmitted independently of Scripture. The rabbis were an intergenerational community of puzzle-solvers involved in the quest to discover how the oral Torah is already contained in the written Torah.—D.J.H.

1582. E. M. Ezeogu, "La réponse juive à l'hellénisme. Une leçon d'inculturation," *Spiritus* [Paris] 34 (130, '93) 25-33.

Hellenism met three types of reactions from Jews in the Second Temple period: complete acceptance (the Hellenizing priests of 2 Maccabees 4–7), increased fidelity to Judaism (Sirach), and the attempt to synthesize Judaism and Hellenism (Wisdom). The latter response best contributed to the promotion of the Jewish cause. The article concludes with reflections on the inculturation of Christianity in Africa today.—D.J.H.

1583. L. H. Feldman, "Josephus' Portrait of Ahab," *EphTheolLov* 68 (4, '92) 368-384.

Of the kings of Judah and Israel who emerge from the Bible as thoroughly wicked none is treated at greater length by Josephus than Ahab is (see *Ant.* 8:316-392, 398-420). After discussing the rabbinic portrait of Ahab, the article considers Josephus' portrayal of Ahab's wickedness and positive qualities as well as the apologetic dimensions and Hellenizations in his account. In portraying Ahab Josephus tread a tightrope between his ideal of fidelity to the biblical narrative and his extended apology for the Jews. Josephus sought to exculpate Ahab at several points, stressed his remorse, and presented him as a shrewd tactician, brave leader, and skilled diplomat.—D.J.H.

1584. L. H. Feldman, "Josephus' Portrait of Daniel," *Henoch* 14 (1-2, '92) 37-96.

After noting Josephus' special interest in Daniel, the article discusses his portrayal of Daniel chiefly in *Antiquities* 10: Daniel's qualities of character (wisdom, courage, temperance, justice, piety), his roles as leader and prophet, attitude toward the state and its rulers, apologetic significance, and place in Josephus' theology. It also considers how in his paraphrase Josephus clarified the biblical text and added drama and suspense to the narrative. —D.J.H.

1585. L. H. Feldman, "Josephus's Portrait of Hezekiah," *JournBibLit* 111 (4, '92) 597-610.

In presenting his narrative of Hezekiah in *Antiquities* 9–10 Josephus was clearly aware of the parallel between the Assyrians and the Romans in their assaults on Jerusalem. Thus Josephus bypassed the traditional gamut of virtues in favor of portraying Hezekiah as the pious servant of God who triumphed because God rewarded his piety.—D.J.H.

1586. L. H. Feldman, "Josephus' Portrait of Moses. Part Two," *JewQuartRev* 83 (1-2, '92) 7-50.

This installment [§ 37-1030] continues the discussion of Josephus' portrayal of Moses' personal qualities with reference to the cardinal virtues: wisdom, courage, temperance, justice, and piety.—D.J.H.

1587. L. H. Feldman, "Josephus' Portrait of Samuel," *Abr-Nahrain* [Leuven] 30 ('92) 103-145.

After discussing Josephus' special interest in Samuel as a prophet, the article considers his portrayal of Samuel's birth and virtues (wisdom, courage, temperance, justice, piety), use of the Samuel narrative to present the political philosophy of theocracy, response to anti-Jewish charges, and efforts to improve the biblical narrative.—D.J.H.

1588. L. H. Feldman, "Il ritratto di Assalonne in Giuseppe Flavio," *RivistBib* 41 (1, '93) 3-30.

In his story of Absalom (*Ant.* 7:172-257) Josephus presented him as the archetype of impiety in family relations and a lawless rebel against established authority. Absalom appears as a highly capable and physically attractive leader who is at first moderate and seeks reconciliation with David but later is destroyed by his own excessive ambition. Josephus took the opportunity to remove obscurities and inconsistencies in the biblical narrative, and to provide better motivation and suspense.—D.J.H.

1589. E. Fleischer, "Byrwrym bšyṭwt hqry'h btwrh šl bny 'rṣ-yśr'l hqdwmym (Inquiries Concerning the Triennial Reading of the Torah in Ancient Eretz-Israel)," *Heb UnCollAnn* 62 ('91) mg-s'.

The main difference between the annual and triennial cycles of Scripture readings, besides the different divisions of pericopes, was the Palestinian custom of interrupting the reading of the weekly portions not only for the holy days but also for all the occasions for which a special portion was provided. The annual reading was by no means of Babylonian origin, but rather was an alternative, indeed ancient and original, Palestinian custom.—D.J.H.

1590. M. Frasson, "La struttura dei cieli in 3 Baruc. Uno studio filologico," *Henoch* 14 (1-2, '92) 137-144.

In *3 Baruch* there are two mentions of the prophet passing by the "third heaven" (7:2; 10:1), while no mention is made of the fourth heaven. Since the text presupposes a solar calendar of 365 days (6:13) and Baruch's heavenly journey takes 30 + 60 + 185 (= 275) days per heaven (2:2; 3:2; 4:2), the number of 90 days must be inserted at the beginning of chapter 10 and this chapter must be placed between chapters 3 and 4 so as to maintain the ascending order of the numbers. This suggestion helps to solve the problem of the text's internal coherence and to recognize as secondary the reference to the third heaven in 7:2.—D.J.H.

1591. N. Füglister, "Die Verwendung des Psalters zur Zeit Jesu. Der Psalter als Lehr- und Lebensbuch," *BibKirch* 47 (4, '92) 201-208.

After considering the historical Jesus and the Psalms, the article discusses the use (and non-use) of the Psalms in Jewish worship at the Temple and in local synagogues. Then it reflects on seven processes or tendencies associated with the Psalms at the turn of the era: canon, wisdom, Torah, prophecy, David, messiah, and collection.—D.J.H.

1592. J. Goldin, "The Second Pair," *American Academy for Jewish Research* [Jerusalem—New York] 58 ('92) 41-46.

Whereas the sayings of the first pair of sages in *m. 'Abot* concern the household, those of the second pair (1:6-7) contemplate conduct beyond the residence: Joshua exhorts concern for paideia, and Nittai warns against bad neighbors.—D.J.H.

1593. K. Grayston, "Satan and Job," *ScriptBull* 23 (1, '93) 2-7.

Satan is one of the most prominent characters in *Testament of Job*. After outlining the plot of the work, the article focuses on its portrayal of Satan who represents the variety of delusive and destructive forces that make earthly sovereignty so risky.—D.J.H.

1594. J. Hauptman, "Women and Prayer: An Attempt to Dispel Some Fallacies," *Judaism* 42 (1, '93) 94-103.

From the time of the Mishnah women have been obligated to say the Eighteen Benedictions two or three times daily. The obligation to pray, however, does not in itself entitle a women to serve as prayer leader. For a woman to lead the congregation the community must view her social standing as equal to a man's.—D.J.H.

1595. R. Horsley, "Palestinian Jewish Groups and Their Messiahs in Late Second Temple Times," *Concilium* (1, '93) 14-29.

The concept of "the Messiah" is part of a larger conceptual apparatus of Christian origins that has little to do with the lives of the people of ancient Palestine. A survey of scribal groups' hopes (*1 Enoch*, Daniel, the Dead Sea scrolls, *Psalms of Solomon*, *4 Ezra*, *2 Baruch*) indicates that the earliest and most persistent solution to the problem of imperial domination was God's own intervention. In those few communities that mention some sort of "messiah," a wide variety of roles prevails. Popular movements of deliverance are of far greater relevance than the traditional synthetic Christian concept of "the Messiah" in our attempts to understand Jesus' ministry and the origins of certain Jesus movements behind the development of Synoptic Gospel traditions.—C.R.M.

1596. I. Jacobs, "The Historical and Ideological Implications of Mishnah Sotah 5:5," *Journ StudJud* 23 (2, '92) 227-243.

The debate in *m. Soṭa* 5:5 concerns whether Job served God out of love or fear. Job's reinstatement as a lover of God was accepted particularly by Rabbi Aqiba and his disciples, with whom the concept of love of God in terms of suffering and martyrdom was associated in tannaitic sources. These opinions may reflect the atmosphere surrounding the Jewish revolt in A.D. 115-117. Job's serving God out of love was a sign of his privileged relationship with God and permitted him to speak out with candor.—D.J.H.

1597. F. Jacquin, "Die Zehn Worte in der jüdischen Erziehung," *IntKathZeit/Communio* 22 (1, '93) 23-35.

The Ten Commandments are especially associated in Jewish liturgy with the Feast of Weeks, which celebrates God's gift of the Law to Israel. The article first discusses the place of the Ten Commandments in the synagogue liturgy of Weeks, and then surveys rabbinic commentaries on the Ten Commandments that are most influential in Judaism today.—D.J.H.

1598. R. Kalmin, "Talmudic Portrayals of Relationships Between Rabbis: Amoraic or Pseudepigraphic?" *AJSReview* [Cambridge, MA] 17 (2, '92) 165-197.

The Talmud derives much of its information about relationships between rabbis from sources contemporary, or roughly contemporary, with the sages involved. It is likely that some of this information reliably depicts relationships between sages and is not the polemical invention of contemporaries and students. There are significant differences between amoraic and anonymous editorial reactions to the personalities of amoraim.—D.J.H.

1599. R. Katzoff, "Roman Edicts and Ta'anit 29A," *ClassPhilol* 88 (2, '93) 141-144.

According to *b. Ta'anit* 29a the Romans "have a tradition that when they make a decree and one of them dies the decree is annulled." The background to this statement is the Roman magisterial practice whereby edicts were in force only during the tenure in office of the issuing magistrates.—D.J.H.

1600. M. L. Klein, "Notes on the Library of the Annenberg Research Institute. Additional Targum Manuscripts," *JewQuartRev* 83 (1-2, '92) 173-177.

The article describes four manuscripts from the Cairo Geniza now at the Annenberg Research Institute in Philadelphia that contain Targum fragments: MSS 82.313.1 (Exodus 15);

82.313.4 (Pss 27:2–28:6); 82.313.50 (Lev 3:9–Num 32:28 with many gaps); and 82.313.51 (Isa 34:11-14; 34:15–35:1). Photographs of MS 82.313.4, recto and verso, are included. —D.J.H.

1601. S. T. LACHS, "Sexual Imagery in Three Rabbinic Passages," *JournStudJud* 23 (2, '92) 244-248.

Sexual imagery has been either overlooked or misunderstood in the following rabbinic texts: "scepter" as a euphemism for the *membrum virile* (*b. Meg.* 15b), the "pumpkin" or "gourd" and the "cucumber" for female and male bodily parts (*b. Meg.* 12a-b), and "striking a bell" where the shape of the bell suggests the the female genital area and "clapper" the *membrum virile* (*Gen. Rabb.* 18:4).—D.J.H.

1602. F. LUCIANI, "Le differenze tra testo ebraico e Targum in alcuni passi dei libri di Samuele," *Aevum* [Milan] 66 (1, '92) 5-14.

The article investigates the differences between the Hebrew text and *Targum Jonathan* for four passages (1 Sam 4:8; 14:48; 26:8; 2 Sam 8:13) and reflects on the textual and exegetical significance of the targumic readings.—D.J.H.

1603. K. LUKE, "The Syriac Versions of the Old Testament," *Biblebhashyam* 18 (3, '92) 163-177.

In addition to the Old Syriac and Peshitta the Western Syrians living under Byzantine rule produced the Syro-Palestinian version, the Syro-Hexaplar version, and several other translations of the OT.—D.J.H.

1604. F. MANNS, "Le Targum du Cantique des Cantiques. Introduction et traduction du codex Vatican Urbinati 1," *StudBibFranLibAnn* 41 ('91) 223-301.

After a 39-page introduction to *Targum of Canticles*, the article presents a French translation of the text according to Codex Vatican Urbinati 1 and notes below (chiefly rabbinic parallels). This targum-paraphrase is more a midrash than a version. The text identifies the "beloved" as God and the "bride" as the congregation of Israel. Its redaction cannot have been prior to Origen's commentary on Canticles.—D.J.H.

1605. R. NEUDECKER, "'And You Shall Love Your Neighbor as Yourself — I Am the Lord' (Lev 19,18) in Jewish Interpretation," *Biblica* 73 (4, '92) 496-517.

This investigation of Lev 19:18 in rabbinic and later Jewish sources considers the significance attached to each word, whether Lev 19:17-18 should be taken as a single unit, the debate between Aqiba and Ben Azzai about the commandment to love one's neighbor, and the understanding of Lev 19:18 in Hasidism.—D.J.H.

1606. J. NEUSNER, "When did Judaism become a Messianic Religion?" *Concilium* (1, '93) 45-56.

The philosophers of the Mishnah did not make use of the messiah myth in constituting a teleology for their system. The rabbinic system of the two Talmuds then transformed the messiah myth in its totality into an essentially ahistorical force. If people wanted to reach the end of time, they had to rise above time (i.e. history) and stand off at the side of great movements of political and military character. With the Talmud of the Land of Israel Judaism became a messianic religion but one profoundly different from Christianity. Judaism's messiah was to be a sage promising the ultimate and entire sanctification of Israel.—D.J.H.

1607r. É. Nodet, *Essai sur les origines du Judaïsme* [*NTA* 36, p. 450].

J.-C. Haelewyck, "Les origines du Judaïsme. À propos de l'essai de É. Nodet," *Rev ThéolLouv* 23 (4, '92) 472-481.—According to Nodet, "Judaism" emerged first in the late 3rd century B.C. under Simon the Just and then in the 1st century B.C. under Hillel at Jerusalem from the encounter between an already formed Pentateuch transmitted by the Samaritans and oral and written traditions from Babylon. After explaining the logic and content of Nodet's thesis, the article takes issue with his use of some sources and some aspects of his methodology. This stimulating work raises questions about widely and facilely accepted historical reconstructions that do not agree with Josephus and the rabbinic tradition.—D.J.H.

1608. A. Paul, "Bulletin du judaïsme ancien," *RechSciRel* 81 (1, '93) 93-120.

The thirty recently published books described and evaluated in this bulletin [see § 35-954] appear under two headings: the historical, social, and religious setting (fifteen); and rabbinic Judaism and related fields (fifteen).—D.J.H.

1609. P. Piovanelli, "Le texte de *Jérémie* utilisé par Flavius Josèphe dans le X^e livre des *Antiquités Judaïques,*" *Henoch* 14 (1-2, '92) 11-36.

After discussing the ancient textual traditions of the book of Jeremiah, the article investigates how Josephus used material from Jeremiah in *Antiquities* 10:84-185. Josephus' narrative is especially dependent on Jeremiah 26, 36–43, and 52. Significant readings show Josephus' clear dependence on a long, Semitic (perhaps Aramaic) edition of Jeremiah. An appendix argues that the last verse of Callimachus' *Epigrams* 55 is a quotation of Isa 14:12(LXX).—D.J.H.

1610. U. Rappaport, "Apocalyptic Vision and Preservation of Historical Memory," *Journ StudJud* 23 (2, '92) 217-226.

This paper discusses the role of various apocalyptic texts, mainly historical apocalypses and especially Daniel 11, in the formation of historical memory. After discussing the apocalyptic attitude toward history and the apocalyptist's aims, it examines (1) the historical memory of Daniel 11, and (2) the historical picture presented in the book and its place in the collective historical memory of the Jewish people since the 2nd century B.C. While apocalyptic literature neither educates toward a historical consciousness nor contributes to the shaping of a collective memory, it may be viewed as a creative form of historiography and can serve as a substitute for national historiography.—C.R.M.

1611. M. Roshwald, "The Teaching of Ben Zoma," *Judaism* 42 (1, '93) 14-28.

The sayings of Ben Zoma in *m. 'Abot* 4:1 about the wise, heroic, rich, and honored person are parallel or closely related to statements of Plato and Aristotle. Ben Zoma's maxims, though each standing on its own merits, complement each other and form an intelligible and solid foundation for a way of life.—D.J.H.

1612. D. S. Russell, "Countdown: Arithmetic and Anagram in Early Biblical Interpretation," *ExpTimes* 104 (4, '93) 109-113.

Jewish scribes of the post-OT period found in allegorical arithmetic and analytical anagram a powerful combination for interpreting and elucidating Scripture. Apocalyptic writers discovered secret meanings in numbers, and scribes used the devices of gematria and atbash. —D.J.H.

1613. S. Safrai, "Talmudic Literature as an Historical Source for the Second Temple Period," *Mishkan* [Jerusalem] 17-18 ('92-'93) 121-137.

Talmudic literature, used in a careful way, can provide trustworthy historical material pertaining to the Second Temple period, and so can and should be used in interpreting the NT. Careful scrutiny of talmudic sources provides historical information about such topics as the Pharisees, the Temple, Yohanan ben Zakkai's departure from Jerusalem, and issues of halakah.—D.J.H.

1614. A. Samely, "Scripture's Implicature: The Midrashic Assumptions of Relevance and Consistency," *JournSemStud* 37 (2, '92) 167-205.

A close look at any page of midrash will reveal two prominent assumptions: What Scripture says is completely true, and Scripture's wording is emphatically relevant. That the author of the biblical text is God is the source of all the earnestness with which textual processes are addressed. Reflection on Torah meant reflection on the nature of communication in language and the shaping of an organon of interpretation that would do justice to the ultimate communication.—D.J.H.

1615. J. Schwartz, "Once More on the Nicanor Gate," *HebUnCollAnn* 62 ('91) 245-283.

Talmudic tradition locates the Nicanor Gate in Jerusalem at the western exit of the Forecourt of Women and attributes it to a certain Nicanor who brought doors of Corinthian bronze from Alexandria. Josephus, completely unaware of the rabbinic tradition, located the "Corinthian Gate" made of Corinthian bronze at the eastern entrance of the Forecourt of Women. The "original" Nicanor Gate referred to the Greek general who was defeated by Judas Maccabeus and whose limbs according to some versions of the story were hung from what was later to become the Nicanor Gate.—D.J.H.

1616. J. J. Scott, "The Jewish Backgrounds of the New Testament: Second Commonwealth Judaism in Recent Study," *Archaeology in the Biblical World* [Shafter, CA] 1 (2, '91) 40-41, 43-49.

This survey of the study of intertestamental Judaism since the discovery of the Dead Sea scrolls proceeds under the following headings: sources of information, historical and cultural forces, outlines of a new consensus, specific areas and issues, and recent studies and publications. Even if no new evidence is found, there remain decades of work to incorporate what we now have into a better, more comprehensive understanding of this time and culture. —C.R.M.

1617. R.-S. Sirat and A. Woog, "Moïse 'notre maître', prince des prophètes," *VieSpir* 146 (702, '92) 625-632.

In the Jewish tradition Moses is above all the prince of the prophets. Moses displayed a continual concern for justice and mercy, met incomprehension from the people, and showed great humility.—D.J.H.

1618. E. R. Smits, "A Contribution to the History of Pseudo-Philo's *Liber Antiquitatum Biblicarum* in the Middle Ages," *JournStudJud* 23 (2, '92) 197-216.

Some substantial extracts from ps.-Philo's *Biblical Antiquities* are included in the *Chronicon,* dating from ca. A.D. 1215-20, by the Cistercian Helinand of Froidmont (near Beauvais in Northern France). Helinand used the work for dating biblical events and identifying biblical personages. His text contains readings from the two main branches of the Latin textual tradition.—D.J.H.

1619. A. Vivian, "I movimenti che si oppongono al Tempio: il problema del sacerdozio di Melchisedeq," *Henoch* 14 (1-2, '92) 97-112.

In Second Temple times various writers and groups who opposed the Jerusalem Temple and its priesthood appealed to the figure of Melchizedek. Traces of these polemics appear in Philo's writings, *Jubilees, Genesis Apocryphon,* 11QMelchizedek, *Songs of the Sabbath Sacrifice,* Hebrews, and *2 Enoch* 71–72. Some Qumran texts gave Melchizedek a superhuman status and an important role in the heavenly court during eschatological times. In Hebrews Jesus is the priest according to the order of Melchizedek.—D.J.H.

1620. T. Weinberger, "Experiencing Jewish Theology. Louis Finkelstein's 'Introduction' to Solomon Schechter's Aspects," *ConsJud* 45 (2, '93) 32-41.

In 1961 Finkelstein wrote an unusual introduction to S. Schechter's 1909 work, *Aspects of Rabbinic Theology.* Finkelstein showed what kinds of creative possibilities lie in the rabbinic material and how rabbinic theology can impact on our own moral perceptivity. He followed Schechter's example in insisting on the emotional experience of theological understanding.—D.J.H.

Jewish World, §§ 37-1352, 1433.

Greco-Roman World

1621. E. E. Batinski, "Seneca's Response to Stoic Hermeneutics," *Mnemosyne* [Leiden] 46 (1, '93) 69-77.

Although Seneca explicitly rejected Stoic hermeneutics that transformed Homer into a proto-Stoic and his epics into philosophical treatises, he brought to the text the same critical assumptions about text and reader: The text is paradigmatic of an unalterable structure or logos; poetry serves a utilitarian function; and the reader's task is to discern this structure by posing the correct question.—D.J.H.

1622r. M. Beard and J. North (eds.), *Pagan Priests. Religion and Power in the Ancient World* (London: Duckworth, 1990).

A. Bendlin et al., "Priesthoods in Mediterranean Religions," *Numen* 40 (1, '93) 82-94.—After a description of the book's scope and content and remarks on the state of research, the article reviews the individual contributions. Then it comments on the illustrations, the discussion of women, and conceptual developments in the volume as a whole. This book will help move the comparative history of religion away from divinities and toward inquiry into fundamental institutions of the religious systems.—C.R.M.

1623. J. N. Bremmer, "Mythe en rite in het oude Griekenland: Een overzicht van recente ontwikkelingen (Myth and Rituals in Ancient Greece)," *NedTheolTijd* 46 (4, '92) 265-276.

The article surveys recent research on Greek myth, rituals, and the relation between myth and ritual, respectively. Each section begins with a short history of scholarship on the topic. Particular attention is given to the definitions of myth and ritual, and to sociobiological interpretations of the relation between myth and ritual.—D.J.H.

1624. K. Hopkins, "Novel Evidence for Roman Slavery," *Past & Present* [Oxford] 138 ('93) 3-27.

The article first sketches the slave's experience of slavery as well as the fears and anxieties that slavery evoked in Roman masters on the basis of anecdotes drawn from Tacitus, Galen, and other writers. Then it focuses on the "slave biography" entitled *Life of Aesop* written in its finished form in the 1st century A.D. in Roman Egypt as a way of eliciting social history from a fictional source.—D.J.H.

1625. D. Obbink and P. A. Vander Waerdt, "Diogenes of Babylon: The Stoic Sage in the City of Fools," *GkRomByzStud* 32 (4, '91) 355-396.

The article presents a new Greek text, translation, and commentary for a fragment (P. Hercul. 1506, col.8) quoting Diogenes of Babylon (ca. 240-152 B.C.) concerning the political expertise of the Stoic orator. The text provides unambiguous evidence that the early scholarchs' most distinctive political doctrines—that the megalopolis is the only true city, that natural law is identical with the sage's right reason, and that only citizens of the megalopolis may live in accord with natural law—persisted until the end of the Hellenistic age, even as Diogenes attempted to revise Stoic political philosophy to make it comparable in scope and intention to that of his Platonic and Peripatetic rivals.—D.J.H.

1626. J. Rudhardt, "De l'attitude des Grecs à l'égard des religions étrangères," *RevHistRel* 209 (3, '92) 219-238.

With reference to Herodotus and other writers the article shows that the ancient Greeks placed the beliefs, rites, and actions that we regard as religious in the category of νόμοι, which included many other traditional usages. They recognized that these νόμοι differed according to the peoples but did not doubt that the same gods were addressed even though the names and images varied and different rites were practiced.—D.J.H.

1627. J. L. Sebesta, "Textbooks in Greek and Latin: 1993 Supplementary Survey," *Class World* 86 (3, '93) 217-222.

This supplement updates the 1992 full survey of Greek and Latin textbooks in print [§ 36-1634].—D.J.H.

1628. L. E. Vaage, "Like Dogs Barking: Cynic *Parrēsia* and Shameless Asceticism," *Semeia* 57 ('92) 25-39.

The repeatedly cited Cynic virtue of παρρησία ("boldness of speech") was a kind of discursive formation, and the Cynics were "shameless" ascetics. Theirs was an asceticism of transgression that included not observing ancient codes of proper speech and appropriate behavior.—D.J.H.

1629. M. Winiarczyk, “Wer galt im Altertum als Atheist? 2. Teil,” *Philologus* [Berlin] 136 (2, ’92) 306-310.

Supplements and additions to the list of persons [§ 29-1205] who in pagan antiquity were regarded as atheists or godless.—D.J.H.

The Early Church

1630. J. Bowman, “The Gospel of Barnabas and the Samaritans,” *Abr-Nahrain* [Leuven] 30 (’92) 20-33.

The author of *Gospel of Barnabas* used the four Gospels to present his own views. He was never a Christian or a Jew. He was a Samaritan, then officially a Muslim.—D.J.H.

1631. A. Di Donna, “Il linguaggio della catechesi nelle Pseudo-Clementine,” *Asprenas* [Naples] 39 (2, ’92) 199-230.

After discussing the literary problem of the Pseudoclementines, the article considers the Jewish background (initiation practices, the two ways) and stresses the importance of the linguistic approach. Then it focuses on the vocabulary of the kerygma (κηρύσσω and related words), *praedicare* in the Latin recension, the “promise of the gospel” (ἐπαγγέλλω and related words), and catechesis (κατηχέω and related words).—D.J.H.

1632. A. Di Donna, “La struttura della catechesi nell Pseudo-Clementine,” *Asprenas* [Naples] 39 (3, ’92) 382-396.

The article investigates the structure of catechesis according to the Pseudoclementines as seen in accounts about initiations, the baptismal instructions of Peter, the recognitions, the initiation of Clement’s father, and the Jewish-Christian διδάσκαλοι.—D.J.H.

1633. F. G. Downing, “Cynics and Christians, Oedipus and Thyestes,” *JournEcclHist* 44 (1, ’93) 1-10.

Better sense may be made of the charges against the early Christians of indulging in Oedipoean intercourse and Thyestean feasts when it is seen that they were thought to be practicing a Cynic philosophical “naturalism” that deliberately flouts mere social conventions. When outsiders levelled charges of incest and cannibalism, they were most probably identifying Christianity as a kind of radical Cynicism.—C.R.M.

1634. S. Heid, “Auf welcher Seite kämpfte Gott? Der Anspruch Jerusalems und Roms auf die Waffenhilfe Gottes in frühchristlicher Apologetik,” *ZeitKirchGesch* 104 (1, ’93) 1-22.

The article first considers how early Christian apologists through the time of Constantine dealt with God’s activity in protecting and destroying Jerusalem in A.D. 70 and 135. The apologists maintained that the divinely protected city of Jerusalem fell in the Jewish War because Christ fought on the side of the Romans. Then it shows how Constantine invoked the protection of the Christians’ God rather than Jupiter for his Christian empire and for the city of Rome in particular.—D.J.H.

1635. P. Henne, “Un seul ‘Pasteur’, un seul Hermas,” *RevThéolLouv* 23 (4, ’92) 482-488.

After noting the difficulties that *Shepherd of Hermas* presents to readers by its diversity of styles (apocalyptic, didactic, parabolic) and content, the article discusses theories (especially multiple authorship) that have been advanced to address these problems, reflects on the phenomenon of borrowing and reappropriation in *Hermas,* and suggests that the key to reading it lies in recognizing the work's progressive presentation (from catechumens to the baptized). The apparent breaks and doublets in *Hermas* are thus due to changes of audience, not of authors. It is a mistake to view *Hermas* as a tractate with a synchronic perspective. Rather the document makes sense as a whole when seen from a diachronic perspective as a catechesis, which in its later stages involves the recapitulation and deepening of materials presented earlier.—C.R.M.

1636. R. JENSEN, "What Are Pagan River Gods Doing in Scenes of Jesus' Baptism," *BibRev* 9 (1, '93) 34-41, 54-55.

In Christian art from the late 5th or 6th century A.D. onward a river god, taken from classical art, personifying the Jordan appears in depictions of John's baptism of Jesus. The depictions of the river deity demonstrate the importance of the Jordan in the Christian imagination.—D.J.H.

1637. W. KINZIG, "L'idée de progrès dans l'Église ancienne jusqu'à l'âge constantinien," *ÉtudThéolRel* 68 (1, '93) 43-60.

Not only did the early church have a particular concept of progress, but also the history of the church in the first three centuries A.D. cannot be understood without this notion. After considering the roots of the concept in the OT, the article discusses ideas of newness in the NT (historical and apocalyptic), attitudes toward the OT in the patristic period, attempts to relate biblical and other intellectual currents, and developments in the era of Constantine. —D.J.H.

1638. H. MONTGOMERY, "Old Wine in New Bottles? Some Views of the Economy of the Early Church," *Symbolae Osloenses* [Oslo] 66 ('91) 187-201.

Trying to identify the existence of a pure Christian form of economy during the first three centuries A.D. is an impossible task. But some trends are discernible. Though ownership became increasingly questionable, some wealthy members did not surrender their property but instead made donations to the works of welfare. No objection was raised to the church owning churchyards and estates. Coins and money were an indispensable medium of exchange, and slave labor was not considered unnatural.—D.J.H.

1639. C. OSIEK, "The Social Function of Female Imagery in Second Century Prophecy," *VetChrist* 29 (1, '92) 55-74.

The study first presents an exegetical-historical discussion of two revelatory texts from the 2nd century A.D.: the heavenly woman church revealer in *Shepherd of Hermas* Visions 1–4, and Epiphanius' report in *Panarion* 49.1 of Christ appearing as a woman to Priscilla or Quintilla to reveal the location of Pepuza as the site of the heavenly Jerusalem. Then it engages in a social-science analysis of these texts, utilizing models concerned with gender roles and status expectations, and V. Turner's work on liminality and communitas, on status elevation and status reversal, to show why and how these visions could happen. While to modern women the idea of status elevation by being associated with or becoming male is not appealing, this symbolic association was prevalent throughout the ancient world.—C.R.M.

1640. K. A. STRAND, "Peter and Paul in Relationship to the Episcopal Succession in the Church at Rome," *AndUnivSemStud* 30 (3, '92) 217-232.

This investigation is confined to a precise and specific consideration of the how, when, and why of the transition from the portrayal of Peter and Paul as cofounders of the Roman episcopal succession to the portrayal of Peter alone in that capacity. After reviewing the pertinent data (Irenaeus, Hegesippus, Epiphanius, Eusebius, Tertullian, Optatus, Augustine, Jerome, *Apostolic Constitutions*), it sets forth six options to account for the shift. It concludes that the best relevant evidence suggests that the transition was a response to the Marcionite crisis.—C.R.M.

1641. R. L. WILKEN, "The Holy Land in Christian Imagination," *BibRev* 9 (2, '93) 26-33, 53-54.

From the very beginning Christian faith was oriented to events that took place in Jerusalem and elsewhere in Israel. Between the 4th and 7th centuries A.D. Palestine was a center for Christian pilgrims, monks, and settlers who gave great attention to the "holy places." [Extracts from the travel notes of the "Bordeaux Pilgrim" (A.D. 333) and Egeria (A.D. 381-384) are provided on pp. 30-31.]—D.J.H.

Early Church, §§ 37-1345, 1547.

Gnosticism

1642. C. BARRY, "La dynamique de l'histoire dans un traité gnostique de Nag Hammadi, *La Sagesse de Jésus-Christ* (NH III,4 et Berolinensis Gnosticus, 3)," *Muséon* 105 (3-4, '92) 265-273.

This essay examines the historicization of the anthropogonic schema in *Sophia of Jesus Christ.* It first reviews the soteriology of *Eugnostos the Blessed* and outlines the anthropogonic myth. Then it discusses the historical basis of the revelation in *Sophia of Jesus Christ,* focusing on four principal references to historical time: "after he rose from the dead . . ." (BG 77,9–78,2a = III 90,14b–91,3a); "from the foundation of the world until now" (BG 80,7b-9a = III 92,9b-10a); "at the propitious moment" (BG 121,6b-10 = III lacuna); "from that day on" (BG 127,4b-10 = III 119,13b-17). Myth and history are joined in *Sophia of Jesus Christ* in order to associate temporality with the progression of human beings toward their salvation. The changes made to the text of *Eugnostos* suggest that the gnostics of the 3rd century A.D. recovered the idea of a theology of history in response to the critiques of the Church Fathers.—C.R.M.

1643. J. A. CAVALLO, "Agricultural Imagery in the Gospel of Matthew and the Gospel of Truth," *Religion & Literature* [Notre Dame, IN] 24 (3, '92) 27-38.

This paper focuses on the recurring use in *Gospel of Truth* of agricultural metaphors, comparing them to similar imagery in Mt, which sometimes serves as a source. The analysis of passages in both texts dealing with the seed, fruit, plants, the root, the garden, and the harvest shows that the use of agricultural metaphors in *Gospel of Truth* does not underscore the importance of one's actions on earth as in Mt. Rather it uses the very same imagery to shift the focus away from the earth and to concentrate instead on the gnostic's relation to the incomprehensible first principle.—C.R.M.

1644. S. Davies, "The Christology and Protology of the *Gospel of Thomas*," *JournBibLit* 111 (4, '92) 663-682.

Jesus, as portrayed by *Gospel of Thomas*, insists that the world ought to be considered to be in the condition of Gen 1:1–2:4 and that people should restore themselves to the condition of the image of God. They will then live in this world with the rest and immortality proper to the seventh day of creation. One who seeks Jesus will find him when the hidden primordial state of the world is found. Jesus himself, however, is not an essential element in salvation and Christology per se is actively discouraged in *Thomas*. *Thomas* is to Christian Hellenistic Judaism what Q is to Christian apocalyptic Judaism.—C.R.M.

1645. H. M. Jackson, "The Setting and Sectarian Provenance of the Fragment of the 'Celestial Dialogue' Preserved by Origen from Celsus's Ἀληθὴς Λόγος," *HarvTheolRev* 85 (3, '92) 273-305.

This thorough study of the brief and cryptic fragment from the Christian work identified by Celsus (Origen, *Contra Celsum* 8.15) as the "Celestial Dialogue" argues that an error both in the editions of the text and in the most widely used translations has masked its meaning. If the "Celestial Dialogue" is a gnostic document and the journey that Christ is literally on the brink of completing is a *descensus ad inferos*, then the hell into which he is descending is not under the earth but on it. If the conversation is taking place in the Creator's heaven, who else would Christ's taunting antagonist be than the lord of that heaven, the keeper of the well, the Creator himself? A dialogue preserved in Eznik of Kolb furnishes evidence that the "Celestial Dialogue" is Marcionite, perhaps stemming from Marcion himself. The appendix discusses the "Celestial Dialogue" and *Gospel of Thomas* 74.—C.R.M.

1646. R. Kuntzmann, "Le Temple dans le Corpus copte de Nag Hammadi," *RevSciRel* 67 (1, '93) 15-37.

The study examines the thirty-three occurrences of temple (including "house" and "sanctuary") in the Nag Hammadi documents under the following headings: evocations of the pagan temple, the temple and the angels-demons, the temple as metaphor, and the temple in the view of the gnostic Christian. The metaphorical usage serves to negate the historical temple (a place of error or false cult) and the significance accorded it by Jews and Christians. The texts more directly inspired by Christianity establish an opposition between the temple, a symbol of the Jewish and pagan world, and the mountain, which is the privileged site of Jesus' revelation.—C.R.M.

1647. P.-Y. Ruff, "Gnosticisme et johannisme. Des réseaux de témoins sans Église?" *ÉtudThéolRel* 68 (1, '93) 25-41.

This study considers 2nd-century A.D. gnosticism from a hermeneutical and practical standpoint and is guided by three postulates: (1) Gnosticism represents an effort to reflect theologically on Christian faith; (2) theological, philosophical, or literary productions of the Greek world are based on a logic that is not readily accessible to us; and (3) a decisive criterion that permits the opposition of Valentinian gnosticism to the Johannine movement is lacking. It first discusses four challenges posed by gnosticism and Hellenism with respect to ecclesiology, sacraments, theological reflection, and reference to foundational texts. Then it comments on the profound effect that the transition from Greek to Latin had on philosophical and theological thought.—C.R.M.

1648. D. M. Scholer, "Bibliographia Gnostica: Supplementum XXI," *NovTest* 35 (1, '93) 65-100.

The twenty-first supplement [see § 36-1650] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) contains items published in 1991 as well as earlier items not previously included for a total of 298 items. Entries appear under four main headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library. It continues to be the plan to produce a volume integrating all the bibliographic entries from 1970 through 1992.—C.R.M.

1649. M. Scopello, "Bulletin sur la gnose," *RechSciRel* 80 (3, '92) 441-466.

Descriptions and evaluations of twenty-one recent books (in various languages) on gnosticism and related topics appear under two major headings: collections (fourteen) and studies (seven).—D.J.H.

1650. M. Simonetti, "Eracleone, gli psichici e il *Trattato tripartito*," *RivistStorLettRel* 28 (1, '92) 3-33.

The article first investigates the doctrine of the three natures (material, psychic, pneumatic) in what can be known about the views of the gnostic Heracleon. Then it examines the approach to this anthropology in the Nag Hammadi text of *Tripartite Tractate* and related sources. It also gives attention to how the issue has been treated in modern scholarship on these works.—D.J.H.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

R. Abba, *The Nature and Authority of the Bible* (Cambridge, UK: James Clarke, 1992, paper £9.95) vi and 383 pp. Bibliography. Indexed. ISBN: 0-227-67912-1.

The paperback version of the second edition (1983) of a work first published in 1958, this volume discusses the nature of the Bible; the interpretation of the Bible; revelation through history; myth, legend, and history; miracles; the OT and the NT; differing levels of truth; the word of God; and the continuing debate. An appendix treats the Dead Sea scrolls and Christian origins. Abba was professor of OT studies at the University of Durham.

F. Beetham, *An Introduction to New Testament Greek. A Quick Course in the Reading of Koiné Greek* (Bristol, UK: Bristol Classical Press, 1992, paper $30) ix and 374 pp. ISBN: 1-85399-338-7. Distributed in the USA by Focus, P.O. Box 369, Newburyport, MA, 01950.

Developed in courses for adults, this introduction to reading the Koine Greek of the NT and the Septuagint concentrates on reading with fluency and includes readings from John's Gospel from the beginning. The book is arranged in thirty sections, which might each be thought of as a week's work. It uses a basic vocabulary of 560 words, provides two summaries of grammar and an index of Greek words, and includes practice passages. A tutor's manual and key is also available. Beetham teaches at the Universities of Birmingham and Warwick.

Begegnungen zwischen Christentum und Judentum in Antike und Mittelalter. Festschrift für Heinz Schreckenberg, ed. D.-A. Koch and H. Lichtenberger, Schriften des Institutum Judaicum Delitzschianum 1 (Göttingen: Vandenhoeck & Ruprecht, 1993, DM 98) 400 pp. Bibliography. ISBN: 3-525-54200-3.

Of the nineteen articles in this *Festschrift* honoring Professor Schreckenberg on his 60th birthday, those most pertinent to NT studies are by Y. Amir on monotheistic corrections of pagan texts; A. H. Baumann on Josephus' description of fast days; H.-C. Gossmann on the history of the reception of Exod 4:25-26; E. Güting on Amen, eulogy, and doxology in NT textual criticism; F. G. Hüttenmeister on συναγωγή and προσευχή in Josephus and other ancient sources; R. Kampling on the history of the interpretation of 1 Thess 2:14-16; Koch on the tradition and use of the Septuagint in the first Christian centuries; Lichtenberger on Josephus and Paul at Rome; H. Lindner on John Hyrcanus (*Ant.* 13:291) and the rich young man (Mt 19:21); P. Maser on synagogue and church—the early history of church building; G. Mayer on "ruler" titles for God in Philo; R. Medina-Lechtenberg and P.-R. Berger on a late Theodotionic tradition of Daniel; A. Oppenheimer on Nehardea and Nisibis according to Josephus (*Ant.* 18); P. Pilhofer on who anoints the Messiah as an early topic of debate between Jews and Christians; G. Stemberger on Jerome and the Jews of his time; and H.-P. Tilly on the discourse as a functional form in the Jerusalem Talmud. A foreword by the editors and a bibliography of the honoree's publications are included.

K. Berger et al., *Studien und Texte zur Formgeschichte,* Texte und Arbeiten zum neutestamentlichen Zeitalter 7 (Tübingen: Francke, 1992, paper DM 78) vii and 233 pp. Indexed. ISBN: 3-7720-1886-6.

Intended as a contribution to the "new form criticism" and to the history of religions, the four chapters in this volume are by F. Vouga on the letter as the form of apostolic authority, D. Zeller on the announcement and proclamation of births (with reference to Mt 1–2 and Lk 1–2), M. Wolter on inscriptional accounts of healing and NT healing miracles, and Berger on accounts of visions in pagan-Hellenistic texts and their NT analogies. Berger has provided a five-page introduction. The authors comprise the editorial board of the series in which the volume appears.

D. A. Black, *Using New Testament Greek in Ministry. A Practical Guide for Students and Pastors* (Grand Rapids: Baker, 1993, paper $9.95) 128 pp. Bibliography. Indexed. LCN: 92-42175. ISBN: 0-8010-1043-8.

Black, who teaches at Talbot School of Theology in La Mirada, CA, seeks to motivate and guide pastors to use their knowledge of Greek in ways that will glorify God. There are five chapters in his presentation: you and your Greek NT (clarifying objectives), off the shelf and into yourself (selecting the right tools for Greek exegesis), getting oriented (the nature and task of Greek exegesis), developing your exegetical skills (a concise guide to Greek exegesis), and from theory to practice (employing the principles and tools).

D. A. Black with K. Barnwell and S. Levinsohn (eds.), *Linguistics and New Testament Interpretation. Essays on Discourse Analysis* (Nashville, TN: Broadman, 1993, paper $15.95) 319 pp. Bibliographies. LCN: 92-25320. ISBN: 0-8054-1509-2.

The initial five essays in this collection concern new methodological approaches: J. P. Louw on reading a text as discourse; Levinsohn on participant reference in Koine Greek narrative; J. C. Tuggy on semantic paragraph patterns; J. C. Callow on constituent order in copula clauses; and Black on discourse analysis, Synoptic criticism, and Markan grammar. The remaining nine articles deal with specific texts: E. R. Wendland on the interaction of text, cotext, and context in Lk 7:36-50; R. Buth on οὖν, δέ, καί, and asyndeton in Jn; N. F. Miller on the imperativals of Romans 12; K. Callow on the disappearing δέ in 1 Corinthians; K. Callow on patterns of thematic development in 1 Cor 5:1-13; H. Van Dyke Parunak on the multidimensional analysis of the components and transitions in Galatians; K. Titrud on the function of καί in the Greek NT and an application to 2 Peter; R. Longacre on an exegesis of 1 John based on the discourse analysis of the Greek text; and C. D. Osburn on discourse analysis and Jewish apocalyptic in Jude. E. A. Nida has provided a one-page foreword, and Black has supplied a five-page introduction.

G. L. Bruns, *Hermeneutics Ancient and Modern* (New Haven, CT—London: Yale University Press, 1992, $37.50) xii and 318 pp. Indexed. LCN: 92-14839. ISBN: 0-300-05450-5.

In these reflections on the nature and purpose of hermeneutics Bruns, professor of English at the University of Notre Dame, first deals with "the ancients": truth and power in the discourse of Socrates; Thucydides, Plato, and the historicality of truth; canon and power in the Hebrew Bible; allegory as radical interpretation; the hermeneutics of midrash; and *Ṣūfiyya* (the mystical hermeneutics of al-Ghazālī). Then he treats "the moderns": *Scriptura sui ipsius interpres* (Luther, modernity, and the foundations of philosophical hermeneutics); Wordsworth at the limits of Romantic hermeneutics; the tragedy of hermeneutical experience; the nature of tradition; the radical turn in hermeneutics; and against poetry (M. Heidegger, P. Ricoeur, and the originary scene of hermeneutics). The introduction concerns the nature of hermeneutics, and the epilogue considers the hermeneutics of freedom.

H. Burkhardt, F. Laubach, and G. Maier (eds.), *Der Neue Bibelatlas* (Wuppertal—Zurich: Brockhaus, 1992, DM 39.80; Giessen: Brunnen) 128 pp. Illustrated. Bibliography. Indexed. ISBN: 3-417-24634-2 (Brockhaus), 3-7655-5729-3 (Brunnen).

The German version of *New Bible Atlas* [*NTA* 30, p. 370], this volume provides text, maps, plans, and photographs arranged in six major chapters: the land, the OT, the NT and early church, empires and peoples of the biblical world, Jerusalem, and the Holy Land today.

Christus natus. Al Prof. Dr. D. Salvador Muñoz Iglesias en su LXXV aniversario. Homenaje de sus colegas y alumnos, ed. A. de la Fuente Adánez and D. Muñoz León, Estudios Bíblicos 50 (Madrid: Centro de Estudios Teológicos "San Dámaso," 1992, paper 3,500 Ptas) 577 pp., plate. Bibliography. ISSN: 0014-1437.

The first part of this *Festschrift* honoring Professor Muñoz Iglesias on his 75th birthday contains sixteen articles on the infancy narratives: L. Alonso Schökel on OT elements in the NT infancy narratives, G. Aranda Pérez on the Gospel accounts of Jesus' conception and birth in the Nag Hammadi documents, L. Díez Merino on the Semitic background of Lk 1–2, de la Fuente Adánez on Elizabeth "filled with the Holy Spirit" (Lk 1:41) in light of the rabbinic tradition, J. González Echegaray on the three cities (Nazareth, Bethlehem, Jerusalem), J. Luzárraga on the Syriac versions of the Magnificat, Muñoz Léon on derash and history, B. M. Nolan on rooting the Davidic Son of God in Mt 1–2 in the experience of the Evangelist's audience, J. O'Callaghan on Lk 2:11, G. Pérez Rodríguez on the existential dimension of Mt 1–2 and Lk 1–2, A. Rodríguez Carmona on the beginning of Jesus' life as an adult (Lk 2:41-52), A. Simón Muñoz on the "permanence" of Israel (Lk 2:34a), G. M. Soares-Prabhu on Jesus in Egypt (Mt 2:13-15, 19-21) in light of the OT, J. Trebolle Barrera on the flight to and return from Egypt (Mt 2:13-15a, 19-21), A. Valentini on the revelation of the twelve-year-old Jesus in the Temple, and V. Vilar Hueso on the marginal notes of San Juan de Ribera on Mt 1–2. The second part presents fourteen articles on various themes: A. del Agua on the world of derash/midrash, L. Álvarez Verdes on κατὰ σάρκα in Rom 1:3, A. M. Artola on Gal 1:16 and the inspirational dimension of Paul's Damascus Road vision, J. Carrón Pérez on ἀποκατάστασις in Acts 3:21, J. M. Casciaro on Jesus' discourses in the Synoptic Gospels, J. L. Espinel on Israel and the blessing of Abraham for all the nations, C.-A. Franco Martínez on Lk 12:50 and Jesus' anxiety before his death, A. González Lamadrid on Hebrew *twb/ytb* and their modern translations, L. Legrand on Mk 16:1-8 as an annunciation, F. J. Martínez Fernández on Ephrem's hymn *De Nativitate* 3, A. Serra on the "two days" in Jn 4:40, 43 and 11:6 in the Fathers and modern authors, R. Trevijano Etcheverría on *Gospel of Thomas* 4, A. Vicent Cernuda on Jesus' birth and truth before Pilate, and J. Vílchez on the original language of Qohelet. Also included are a photograph of the honoree, a bibliography of his publications, and a three-page *laudatio* by de la Fuente Adánez. The *Festschrift* constitutes volume 50 (1992) of *Estudios Bíblicos*.

D. S. DOCKERY, *Biblical Interpretation Then and Now. Contemporary Hermeneutics in the Light of the Early Church* (Grand Rapids: Baker, 1992, paper $14.95) 247 pp. Bibliography. Indexed. LCN: 91-44120. ISBN: 0-8010-3010-2.

This survey of early Christian biblical interpretation from Jesus to the Council of Chalcedon contains chapters on the beginning of Christian hermeneutics in the 1st century, the transition from functional to authoritative hermeneutics in the 2nd century, the allegorical hermeneutics of the Alexandrian school, the literal-historical and typological hermeneutics of the Antiochene school, the movement toward canonical and catholic hermeneutics, and biblical interpretation then and now. Dockery, dean and associate professor of NT at Southern Baptist Theological Seminary, gives attention to the influences, philosophy, theology, traditions, and responses or reactions in each period. Also included are a seven-page glossary and 41-page bibliography.

J. DRANE, *Unlocking the Bible* (Oxford—Batavia, IL—Sydney: Lion, 1992, paper £2.99) 48 pp., map. Illustrated. ISBN: 0-7459-2210-4.

This booklet provides introductory information about the nature, content, theological message, reading, and interpretation of the Bible. Drane is the author of *Introducing the New Testament* (1987).

J. D. G. DUNN (ED.), *Jews and Christians. The Parting of the Ways A.D. 70 to 135. The Second Durham-Tübingen Research Symposium on Earliest Christianity and Judaism (Durham, September, 1989)*, Wissenschaftliche Untersuchungen zum Neuen Testament 66 (Tübingen: Mohr-Siebeck, 1992, DM 268) x and 408 pp. Bibliographies. Indexed. ISBN: 3-16-145972-5.

Prepared for the 1989 Durham-Tübingen Research Symposium on Earliest Christianity and Judaism, the thirteen papers in this volume are by P. S. Alexander on the "parting of the ways" from the perspective of rabbinic Judaism, M. Goodman on Diaspora reactions to the destruction of the Temple, M. Hengel on the Septuagint as a collection of writings claimed by Christians according to Justin and other Fathers before Origen, H. Lichtenberger on syncretistic tendencies in Jewish and Jewish-Christian baptist movements, G. N. Stanton on

Matthew's Christology and the parting of the ways, J. N. Birdsall on textual evidence for the omission of Mt 9:34, J. McHugh on John's Gospel and the parting of the ways, P. Stuhlmacher on the Christ-image of the Pauline school, Dunn on the question of anti-Semitism in the NT writings of the period (Acts, Jn, Mt), C. Rowland on the evidence for the parting of the ways in Jewish and Christian apocalyptic and mystical material, A. Chester on eschatology and messianic hope in the parting of the ways, W. Horbury on Jewish-Christian relations in *Barnabas* and Justin Martyr, and Birdsall on problems of the Clementine literature. Also included are a four-page preface and a six-page concluding summary by Dunn.

A. GIRLANDA, *Nuovo Testamento. Iniziazione biblica,* Universo Teologia 10 (Milan: Paoline, 1992, paper 18,000 L) 334 pp., fig., 9 maps, table. Bibliography. ISBN: 88-215-2514-7.

This introduction to the NT first treats Palestine in Jesus' time, the origins of the NT, messianic expectation in Jesus' time, and the primitive Christian community. Next it deals with Acts, Paul and the Pauline letters (1–2 Thessalonians, 1–2 Corinthians, Galatians and Romans, prison letters, pastoral letters), Hebrews, catholic epistles, the Gospels (Mark, Matthew, Luke, John), and Revelation. Girlanda, who teaches Scripture on the theological faculty at the San Bonaventura in Rome, is the author of a companion introduction to the OT entitled *Antico Testamento. Iniziazione biblica* (1992).

M. GÖRG AND B. LANG (EDS.), *Neues Bibel-Lexikon.* Lieferung 8, *Jesaja (Buch)-Klage* (Zurich: Benziger, 1992, paper 38 SFr) cols. 317-492, 6 figs. Bibliographies. ISBN: 3-545-23059-7.

The eighth fascicle in this project [see *NTA* 37, p. 106] contains articles by J. Gnilka on Jesus Christ, H.-J. Klauck on the Johannine letters, P. Hofrichter on John's Gospel, Lang on early Judaism, Lang and Hofrichter on the canon, D. Zeller on the accounts of Jesus' infancy, and J. Hainz on the church.

G. M. HAHNEMAN, *The Muratorian Fragment and the Development of the Canon,* Oxford Theological Monographs (Oxford: Oxford University Press, Clarendon Press, 1992, $52) xi and 237 pp., 7 tables. Bibliography. Indexed. LCN: 92-4184. ISBN: 0-19-826341-4.

Hahnemann, canon of the Cathedral Church of St. Mark in Minneapolis, contends that the traditional late 2nd-century A.D. date for the Muratorian fragment cannot be sustained. After describing the background of the Muratorian fragment, he discusses its statements on *Shepherd of Hermas,* shows that within the context of the canon's history the fragment as traditionally dated emerges as an anomaly, considers it in the context of 4th-century catalogues of the Christian canon, calls attention to peculiarities in the text, and concludes that the Muratorian fragment should be understood as a 4th-century text of eastern origin.

L. HOWSAM, *Cheap Bibles. Nineteenth-Century Publishing and the British and Foreign Bible Society,* Cambridge Studies in Publishing and Printing History (Cambridge, UK—New York: Cambridge University Press, 1991, $54.95) xviii and 245 pp., 11 tables. Illustrated. Bibliography. Indexed. LCN: 90-21900. ISBN: 0-521-39339-6.

The British and Foreign Bible Society, founded in 1804, grew out of the evangelical revival and became a popular crusade. This investigation of its publishing program between 1804 and 1864 focuses on the place of the BFBS in the history of publishing and printing and in contemporary society. After an introduction to "saints in publishing," it deals with the "Bible transaction" between 1804 and 1840 and traces the relations of the BFBS with English printers between 1804 and 1864, London bookbinders between 1811 and 1864, and bookselling between 1804 and 1864, respectively. Finally it considers the renewal of the "Bible transaction" in the 1850s and 1860s. Howsam concludes that the singleminded tenacity of the men and women of the BFBS—dedicated as they were to producing a single text, in durable volumes, at low prices, in massive quantities—transformed the book trade at large.

M. HUPPENBAUER, *Mythos und Subjektivität. Aspekte neutestamentlicher Entmythologisierung im Anschluss an Rudolf Bultmann und Georg Picht,* Hermeneutische Untersuchungen zur Theologie 31 (Tübingen: Mohr-Siebeck, 1992, DM 148) xii and 226 pp. Bibliography. Indexed. ISBN: 3-16-146015-4.

Prepared as a doctoral dissertation under the direction of H. Weder and accepted in 1991 by the philosophical faculty at the University of Zurich, this volume first explores how in recent years the concept of "myth" has been understood and received with respect to subjectivity in philosophical thinking (especially by Picht) and to speech about God and gods in the horizon of subjectivity. Then it proposes the work of Bultmann as an approach that both takes myths seriously and examines them in an enlightened and critical manner. Finally it illustrates the hermeneutics of "myth and subjectivity" with reference to some NT texts (Rom 1:18-25; 1 Cor 10:14-22; 8:1-6; 11:23-26; 13:12; and Acts 17:24-28).

D. L. JACOBSON AND R. KYSAR, *A Beginner's Guide to the Books of the Bible* (Minneapolis, MN: Augsburg, 1991, paper $7.95) 125 pp. LCN: 91-36711. ISBN: 0-8066-2572-4.

This volume provides for each book in the OT and NT basic information about dates, authorship, historical background, purposes, setting, literary forms, content, distinctive features, and central themes. General introductions to the OT and NT and to various sections of the Bible (Pentateuch, Prophets, Gospels, Letters of Paul) precede the discussions of the individual books. Jacobson is associate professor of OT at Luther Northwestern Theological Seminary in St. Paul, MN, and Kysar is professor of NT and homiletics at Lutheran Theological Seminary in Philadelphia, PA.

D. JASPER, *Rhetoric, Power and Community. An exercise in reserve* (Louisville, KY: Westminster/Knox, 1993, paper $19.99) xi and 172 pp. Bibliography. Indexed. LCN: 92-18357. ISBN: 0-884-25434-9.

Of the ten chapters contained in this volume the two most pertinent to the NT concern the rhetoric of Paul's letters ("Heaven forbid!") and the community of Mark's Gospel ("Let the reader understand"). The other chapters deal with Nietzschean hilarity; Plato, rhetoric, and community; Archbishop Cranmer's prayer book of 1549; and so forth. Jasper is director of the Centre for the Study of Literature and Theology at the University of Glasgow.

H. C. KEE, *Understanding the New Testament* (5th ed.; Englewood Cliffs, NJ: Prentice Hall, 1993) x and 436 pp., 8 plates, 10 maps, chart. Illustrated. Bibliographies. Indexed. LCN: 92-16133. ISBN: 0-13-948266-0.

This new edition of a well-known introduction to the NT [see *NTA* 28, p. 77] intensifies the concern for community by concentrating on the range of ways in which early Christians found personal identity in a communal context. Its gives particular attention to insights developed in the sociology of knowledge and the sociology of religion. The introduction and concluding chapter have been rewritten, the technical language has been clarified at many points, the bibliography has been updated, a glossary of technical terms has been provided, and the whole volume has been redesigned to include new art and illustrations.

H. C. KEE ET AL., *Christianity. A Social and Cultural History* (New York: Macmillan, 1991; Toronto: Collier Macmillan) viii and 792 pp., 15 maps. Illustrated. Bibliography. Indexed. LCN: 90-42146. ISBN: 0-02-362431-0.

This volume aims to offer a fresh analysis and comprehensive survey of Christian history in five parts: Kee on the context, birth, and early growth of Christianity; E. Albu Hanawalt on the Christian empire and the early Middle Ages; C. Lindberg on the late Middle Ages and the Reformations of the 16th century; J.-L. Seban on European Christianity's confrontation with the modern age; and M. A. Noll on Christianity and culture in America. The part contributed by Kee (pp. 1-143) contains an introduction and eight chapters: the period from Alexander to Augustus—cultural and political challenge to Jewish religious identity, Jesus of Nazareth and the radical alternative for redefining the covenant, Paul and the Christian encounter with the Roman world, the development from charismatic movement to institution, challenges to Christianity from Roman culture, Christian responses to the challenges from the culture, the challenges from within Christianity, and the conflict of church and empire.

G. A. KIRAZ, *A Computer-Generated Concordance to the Syriac New Testament. According to the British and Foreign Bible Society's Edition. Based on the SEDRA Database* (6 vols.; Leiden—New York: Brill, 1993, 1,500 gld. or $858) xxxv and 4641 pp., 10 figs., 2 tables. LCN: 92-30232. ISBN: 90-04-09731-7 (set).

The base text for this concordance to the Syriac NT is the British and Foreign Bible Society's edition, which represents the Peshitta in most books and the Philoxenian where books are lacking in the Peshitta. The Syriac Electronic Data Retrieval Archive (SEDRA) is a linguistic database designed specifically for the Syriac language. An extension to SEDRA is the NT database (SEDRA-NT), which was used to generate the concordance. The articles are arranged alphabetically according to the Syriac roots, with verbal lexical forms followed by nominal forms. The verbal entries are separated according to form, tense, etc., and the nouns by state, number and gender, etc. The keyword appears in a box surrounded by about ten words of context plus the biblical reference (book, chapter, verse). At the end of each lexical entry under an article a book count is provided. The main body of the concordance appears in the first four volumes. Volumes 5 and 6 contain various appendixes: proper nouns, high-frequency entries, English-Syriac index, index of Greek words, nominal lexical order, and alphabetical key. A computer version of the concordance that will run on IBM-type personal computers and can print the results of a search using Multi-Lingual Scholar will be available soon. Kiraz, a computer engineer and a Syriacist, is the author of *The Syriac Primer* (1988). In a brief foreword S. P. Brock describes this work as "a triple landmark in the history of Syriac studies."

KJV · NKJV Parallel Reference Bible (Nashville, TN: Nelson, 1991, $29.99) xxiv and 1558 pp. ISBN: 0-8407-1124-7.

This volume presents in parallel columns the texts of the King James Version (1611) and the New King James Version (1982) for all the books of the Hebrew Bible and the Greek NT. The individual verses in each version appear on the same page; identical subject headings have been used in both versions; and the more than 60,000 center-column cross-references work interchangeably with both versions. The NKJV structures poetry in contemporary verse patterns, reflects developments in textual criticism, and uses modern English pronouns and linguistic usages. A. L. Farstad has provided a two-page introduction.

B. KRONDORFER (ED.), *Body and Bible. Interpreting and Experiencing Biblical Narratives* (Philadelphia: Trinity Press International, 1992, paper $19.95) ix and 209 pp., 4 figs. Bibliographies. Indexed. LCN: 92-33157. ISBN: 1-56338-048-X.

The eleven essays in this volume seek to convey what people experience when they enter biblical narratives through play, reenactment, and embodiment. They are by Krondorfer on the whole gamut of experience (historical and theoretical reflections on play); S. Laeuchli on the expulsion from the garden and the hermeneutics of play; T. F. Schramm on bibliodrama in action (reenacting a NT healing story); G. M. Martin on the origins of bibliodrama and its specific interest in the text; D. Rhoads on performing the Gospel of Mark; W. Wink on Bible study and movement for human transformation; A. Waskow on God's body, the midrashic process, and the embodiment of Torah; A. Pirani on Cain and Abel (a case for family therapy?); T. F. Driver on performance and biblical reading (its power and hazard); Krondorfer on Jacob, Esau, and the crisis of male identity (investigations into the seriousness of play); and E. Rothchild-Laeuchli on Lot's wife looks back (biblical stories as therapy and play). The editor has provided a three-page preface and a four-page introduction.

S. H. LEVINSOHN, *Discourse Features of New Testament Greek. A Coursebook* (Dallas: Summer Institute of Linguistics, 1992, paper $5.80) 222 pp. Bibliography. Indexed. ISBN: 0-88312-274-X.

This book consists of thirteen chapters, each containing a presentation of one or more discourse features of Koine Greek, illustrated from NT passages: continuity, discontinuities, and points of departure; thematic development; τότε, τέ solitarium, asyndeton, and parenthetical comments; asyndeton and δέ in nonnarrative text; constituent order in nonnarrative sentences; more on constituent order; the definite article; participant reference; quoted conversations in narrative; the historical present and speech margins in Mt; sentence grounding; circumstantial participial clauses and relative clauses; and boundary features. Most sections end with review questions, and the appendix provides some suggested answers.

A. LOADES AND M. MCLAIN (EDS.), *Hermeneutics, the Bible and Literary Criticism* (New York: St. Martin's Press, 1992, $45) xi and 199 pp. Indexed. LCN: 91-24686. ISBN: 0-312-06881-6.

The first three articles in this volume deal with philosophical accounts of interpretation: D. Klemm on the autonomous text, the hermeneutical self, and divine rhetoric; B. Polka on interpretation and the Bible (the dialectic of concept and content in interpretative practice); and R. Forsman on revelation and understanding (a defense of tradition). The next three papers treat issues in the interpretation of Scripture in the light of A. Farrer's work: I. Dalferth on the stuff of revelation (Farrer's doctrine of inspired images); G. Loughlin on making it plain (Farrer and the inspiration of Scripture); and H. Hauge on the sin of reading (Farrer, H. Gardner, and F. Kermode on Mark's poetry). The final four essays apply interpretative practice to biblical texts and themes: J. Rogerson on wrestling with the angel (a study in historical and literary interpretation); H. Levine on the dialogic discourse of Psalms; B. Zelechow on God's presence and the paradox of freedom; and R. Salmon and G. Elata-Alster on retracing a writerly text (in the footsteps of a midrashic sequence on the creation of the male and the female).

H. MAHNKE, *Lesen und Verstehen II. Die biblische Botschaft im Überblick: Neues Testament*, Biblisch-theologische Schwerpunkte 9 (Göttingen: Vandenhoeck & Ruprecht, 1992, paper DM 29.80) xvi and 273 pp., 2 figs., 12 maps. ISBN: 3-525-61290-7.

After chapters on the intertestamental period and on the origin and character of the Gospels, this volume treats various themes in the light of NT texts: God becomes human; a human like us; love as fulfillment of the Law; Jesus' revelation of the in-breaking of God's reign; his teaching in parables; Jesus as savior and physician for sinners; the cross and resurrection of Jesus; etc. The presentations combine issues of NT introduction and NT theology. A similar treatment of the OT is also available.

W. D. MOUNCE, *The Analytical Lexicon to the Greek New Testament* (Grand Rapids: Zondervan, 1993, $34.99) xii and 542 pp. LCN: 92-43226. ISBN: 0-310-54210-3.

This volume first (pp. 3-46) presents charts showing basic rules and inflection patterns for every classification of words in the Greek NT: nouns and adjectives, verb formation, and tense formation. Then (pp. 47-490) it presents both a lexicon and a lexical analysis of the individual forms, providing principal parts, Goodrick/Kohlenberger numbers, morphological tags, parsing, indications of frequency, and definitions and references. The appendixes (pp. 491-542) include tables that correlate the Goodrick/Kohlenberger and Strong numbers. The analytical lexicon is keyed to the author's forthcoming *Morphology of Biblical Greek.*

NKJV Exhaustive Concordance. New King James Version (Nashville, TN: Nelson, 1992, $29.99) x and 1251 pp. LCN: 92-28532. ISBN: 0-8407-4261-4.

This exhaustive concordance to the New King James Version (1982) treats over 13,300 words, with more than 340,000 context lines. Each entry begins with a heading that includes the word ("accomplish"), a frequency count (8/8 = eight times in eight verses), a list of related words ("accomplished, accomplishing, accomplishment"), and the biblical references for the indexed word (book-chapter-verse and the word in context). Thirty-two phrases of special theological importance (e.g. "body of Christ," "kingdom of God," "children of God") are included. A 77-page appendix lists the references (without context) for articles, conjunctions, prepositions, etc.

H. PLEITNER, *Das Ende der liberalen Hermeneutik am Beispiel Albert Schweitzers,* Texte und Arbeiten zum neutestamentlichen Zeitalter 5 (Tübingen: Francke, 1992, paper DM 78) xi and 281 pp. Bibliography. Indexed. ISBN: 3-7720-1884-X.

The slightly revised and abbreviated version of a doctoral dissertation directed by K. Berger and accepted in 1990 by the Evangelical theological faculty at Heidelberg, this volume investigates the crisis that affected liberal biblical exegesis in German Protestantism between 1896 and 1913 and led to giving up on the historical Jesus as the focus of theology. It first describes the typical liberal hermeneutic with particular attention to the works of H. J. Holtzmann and A. von Harnack. Then it traces the various phases in the shattering of this hermeneutic in the light of exegetical developments at the beginning of the 20th century. Finally it focuses on the work of A. Schweitzer, seeking to reconstruct his hermeneutics from his theological writings and to show how it can be understood as a typical product of this era.

M. A. POWELL WITH C. G. GRAY AND M. C. CURTIS, *The Bible and Modern Literary Criticism. A Critical Assessment and Annotated Bibliography,* Bibliographies and Indexes in Religious Studies 22 (New York—Westport, CT—London: Greenwood, 1992, $65) xvii and 469 pp. Indexed. LCN: 91-38128. ISBN: 0-313-27546-7.

After a seventeen-page survey and critical assessment of the use of modern literary criticism in biblical studies, this volume presents bibliographic data and brief summaries for 1,749 books and articles arranged in six major sections: basis (the foundations of modern literary theory), theory (influential schools of literary theory), method (efforts to devise methods for the literary study of the Bible), criticism (the application of literary methods to specific books and texts), evaluation (critical assessments of literary studies of the Bible), and implications (the impact of this approach on such fields as homiletics and theology). Extensive cross-references and three indexes are included. Powell, assistant professor of NT at Trinity Lutheran Seminary in Columbus, OH, prepared this bibliography with the assistance of Gray and Curtis.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 12, ed. T. Callan (Buffalo, NY: EGLMBS, 1992, paper $8.50) iii and 207 pp., 4 tables, 2 charts.

After J. P. Bercovitz's paper on whether Paul was an eclectic moralist, this fascicle [see *NTA* 36, pp. 411-412] presents four papers on OT topics including J. E. Cook's article on the Song of Hannah in *Targum Jonathan.* Next it provides the following NT articles: K. Paffenroth on the stories of Judas' fate and differing attitudes toward sources, J. H. C. Neeb on Jacob/Jesus typology in Jn 1:51, A. Milavec on the birth of purgatory and the evidence of *Didache,* J. M. Ford on the "call girl" in antiquity and her potential for mission, G. E. Ginn Eddy on transformed values of honor and shame in Lk 18:1-14, T. M. Bolin on the textual problem of Lk 23:34a, L. Wheatley-Irving on the miracles of the Messiah and Peter's confession in Mk 7:31–9:1, and S. A. Knapp on "he could do no mighty deed there" (Mk 6:1-6). Then there is an interchange between R. M. Fowler and M. A. Powell on narrative criticism, and discussions of Paul's root metaphors by J. T. Anderson, G. S. Holland, and A. J. Dewey.

R. C. W. ROENNFELDT, *Clark H. Pinnock on Biblical Authority: An Evolving Position,* Andrews University Seminary Doctoral Dissertation Series 16 (Berrien Springs, MI: Andrews University Press, 1993, paper $16.95) xxiii and 428 pp. Bibliography. ISBN: 0-943872-70-7.

Prepared as a doctoral dissertation under the direction of R. Dederen and accepted by

Andrews University Seminary, this volume sets forth, analyzes, and evaluates Pinnock's views on biblical authority and reliability with the goal of discovering the reason(s) for his shift in perspective. After sketching the historical background to the debate about biblical authority/reliability, it discusses major elements in Pinnock's approach to theology, his early (1965-74) view of biblical authority/reliability, his later (1975-84) views on the topic, and the strengths and weaknesses of both his early and later views. Roennfeldt concludes that the development can be best understood as a shift in Pinnock's theological paradigm from Reformed theism to a more Arminian model.

Scribes and Scripture. New Testament Essays in Honor of J. Harold Greenlee, ed. D. A. Black (Winona Lake, IN: Eisenbrauns, 1992, $22.50) xv and 135 pp., frontispiece, 2 figs., 3 tables. Bibliographies. Indexed. LCN: 92-2921. ISBN: 0-931464-70-6.

The nine articles honoring Professor Greenlee center on issues of NT textual criticism and language: G. D. Fee on textual-exegetical issues in 1 Cor 1:2 and 2:1, 10; M. Silva on evidence from the earliest Greek manuscripts regarding the text of Galatians; F. F. Bruce on textual problems in Hebrews; J. K. Elliott on NT linguistic usage; D. S. Dockery on the shape of life in the Spirit in Pauline thought; D. L. Allen on the discourse structure of Philemon; S. Kubo on Heb 9:11-12 (Christ's body, heavenly region, or . . . ?); B. M. Metzger on the New Revised Standard Version; and Black on translating NT poetry. Also included are a photograph of the honoree, a preface by the editor, a biographical sketch of the honoree, and a list of his publications.

R. Scroggs, *The Text and the Times. New Testament Essays for Today* (Minneapolis, MN: Fortress, 1993, paper $17.95) xii and 292 pp. Indexed. LCN: 92-18815. ISBN: 0-8006-2640-0.

After a four-page autobiographical statement, this volume presents fifteen essays on the following topics: tradition, freedom, and the abyss (1970); the earliest Christian communities as sectarian movement (1975); the sociological interpretation of the NT [§ 24-708]; Paul and the eschatological woman [§§ 17-600; 19-645]; the next step—a common humanity [§ 22-483]; how we understand Scripture when it speaks with forked tongue; the heuristic value of a psychoanalytic model in the interpretation of Pauline theology [§ 23-547]; ἔρως and ἀγάπη in Paul; Paul's view of the source of ethical insight [§ 27-617]; the theocentrism of Paul (1986); the NT and ethics [§ 29-1133]; whether NT theology can be saved [§ 32-1035]; eschatological existence according to Matthew and Paul (1989); the Bible in the postcritical age [§ 25-392]; and whether the NT can be relevant for the 21st century. Scroggs is professor of biblical theology at Union Theological Seminary in New York City.

F. Zorell, *Lexicon graecum Novi Testamenti* (4th ed.; Rome: Pontificio Istituto Biblico, 1990, paper 75,000 L or $73) xxiii and 44 pp. and 1498 cols. Bibliography. ISBN: 88-7653-590-X.

The main part of this volume (cols. 1-1498) provides a reprint of the Greek-Latin lexicon of the NT published in 1930. In this edition J. O. Martínez has brought up to date the bibliographical appendix prepared by M. Zerwick for the 1960 edition [*NTA* 6, p. 139] and has indicated by asterisks in the main text what is covered in the appendix. Martínez has also supplied a preface to the new edition.

GOSPELS–ACTS

H. Baarlink, *Bist du der Christus, der Sohn des Hochgelobten? Implizite und explizite Christologie im Markusevangelium,* Kamper Cahiers 74 (Kampen: Kok, 1992, paper 26 gld.) 92 pp. Bibliography. ISBN: 90-242-6668-8.

Based on a lecture given in 1992 at the Theologische Universiteit at Kampen, this investigation of Markan Christology takes its title from Mk 14:61. After surveying the history of research, it discusses the complexity of messianic expectations in Judaism in the NT period, Christology according to Mark, and the question of messianism in the trial of Jesus. Baarlink is the author of *Anfängliches Evangelium* (1977).

V. BALAGUER, *Testimonio y tradición en San Marcos. Narratología del segundo Evangelio,* Teológica 73 (Pamplona: Ediciones Universidad de Navarra, 1990, paper 2,500 Ptas.) 250 pp. Bibliography. ISBN: 84-313-1102-9.

After describing various approaches to Mark's Gospel and outlining the basic elements of narratology, this narrative analysis of the text presents chapters on the following topics: representation, focalization, the voices of the story, time, and structure. Balaguer concludes that the "I" witness in the text has influenced not only the final composition but also stands at the origin of its pericopes, thus suggesting an eyewitness behind the Gospel (most likely Peter).

S. C. BARTON, *The Spirituality of the Gospels* (London: SPCK, 1992, paper £9.99) x and 161 pp. Bibliography. Indexed. ISBN: 0-281-04613-1.

Barton, lecturer in NT at the University of Durham, first defines spirituality as the sense of the divine presence and living in the light of that presence. Then he discusses the spirituality of the four Gospels according to the following outline: "You therefore must be perfect, as your heavenly Father is perfect" (Mt); "For everyone will be salted with fire" (Mk); "You will have joy and gladness" (Lk-Acts); "You will know the truth and the truth will make you free" (Jn).

H. D. BETZ, *Synoptische Studien. Gesammelte Aufsätze II* (Tübingen: Mohr-Siebeck, 1992, DM 178) ix and 322 pp. Indexed. ISBN: 3-16-145936-9.

The first volume of Betz's collected essays was described in *NTA* 35, pp. 122-123. This volume contains sixteen papers on various topics in the Synoptic Gospels: the saying about the easy yoke and rest in Mt 11:28-30 [§ 11-1032], Jesus as divine man (1968), the origin and nature of Christian faith according to Lk 24:13-32 [§ 13-904], the cleansing of the ten lepers in Lk 17:11-19 [§ 16-572], the true teacher (1983), the literary genre and function of the Sermon on the Mount [§ 24-82], the literary form and theological significance of the beatitudes in Mt 5:3-12 [§ 22-762], the hermeneutical principles of the Sermon on the Mount according to Mt 5:17-20 (1982), a Jewish-Christian cultic "Didache" in Mt 6:1-18 (1975), Mt 6:22-23 and ancient Greek theories of vision (1979), cosmogony and ethics in the Sermon on the Mount [§ 29-87], Mt 7:21-23 as an episode in the last judgment [§ 25-856], eschatology in the Sermon on the Mount and the Sermon on the Plain (1985), the problem of Christology in the Sermon on the Mount (1990), the Sermon on the Mount and Q (1990), and the Sermon on the Mount in Matthew's interpretation (1991).

M.-É. BOISMARD AND A. LAMOUILLE, *Un évangile pré-johannique.* Vol. 1, *Jean 1,1-2,12,* Études Bibliques, nouveau série 17-18 (2 tomes; Paris: Gabalda, 1993, paper 350 F) 195 pp., 343 pp. Indexed. ISBN: 2-85021-057-9 (tome 1), -058-7 (tome 2).

The authors contend that John Chrysostom's *Homilies on John* represents the fusion of two works: the homilies properly so-called, and an exegetical commentary. They also maintain that, though in his homilies John Chrysostom followed a relatively classical Johannine text, the exegetical commentary contained a very different and more archaic textual form that provides evidence for a "pre-Johannine Gospel." The first tome presents on facing pages the Greek texts and French translations for Homilies 6 and 16 through 23 (first half) that concern Jn 1:6-8 and 1:19–2:12. An appendix gives the texts of Homilies 8 and 11–13, which treat Jn 1:9-10 and 1:14-15. The second tome provides a general introduction to problems of textual criticism and redaction, analyzes each of the homilies with reference to the hypothesis, and proposes a reconstruction of the "pre-Johannine Gospel" for Jn 1:6–2:12 wherever possible. They conclude that John's Gospel in its present form and the "pre-Johannine Gospel" represent different translations of the same Aramaic original.

G. C. Bottini, *Introduzione all'opera di Luca. Aspetti teologici,* Studium Biblicum Franciscanum Analecta 35 (Jerusalem: Franciscan Printing Press, 1992, paper $20) 255 pp. Bibliography. Indexed.

After methodological considerations regarding Lukan theology, this volume discusses the literary and theological plan of Lk-Acts (formal elements and common themes, the divine plan, the "way," universal salvation), Christology (Jesus as prophet and savior, the salvific value of his death), eschatology and salvation history (kingdom of God, parousia, last judgment and resurrection, the eschatological experience of the Holy Spirit, individual eschatology), pneumatology, and ecclesiology. Bottini teaches at the Studium Biblicum Franciscanum in Jerusalem.

T. L. Brodie, *The Quest for the Origin of John's Gospel. A Source-Oriented Approach* (New York—Oxford: Oxford University Press, 1993, cloth $35, paper $15.95) x and 194 pp., 29 tables. Bibliography. Indexed. LCN: 91-39137. ISBN: 0-19-505801-1 (cloth), -507588-9 (paper).

This volume first reviews scholarship on the "uncertain quest" for the religious background of John's Gospel, its purpose and life-situation, and the history of the Johannine community. Then it shows how a firmer foundation can be established by examining John's mode of composition and use of sources (Mk, Mt, Lk-Acts, the Pentateuch, Ephesians). Finally it discusses how John's mode of composition affects the main aspects of the historical quest. The five appendixes concern Jn 7:53–8:11 as well as John's use of names, the Pentateuch, part of Lk-Acts, and the main sources, respectively. Brodie, the author of *The Gospel According to John. A Literary and Theological Commentary* (1992), concludes that John sought to appeal to all Christians, regardless of the diversity of their backgrounds.

E. J. Ciuba, *Who Do You Say That I Am? An Adult Inquiry into the First Three Gospels* (2nd ed.; New York: Alba House, 1993, paper $7.95) xx and 150 pp. Bibliography. LCN: 92-37734. ISBN: 0-8189-0638-3.

This revision of a popular introduction to the Gospels described in *NTA* 19, p. 388 contains chapters on the birth of the Gospel, the transition from the oral to the written stage, the Evangelists, the kingdom of God, the parables as words of the kingdom, the miracles as signs of the kingdom, the kingdom ethic, and the resurrection. A list of suggested readings and a glossary are included. Ciuba is pastor of Notre Dame Church in North Caldwell, NJ.

R. Deines, *Jüdische Steingefässe und pharisäische Frömmigkeit. Ein archäologisch-historischer Beitrag zum Verständnis von Joh 2,6 und der jüdischen Reinheitshalacha zur Zeit Jesu,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 52 (Tübingen: Mohr-Siebeck, 1993, paper DM 99) xx and 322 pp., 4 plates, 36 figs., map. Bibliography. Indexed. ISBN: 3-16-146022-7.

This archaeological-historical analysis of the use of stone vessels in Jewish purification practices during the Second Temple period seeks to demonstrate the strong influence of Pharisaic piety and the Fourth Gospel's familiarity with Jewish purity practices. After discussing the value of archaeological discoveries for understanding Pharisaic piety, it considers the "stone jars" of Jn 2:6 and the history of their interpretation, the use of stone vessels in the Jewish world of Jesus, stone vessels in Jewish halakah, and Jn 2:6 in the context of Jewish purity halakah and the Johannine understanding of these purity rules. Deines concludes with reflections on the contribution of archaeology in the matter of stone jars for understanding Pharisaism and early Christianity.

M. H. de Lang, *De opkomst van de historische en literaire kritiek in de synoptische beschouwing van de evangeliën van Calvijn (1555) tot Griesbach (1774)* (Leiden: Faculty of Theology, University of Leiden, 1993, paper) 335 pp. Illustrated. Bibliography. Indexed. ISBN: 90-9005838-9.

Prepared as a doctoral dissertation under the direction of H. J. de Jonge and presented in

1993 to the theological faculty at the University of Leiden, this volume examines twenty-seven synopses of the Gospels published between 1555 (Calvin) and 1774 (J. J. Griesbach and his contemporaries): nine from the 16th century, twelve from the 17th century, and six from the 18th century. Three general conclusions emerge from the study: (1) For two centuries synopses were no more than harmonies arranged in columns. (2) Literary (or, source) criticism did not arise from a careful comparison of the Gospels made possible by the synopses. (3) The literary criticism that rose to prominence at the end of the 18th century must be seen primarily as a form of apologetics. A five-page English summary is provided.

J. D. M. Derrett, *The Victim. The Johannine Passion Narrative Reexamined* (Shipston-on-Stour, UK: P. Drinkwater, 1993, paper £18.50) xiv and 300 pp. Bibliography. Indexed. ISBN: 0-946643-43-1.

This investigation of John's passion narrative (Jn 18:1–20:29) seeks to retrieve its OT themes and Jewish intellectual background in order to understand better how it relates to the rest of John's Gospel and how its parts relate to one another. It focuses on the eight themes out of which the Johannine passion narrative has been woven: Scripture, king, prophet, betrayal, persecution, power, Passover, and Messiah. Each of these themes is emphasized by John as integral to his interpretation, each is mentioned before the passion narrative and figures after it, and they mutually cross-refer. The appendixes provide a new translation of Jn 18:1–20:18 and a list of aporias. Derrett concludes that, according to John, Jesus' sacrifice effectuated the new covenant promised in the Hebrew Scriptures and that this service outstrips all messianities. Derrett is also the author of *The Anastasis* (1982).

H. E. Dollar, *A Biblical-Missiological Exploration of the Cross-Cultural Dimensions in Luke-Acts* (San Francisco: Mellen Research University Press, 1993, $89.95) vii and 435 pp. Bibliography. Indexed. LCN: 92-44979. ISBN: 0-7734-2212-9.

This volume explores how Lk-Acts should be handled missiologically as it narrates the progressive unfolding of the Christian movement. After observations on interpretation and methodology, it deals with Luke's Gospel and the anomalies of particularism, renewal in Jerusalem, the Hellenists, Paul's conversion and call to mission, the paradigmatic conversion, Antioch and the launching of the Gentile mission, confirmation of the universal mission, Paul as missionary to the world, Paul the apologist, Paul and the rejection of the Jews, and table fellowship. Dollar, a missiologist, gives particular attention to the gradual emergence of the Gentile mission, the relation between the conversion of Gentiles and table-fellowship between Jews and Gentiles, the Jewishness of Luke's narrative, and the need for an integrative approach to Luke's writings.

J. Ernst, *Johannes. Ein theologisches Portrait* (Düsseldorf: Patmos, 1991, paper DM 19.80) 137 pp. Bibliography. ISBN: 3-491-77709-7.

Ernst, professor of NT theology and exegesis on the theological faculty at Paderborn and author of *Lukas* (1985), *Markus* (1987), and *Matthäus* (1989), begins his theological portrait of John by discussing the Johannine community and the figure of the beloved disciple. Then he considers "John the mystic" with reference to the farewell discourse, the revelation of Jesus in the word, and the signs-source. Finally he constructs a portrait of the Evangelist in light of the Fourth Gospel. A twenty-page appendix discusses Johannine pericopes in the lectionary cycle.

C. A. Evans, *Jesus*, IBR Bibliographies 5 (Grand Rapids: Baker, 1992, paper $9.95) 152 pp. Indexed. LCN: 92-26565. ISBN: 0-8010-3218-0.

This updated and abridged form of *Life of Jesus Research. An Annotated Bibliography* [*NTA* 34, pp. 382-383] retains only the most important non-English language items and adds several items that appeared between 1988 and 1991. It lists 566 books and articles under thirteen general headings (with some subdivisions) and in most cases indicates the content or thesis. Evans is associate professor of biblical studies at Trinity Western University in Langley, British Columbia.

A. J. Festugière, *La Bonne Nouvelle de Jésus-Christ selon Marc* (Paris: Cerf, 1992, paper 48 F) 87 pp., frontispiece, plate. ISBN: 2-204-04598-5.

Festugière, well known for his research on late antiquity, completed this work shortly before his death in 1982. His translation of Mark's Gospel (most likely composed for Gentile Christians at Rome) seeks to capture the oral style of the narration, the poverty of vocabulary and style, and other features that would have contributed to the Gospel's impact on those who first heard or read it. Mk 1:15 is rendered as follows: "Il disait: 'Le temps est pleinement achevé, le règne de Dieu est imminent. Repentez-vous et croyez en la bonne nouvelle.'" A photograph of Festugière and a five-page postscript by H.-D. Saffrey are included.

M. Gourgues, *Jean, de l'exégèse à la prédication.* Vol. 1, *Carême et Pâques, Année A,* Lire la Bible 97 (Paris: Cerf, 1993, paper 75 F) 176 pp. ISBN: 2-204-04667-1.

This volume presents exegetical analyses and suggestions for actualization concerning four texts in John's Gospel that appear in Year A of the church's lectionary cycle for Lent and Easter: "If you knew the gift of God"—Jn 4:1-42 (Jesus in Samaria); from the light of the day to the light of the world—Jn 9:1-41 (the transformation of the man born blind); "whoever believes in me, even if he dies, will live"—Jn 11:1-46 (Lazarus restored to life); and the first glimmers of Easter faith—Jn 20:1-10 (Mary and the disciples at the tomb). Gourgues, professor at the Dominican College of Philosophy and Theology at Ottawa, plans similar volumes for the Johannine and Lukan readings in Years B and C.

R. H. Gundry, *Mark. A Commentary on His Apology for the Cross* (Grand Rapids: Eerdmans, 1993, $59.99) lv and 1069 pp. Bibliography. Indexed. LCN: 92-39055. ISBN: 0-8028-3698-4.

Gundry, professor of NT and Greek at Westmont College in Santa Barbara, CA, describes Mark's Gospel as "a straightforward apology for the Cross, for the shameful way in which the object of Christian faith and subject of Christian proclamation died, and hence for Jesus as the Crucified One." After a 26-page introduction to Mark's story of Jesus and to the appropriate methods for studying the text, he provides for each pericope an extensive exposition (with particular attention to Mark's grammar and style) and notes that enter into conversation with the views of other scholars: the good news about Jesus Christ—its start in the proclamation of John the Baptizer (1:1-8); a double attestation of Jesus by the Spirit's enduement and God's acknowledgment (1:9-11); etc. He concludes by discussing the purpose, origin, outline, and genre of Mark's Gospel. There are excursuses on Mk 2:1–3:6, the classes of the Sanhedrin with reference to Jesus' passion, *Secret Gospel of Mark,* and the chronology of Mk 11.

D. R. A. Hare, *Matthew,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1993, $22) xiii and 338 pp. Bibliography. LCN: 92-17838. ISBN: 0-8042-3126-5.

Hare, professor of NT at Pittsburgh Theological Seminary and author of *The Son of Man Tradition* (1990), contends that the purpose of Matthew's Gospel was to convince Christians that a genuine faith in Christ must be demonstrated in daily obedience to the way of life he proclaimed. Part of a series of commentaries intended for preachers and teachers, this volume provides a brief introduction and pericope-by-pericope exposition of Matthew's Gospel according to the following general outline: Who is Jesus? (1:1–4:11); the Messiah's ministry to Israel (4:12–16:12); and the Messiah's obedient submission to death (16:13–28:20). Hare gives particular attention to what has made Matthew so precious to generation after generation of Christians: its fusion of gospel and ethics, of faith and morality.

M. D. HOOKER, *The Gospel according to Saint Mark,* Black's New Testament Commentary (Peabody, MA: Hendrickson, 1993, $24.95) viii and 424 pp., map. Bibliography. Indexed. ISBN: 1-56563-010-6.

The hardcover USA edition of the commentary on Mark's Gospel described in *NTA* 37, pp. 115-116. A ten-page index of ancient sources has been added.

R. A. HORSLEY, *Jesus and the Spiral of Violence. Popular Jewish Resistance in Roman Palestine* (Minneapolis, MN: Fortress, 1993, paper $14.95) xii and 355 pp. Indexed. LCN: 92-39134. ISBN: 0-8006-2710-5.

This paperback edition of the work described in *NTA* 32, p. 103 contains a new two-page preface by the author.

R. L. KINAST, *If Only You Recognized God's Gift. John's Gospel as an Illustration of Theological Reflection* (Grand Rapids: Eerdmans, 1993, paper $9.99) xiii and 121 pp. LCN: 92-40426. ISBN: 0-8028-0673-2.

Kinast, director of the Center for Theological Reflection at Madeira Beach, FL, aims to show what John's Gospel can teach about theological reflection. After describing the meaning of theological reflection today and what contributions John's Gospel can make, he deals with the goal of theological reflection, obstacles to it, theological reflection during a ministerial event, theological reflection in a group, the move from reflection to praxis, and the action-reflection cycle. At each point he uses episodes from John's Gospel to illustrate and enrich aspects of theological reflection, and concludes with a reflection on the Prologue.

H. KÜLLING, *Geoffenbartes Geheimnis. Eine Auslegung von Apostelgeschichte 17, 16-34,* Abhandlungen zur Theologie des Alten und Neuen Testaments 79 (Zurich: Theologischer Verlag, 1993, paper 40 SFr) vi and 195 pp. Bibliography. ISBN: 3-290-10897-X.

After an introduction to research on the Areopagus speech in Acts 17 and methodological observations, this volume presents an exposition of Acts 17:16-34 according to the following general outline: the introductory narrative (vv. 16-21); the introduction to the speech—the unknown God of the Athenians (vv. 22-23); the gospel of God, the creator of the cosmos (vv. 24-25); the origin of the nations, their order and destiny (vv. 26-29); the end of pagan ignorance and the time of conversion for the pagans (vv. 30-31); and the concluding report (vv. 32-34). Külling, a pastor in Leutmerken and Lustendorf, concludes that the Areopagus speech is not a foreign body in the NT but rather is closely related to the languages and themes of other OT and NT writings.

S. KUTHIRAKKATTEL, *The Beginning of Jesus' Ministry According to Mark's Gospel (1,14-3,6): A Redaction Critical Study,* Analecta Biblica 123 (Rome: Pontificio Istituto Biblico, 1990, paper 37,000 L or $32) xxvi and 300 pp. Bibliography. Indexed. ISBN: 88-7653-123-8.

A thoroughly revised version of a doctoral dissertation directed by I. de la Potterie and accepted in 1987 by the Gregorian University, this volume first situates Mk 1:14–3:6 in the plan of Mark's Gospel as a whole and considers elements of its internal cohesion and literary division. Then it presents a literary analysis and interpretation of the three units: the proclamation of the kingdom (1:14-15) and the call of the first four disciples (1:16-20); manifestation of Jesus' messianic authority and popular acceptance (1:21-45); and manifestation of Jesus' messianic authority and scribal and Pharisaic opposition (2:1–3:6). Finally it considers the function of Mk 1:14–3:6 in the whole Gospel and its programmatic character. Kuthirakkattel concludes that Mk 1:14–3:6 with its references to Jesus' messiahship and passion plays a proleptic role in the Gospel.

G. LEONARDI, *Apostoli al femminile. Le discepole del Signore nelle prime comunità cristiane,* Lampada ai miei passi 4 (Padua: Messaggero, 1992, paper 18,000 L) 204 pp. Bibliography. ISBN: 88-250-0104-5.

After comments on serving the Lord and the church according to the example of Mary, this volume considers discipleship and following Jesus: Jesus' disciples and their call (Lk 5:1-11), Jesus' disciples in the Synoptic Gospels, the sinful woman pardoned (Lk 7:36-50), Martha and Mary (Lk 10:38-42), and the charism of Christian virginity (Mt 19:11-12; 1 Cor 7:25-35). Next it treats the male and female coworkers of Jesus and of the church: the choice and mission of the twelve apostles (Lk 6:12-16; 9:1-10 parr.), the mission of the other seventy-two apostles (Lk 10:1-24), female coworkers in Acts, and the various ministries of men and women in Paul's letters. Finally it focuses on Mary as servant of the Lord at the annunciation (Lk 1:26-38) and visitation (Lk 1:39-56), from Jesus' birth to the cenacle, and according to the Fourth Gospel. The appendix provides some recent Roman documents pertaining to women in the church.

B. Lindars, *Essays on John,* ed. C. M. Tuckett, Studiorum Novi Testamenti Auxilia 17 (Leuven: Leuven University Press—Peeters, 1992, paper 1,000 BFr) xvii and 233 pp. Indexed. ISBN: 90-6186-520-4 (LUP), 90-6831-444-0 (P).

The fourteen articles on John's Gospel by the late Professor Lindars in this volume concern the composition of Jn 20 [§ 5-755], two parables in Jn [§ 15-202], δικαιοσύνη in Jn 16:8 and 10 (1970), the Son of Man in Johannine Christology (1973), word and sacrament in the Fourth Gospel [§ 20-817], the passion in the Fourth Gospel (1977), traditions behind the Fourth Gospel (1977), John and the Synoptic Gospels [§ 25-922], discourse and tradition—the use of Jesus' sayings in the discourses of the Fourth Gospel [§ 26-530], the persecution of Christians in Jn 15:18–16:4a (1981), the Son of Man in John's theology (1983), slave and Son in Jn 8:31-36 (1984), rebuking the spirit in the Lazarus story of Jn 11 [§ 36-1362], and Capernaum revisited—Jn 4:46-53 and the Synoptics (1992). Tuckett has provided a seven-page introduction to Lindars's work on Jn.

A. Link, *"Was redest du mit ihr?" Eine Studie zur Exegese-, Redaktions- und Theologiegeschichte von Joh 4, 1-42,* Biblische Untersuchungen 24 (Regensburg: Pustet, 1992, paper DM 48) vi and 437 pp. Bibliography. Indexed. ISBN: 3-7917-1353-1.

Prepared as a doctoral dissertation under the direction of J. Hainz and presented in 1992 to the department of Catholic theology at the Johann Wolfgang Goethe-Universität in Frankfurt, this investigation of Jn 4:1-42 first surveys the history of the text's exegesis in the patristic period and in the 20th century (from both synchronic and diachronic perspectives). Then it isolates the contributions of the redactor (vv. 2, 4, 7a, 9c, [14], 22), the Evangelist (vv. 1, 3, [8], 10-15, [21], 23-24, [27], 31-34, 41-42), and the *Grundschrift* (vv. 5-9ab, 16-19, 20-21, 25-[31], 35-40). Finally it traces the theological history of the text by focusing on the theological accents of the *Grundschrift,* the Evangelist, and the redactor, respectively. Link gives particular attention to the development of Christology in Jn 4:1-42: from Jesus the prophet-Messiah (*Grundschrift*), through the Son of the Father (Evangelist), to salvation is "from the Jews" (redactor).

B. L. Mack, *The Lost Gospel. The Book of Q & Christian Origins* (San Francisco: HarperCollins, 1993, $22) vii and 275 pp., fig., map, 2 tables. Bibliography. Indexed. LCN: 92-53921. ISBN: 0-06-065374-4.

After describing the modern scholarly rediscovery of the lost Gospel known as Q and sketching conditions in Galilee before A.D. 70, this volume presents in English a reconstruction of the original Book of Q. Next it seeks to recover the social experiment underlying Q under these headings: dancing to the pipes, singing a dirge, claiming a place, and coming to terms. Then it considers how the discovery of Q has forced a revision of the history of Christian beginnings according to this outline: Jesus and authority, mythmaking and the Christ, bishops and the Bible, and Christians and their myth. Mack, professor of NT at the School of Theology at Claremont (CA), concludes that the Jesus of Q was like a Cynic teacher and that the narrative Gospels have no claim as historical accounts.

B. J. MALINA AND R. L. ROHRBAUGH, *Social Science Commentary on the Synoptic Gospels* (Minneapolis, MN: Fortress, 1992, paper $19.95) viii and 422 pp. Illustrated. Bibliography. Indexed. LCN: 92-359. ISBN: 0-8006-2562-5.

This volume attempts to provide modern readers with fresh insight into the social system shared by the authors of the Synoptic Gospels and their original, 1st-century Mediterranean audiences by explaining the norms and values (honor-shame, conflict, social divisions, etc.) and social and religious institutions taken for granted in the texts. In treating the individual Gospels (Mt, Mk, Lk) it presents for each pericope the NRSV text, textual notes that fill in what ancient Mediterranean readers would have taken for granted, and "reading scenarios" drawn from anthropological studies of the Mediterranean social system. Thus the reading scenarios for Mt 1:1-25 are the book of Genesis, genealogies, childhood accounts in antiquity, betrothal, divorce, and wife. Outlines of the individual Gospels as well as illustrations, maps, and diagrams are included. Malina is professor of theology at Creighton University in Omaha, and Rohrbaugh is professor of religious studies at Lewis and Clark College in Portland, OR.

H. U. MEIJBOOM, *A History and Critique of the Origin of the Marcan Hypothesis, 1835-1866. A Contemporary Report Rediscovered,* trans. J. J. Kiwiet, New Gospel Studies 8 (Macon, GA: Mercer University Press, 1993, $25) xl and 234 pp. Indexed. LCN: 91-32869. ISBN: 0-86554-407-7.

This volume provides an English version of the Dutch dissertation *Geschiedenis en critiek der Marcushypothese* defended in 1866 by Meijboom (1842-1933) at the University of Groningen. After stating the goal and the procedure, this assessment of the value and validity of the hypothesis of Markan priority in solving the Synoptic problem traces the history of the hypothesis in Germany and France between 1835 and 1866. Then it analyzes the three major arguments upon which the Markan hypothesis hinges (brevity, literary quality, redaction of the text) and proposes a theological analysis of Mark's Gospel as a whole. Finally it deals with literary and textual issues that seem to indicate Markan posteriority. Meijboom concluded that the Markan hypothesis should be rejected as inadequate. Also included are a three-page foreword by W. R. Farmer as well as a two-page preface and a 22-page introduction by the translator.

F. J. MOLONEY, *Belief in the Word. Reading the Fourth Gospel: John 1–4* (Minneapolis, MN: Fortress, 1993, paper $18.95) xvii and 230 pp. Bibliography. Indexed. LCN: 92-21757. ISBN: 0-8006-2584-6.

After an introduction to the theory of a narrative reading of the Fourth Gospel, this volume examines the various parts of John 1–4 with particular attention to the shape of the narrative and the temporal flow: the first page (Jn 1:1-18), the first days of Jesus (1:19-51), faith in the word of Jesus at Cana (2:1-12), a journey of faith in Israel (2:13–3:36), a journey of faith in Samaria (4:1-42), and faith in the word of Jesus at Cana (4:43-54). The work closes with a summary of the reading suggested by John 1–4. Moloney, professor of NT at the Catholic Theological College in Melbourne, plans to continue this approach into two further volumes.

S. NASH (ED.), *The Sermon on the Mount. Studies and Sermons,* Kerygma and Church (Greenville, SC: Smyth & Helwys, 1992, paper $10.95) x and 182 pp. Bibliography. LCN: 92-42137. ISBN: 1-880837-06-4.

This volume illustrates various exegetical, thematic, and homiletical approaches to the Sermon on the Mount. The contributors represent diverse Baptist perspectives (American, National, Southern) and social settings (male and female, white and African American, southern and northern). After a 36-page introduction by Nash to the sermon and the Cotton Patch Version of Mt 5–7, it presents fifteen treatments of particular passages: D. W. Crocker on when down is up (Mt 5:1-3), F. Stagg on to beam or not to beam (5:16 and 6:1), J. E. Jones on the antitheses updated (5:21-48), etc.

J. NEUSNER, *A Rabbi Talks with Jesus: An Intermillennial Interfaith Exchange* (New York—London: Doubleday, 1993, $21) xviii and 154 pp. LCN: 92-16395. ISBN: 0-385-42466-3.

With reference to texts in Matthew's Gospel, Neusner explains why, if he had been in the land of Israel during the 1st century A.D., he would not have joined the circle of Jesus' disciples. After establishing his identity as a practicing Jew in dialogue with Jesus (Mt 4:23, 25; 5:1-2), he focuses on specific teachings of the Matthean Jesus concerning the fulfillment of the Law (5:17-20), parents and family (10:34-37), Sabbath observance (12:1-8), holiness and perfection (19:16-22), holiness versus being "holier than thou" (23:1-8), tithing versus the weightier matters of the Law (23:23-26), and the place of the Torah (5:19-20).

J. M. PERRY, *Exploring the Transfiguration Story* (Kansas City, MO: Sheed & Ward, 1993, paper $5.95) iii and 59 pp. LCN: 92-26971. ISBN: 1-55612-574-7.

Perry, professor of religious studies and philosophy at Stritch College in Milwaukee, WI, contends that the transfiguration account was created to teach an important theological lesson (Jesus' authority surpasses that of Moses) and is not the memory of an actual historical event. After examining the special historical circumstances that called the story into being, he discusses why Mark placed the story where he did in his Gospel, and answers questions that are usually prompted by the contemporary reading of the story.

W. PÖHLMANN, *Der Verlorene Sohn und das Haus. Studien zu Lukas 15,11-32 im Horizont der antiken Lehre von Haus, Erziehung und Ackerbau,* Wissenschaftliche Untersuchungen zum Neuen Testament 68 (Tübingen: Mohr-Siebeck, 1993, DM 178) x and 222 pp. Bibliography. Indexed. ISBN: 3-16-145997-0.

The revised and abbreviated version of a *Habilitationsschrift* accepted by the Evangelical theological faculty at the University of Tübingen, this volume investigates the narrative world of the parable of the lost son (Lk 15:11-32) against the background of Greek and Jewish assumptions current in the time of Jesus and Luke. It first discusses the parable with reference to the sapiential and economic traditions of the Greeks (Hesiod, Xenophon, Aristotle, Neopythagoreans, Stoics) about the household and agricultural economy. Next it treats the Jewish sapiential ethos of the household found in Proverbs and related sources. Then it examines parallels to the two dissimilar brothers and the young spendthrift in various ancient writings. Finally it proposes an interpretation of Lk 15:11-32 in light of the teachings about the household and the contemporary rhetorical and didactic traditions.

K. SALO, *Luke's Treatment of the Law. A Redaction-Critical Investigation,* Annales Academiae Scientiarum Fennicae, Dissertationes Humanarum Litterarum 57 (Helsinki: Suomalainen Tiedeakatemia, 1991, paper) 337 pp. Bibliography. ISBN: 951-41-0634-2.

This redaction-critical study concentrates on the views of the author of Lk-Acts that are connected with the formation of legal matters. After discussing previous scholarship and methodology, it considers legal issues in the time of Israel: the infancy narrative (Lk 1–2), and preparing for public ministry (3:1–4:13). Next it treats these matters in the time of Jesus: the Galilean tour (4:14–9:50), the travel narrative (9:51–19:44), and Jesus in Jerusalem (19:45–24:53). Then it deals with legal topics in the time of the church: before the Gentile mission (Acts 1–9), Cornelius and Peter (10:1–11:18), transition (11:19–14:28), apostolic council (15), and after solving the grounds for Gentile Christianity (16–28). The conclusion concerns Luke's tradition, redaction, audience, and treatment of the Law. Salo observes that the key term for describing Luke's treatment of the Law is legitimation: Jewish Christians still gladly obey the commandments of the Law, whereas for Gentile Christians the acceptance of minimum requirements (the apostolic decree) is enough.

P. SCHÜNGEL, *Die Kraft des Ursprungs. Ein Sachbuch zum Neuen Testament* (Zurich: Benziger, 1992, paper DM 29.80; Basel: Reinhardt) 186 pp., 3 figs., 3 maps. Bibliography. Indexed. ISBN: 3-545-23080-5 (B), 3-7245-0749-6 (R).

After explaining the geographical, social, and political situation in Palestine of Jesus' time, this volume discusses various aspects of the original dynamism of early Christianity: the prayer of Jesus, his teaching in word and deed, his controversies with the Pharisees about particular issues, his controversies on major issues (Sabbath observance, clean and unclean, etc.), and the end of Jesus (passion and death) and his heritage.

C. S. Song, *Jesus and the Reign of God* (Minneapolis, MN: Fortress, 1993, paper $16.95) xvi and 304 pp. Indexed. LCN: 92-30936. ISBN: 0-8006-2671-0.

Song, professor of theology and Asian culture at the Pacific School of Religion in Berkeley, CA, and author of *Jesus, the Crucified People* (1989), explores what Jesus meant by the reign of God and what challenges it poses for us today according to the following outline: vision (a great banquet, new heaven and new earth), reality (the plight of people, culture of empowerment), witness (the reign of God in action), and transfiguration (the reign of the Magnificat, transfiguration of life).

J. S. Spong, *Born of a Woman. A Bishop Rethinks the Birth of Jesus* (San Francisco: HarperCollins, 1992, $18) xx and 245 pp. Bibliography. Indexed. LCN: 91-55087. ISBN: 0-06-067513-6.

Spong, Episcopal bishop of Newark, NJ, and author of *Rescuing the Bible from Fundamentalism* (1991), challenges the doctrine that Jesus' mother Mary was a virgin, traces its development in the early Christian church, and explores its impact on contemporary attitudes toward women and female sexuality. After calling for an escape from biblical literalism and for a midrashic approach to the story of Jesus' birth, he examines how Jesus' birth was treated by Paul, the birth traditions prior to the Gospels, Matthew, Luke, Mark, and John, respectively. Then he reflects on the implications of Scripture, the marital status of Jesus, and the cost of the virgin-birth myth.

R. H. Stein, *Luke,* New American Commentary 24 (Nashville, TN: Broadman, 1992, $24.95) 642 pp., map. Indexed. LCN: 92-30024. ISBN: 0-8054-0124-5.

In his 42-page introduction to Luke's Gospel Stein, professor of NT at Bethel Theological Seminary in St. Paul, MN, deals with authorship, date, audience, place of origin, sources, outline, purposes, and theological emphases. His commentary focuses on the message that Luke sought to convey to his readers, i.e. composition criticism. It proceeds according to the following general outline: the prologue (1:1-4), the infancy narrative (1:5–2:52), the preparation of Jesus' ministry (3:1–4:15), Jesus' ministry in Galilee (4:16–9:50), Jesus' journey to Jerusalem (9:51–19:27), Jesus' ministry to Jerusalem (19:28–21:38), Jesus' passion (22:1–23:56), and the resurrection and ascension of Jesus (24:1-53).

L. Swain, *Reading the Easter Gospels,* Good News Studies 35 (Collegeville, MN: Liturgical Press, 1993, paper $9.95) v and 131 pp. Bibliography. LCN: 92-40432. ISBN: 0-8146-5699-4.

After an introduction to the Gospels and the critical study of them, this volume emphasizes the individuality and originality of each Evangelist in telling the Easter story. The readings appear under the following headings: mysterious revelation (Mk 16:1-8), powerful presence (Mt 28:1-20), authentic witness (Lk 24:1-53), new creation (Jn 20:1-31) and one people (Jn 21:1-25), and universal gospel (Mk 16:9-20). Swain is the author of *The People of the Resurrection* (1986).

H. H. ter Welle (ed.), *Studie bijbel.* Vol. 2, *Het evangelie naar Mattheüs;* vol. 12, *Woordstudies en Concordantie: 1010 daimonizomai—1995 heōs* (Soest: In de Ruimte, 1989 [2nd ed.] and 1992) xx and 797 pp., xx and 586 pp. ISBN: 90-6205-402-1 (vol. 2), -412-9 (vol. 12).

These two volumes are part of a series of nine commentary volumes and six analytical Greek-Dutch word study/concordance volumes. The background of the project is "conservative-evangelical," and it is based on principles developed by T. Gilbrant. Thus far six commentary volumes (Matthew, Mark, John, Acts, Galatians–Philemon, Hebrews–Jude) and two word study/concordance volumes have appeared. The Matthew volume (prepared by J. C. Bette, G. van den Brink, and H. Courtz) presents a brief introduction to the Gospel, and provides on facing pages the text (in Greek letters, in transliteration, and in Dutch translation, along with indications of textual variants and references for each word to the word study/concordance volumes), and a list of alternative translations and an exposition for each verse. Eleven excursuses (on introductory questions, the genealogy, the wise men from the East, etc.) are included. The word study/concordance volume covering δαιμονίζομαι to ἕως was prepared by Courtz, J. Dekker, and van den Brink. It combines features of a lexicon (Greek and Dutch) and a concordance (providing each occurrence in the context of a Dutch translation).

B. H. Throckmorton (ed.), *Gospel Parallels. A Comparison of the Synoptic Gospels. With alternative readings from the Manuscripts and Noncanonical Parallels* (5th ed.; Nashville, TN: Nelson, 1992, $15.99) xl and 212 pp. Indexed. LCN: 92-29948. ISBN: 0-8407-7484-2.

The fourth edition of this synopsis of the Gospels was described in *NTA* 24, p. 89. The fifth edition is based entirely on the New Revised Standard Version (1989). Other changes and improvements include the printing of all Gospel material that appears out of order in italics, the use of inclusive language in the footnotes, more parallels from *Gospel of Thomas* and other noncanonical works, the rewriting of introductory material and headings, and so forth. This edition also features a new page-design and enlarged typefaces. Throckmorton is professor emeritus of NT language and literature at Bangor Theological Seminary in Maine.

W. C. Tilley, *The Surpassing Righteousness. Evangelism and Ethics in the Sermon on the Mount* (Greenville, SC: Smyth & Helwys, 1992, paper $10.95) x and 170 pp. LCN: 92-25421. ISBN: 1-880837-03-X.

Tilley, who teaches at Lane College in Jackson, TN, presents an exposition of the Sermon on the Mount that seeks to show its relevance for Christians today. He first treats introductory matters: principles of interpretation, relation to the OT, relation to God's new covenant, and place in Mt. Then he provides an exposition of Mt 5–7 that focuses on the theme of "surpassing": surpassing blessedness for an introvert (5:3-6) and for an extrovert (5:7-12); surpassing influence through penetration (5:13-16); a surpassing law—murder (5:17-26), adultery and swearing (5:27-37), and nonretaliation and enemy love (5:38-48); etc.

H.-J. Venetz, *Von Klugen und Dummen, Waghalsigen und Feigen und von einem beispielhaften Gauner. Gleichnisse Jesu für heute* (Düsseldorf: Patmos, 1991, paper DM 24.80) 168 pp. ISBN: 3-491-72248-9.

This volume presents expositions of twelve Gospel parables: between wedding and fasting (Mk 2:18-22); small like a mustard seed (Mk 4:30-32); confidence in the seed (Mk 4:26-29); the new righteousness (Mt 20:1-16); the partisan God (Lk 18:10-14a); the feast of the lost (Lk 15:11-32); come to the feast! (Lk 14:16-24/Mt 22:1-14); problems with weeds among wheat (Mt 13:24-30, 36-43); the new beginning with the old outcome (Mt 18:23-35); concerning wise and foolish, bold and timid people and concerning an exemplary rogue (Mt 25:1-12, 14-30; Lk 16:1-8); praise for shamelessness (Lk 18:1-8; 11:5-8); and finding a treasure (Mt 13:44-46). Venetz is professor of NT on the theological faculty at the University of Fribourg.

G. Vermes, *Jesus der Jude. Ein Historiker liest die Evangelien,* trans. A. Samely (Neukirchen-Vluyn: Neukirchener, 1993, paper DM 72) xii and 282 pp. Indexed. ISBN: 3-7887-1373-9.

This volume first presents a German version of *Jesus the Jew* [*NTA* 19, p. 114; 25, p. 306]. It situates Jesus in the context of 1st-century Galilee and charismatic Judaism, and investigates the meaning of various titles applied to Jesus: Prophet, Lord, Messiah, Son of Man, and Son of God. Also included is a German version of *The Gospel of Jesus the Jew*

[*NTA* 27, p. 215], which deals with the gospel from a Jewish perspective, the Father and his kingdom, and Jesus and Christianity. Vermes has provided a three-page foreword to the German edition.

D. VIGNE, *Christ au Jourdain. Le Baptême de Jésus dans la tradition judéo-chrétienne*, Études Bibliques, nouvelle série 16 (Paris: Gabalda, 1992, paper 430 F) 362 pp. Bibliography. Indexed. ISBN: 2-85021-055-2.

Prepared as a doctoral dissertation under the direction of T. Špidlík and accepted in 1990 by the Pontifical Oriental Institute in Rome, this investigation of John's baptism of Jesus according to the Jewish-Christian tradition first provides an inventory of texts and allusions in canonical and apocryphal Gospels, pseudepigraphic works, and patristic writings, respectively. Then it examines in detail various aspects of the tradition's theological content: Christology ("I have begotten you," "In what have I sinned?"), images of the Holy Spirit (*fons omnis spiritus sancti, oleo ex ligno vitae, mater mea spiritus sanctus*), and baptismal symbols (living water, the Jordan). Špidlík has provided a two-page preface.

M. E. WILLETT, *Wisdom Christology in the Fourth Gospel* (San Francisco: Mellen Research University Press, 1992, $69.95) x and 194 pp. Bibliography. Indexed. LCN: 92-36835. ISBN: 0-7734-9947-4.

The thorough revision of a doctoral dissertation directed by J. B. Pohill and R. A. Culpepper and accepted in 1985 by Southern Baptist Theological Seminary, this volume first discusses Wisdom in biblical and early Jewish literature and its transformation in the Johannine Prologue. Then it investigates how Wisdom themes influenced various aspects of the Johannine portrayal of Jesus: preexistence, descent-ascent, revelation-hiddenness, acceptance-rejection, intimacy with disciples, and glory and life. Finally it discusses the place and function of Wisdom in the Fourth Gospel and in the Johannine community. Willett concludes that the Johannine community was a Hellenistic-Jewish-Christian school in which Wisdom traditions were intensively studied.

A. N. WILSON, *Jesus* (New York—London: Norton, 1992, $22.95) xviii and 269 pp., table. Bibliography. Indexed. LCN: 92-37046. ISBN: 0-393-03087-3.

Wilson, literary editor of the *Evening Standard* and author of biographies of C. S. Lewis and Tolstoy, seeks to understand Jesus as a historical figure rather than through the eyes of Christian belief. He first discusses Jesus the Jew, Paul, and the nature of the Gospels and how to read them. Then he considers Jesus' wondrous childhood, John the Baptist as his forerunner, Galilee as the setting for Jesus' ministry, Jesus' dealings with people and the mystery of the loaves, his entry into Jerusalem ("the man on a donkey"), the Last Supper and the arrest ("the man with the pitcher and the naked boy"), the trial and death of Jesus, and the resurrection account and the question of faith.

M. T. WINTER, *The Gospel according to Mary. A New Testament for Women* (New York: Crossroad, 1993, paper $10.95) 143 pp. LCN: 92-40353. ISBN: 0-8245-1174-3.

This work of modern imagination purports to be written by Mary the granddaughter of Mary the mother of John Mark, who led a house church in Jerusalem. Using the canonical Gospels as primary sources, it first describes the early life of Jesus, his call to mission and ministry, and his miracles. Then it deals with Jesus' parables and other teachings, his self-identification, discipleship, and his death and resurrection. Winter is professor of liturgy, worship, and spirituality at Hartford Seminary in Connecticut.

N. T. WRIGHT, *Who Was Jesus?* (Grand Rapids: Eerdmans, 1993, paper $8.99) ix and 107 pp. LCN: 93-6747. ISBN: 0-8028-0694-5.

After an eighteen-page survey of Jesus research from H. S. Reimarus to the present, this volume presents critical evaluations of three recent Jesus books: B. Thiering, *Jesus & the Riddle of the Dead Sea Scrolls* (1992); A. N. Wilson, *Jesus* (1992); and J. S. Spong, *Born* *of a Woman* (1992). It shows the context in which the books belong, the broad lines of their arguments, and the main reasons why they are to be discounted. Wright, chaplain and tutor of theology at Worcester College, Oxford, describes the three books as caricatures that have grasped one or two features of a true portrait of Jesus but then arrive at misshapen and distorted results.

A. YARBRO COLLINS, *The Beginning of the Gospel. Probings of Mark in Context* (Minneapolis, MN: Fortress, 1992, paper $10.95) xii and 171 pp. Bibliography. Indexed. LCN: 92-32115. ISBN: 0-8006-2622-2.

The five papers contained in this volume use primarily the methods of the history of religion and tradition history in studying various aspects of Mark's Gospel. They concern whether Mk is a life of Jesus—the question of genre [*NTA* 35, p. 109], suffering and healing in Mk (1990), the eschatological discourse in Mk 13 (1992), the composition of the passion narrative in Mk (1992), and the empty tomb in Mk (1992). Yarbro Collins is professor of NT at the University of Chicago.

EPISTLES–REVELATION

J. L. ANDERSON, *An Exegetical Summary of 1, 2, and 3 John* (Dallas: Summer Institute of Linguistics, 1992, paper $6.25) 272 pp. LCN: 92-80560. ISBN: 0-88312-827-6.

This volume provides for 1–3 John information that should be considered by translators as they make their own exegetical decisions regarding the message to be communicated in their translations. For each unit it presents a semiliteral translation of the Greek text, gives pertinent information from the most important lexicons and translations, raises questions that arise from the Greek text, and summarizes how major commentators (e.g. R. E. Brown, F. F. Bruce, R. Bultmann, K. Grayston, I. H. Marshall, B. F. Westcott) answer those questions.

J. BECKER, *Paulus. Der Apostel der Völker* (2nd ed.; Tübingen: Mohr-Siebeck, 1992, paper DM 54) vii and 524 pp. Indexed. ISBN: 3-16-146014-6 (cloth), -146013-8 (paper).

The corrected edition of the study of Paul's life and writings described in *NTA* 34, p. 254.

W. BINDEMANN, *Theologie im Dialog. Ein traditionsgeschichtlicher Kommentar zu Römer 1–11* (Leipzig: Evangelische Verlagsanstalt, 1992, DM 120) 300 pp. Bibliography. Indexed. ISBN: 3-374-01390-2.

Bindemann, author of *Die Hoffnung der Schöpfung* (1983), contends that Paul wrote his letter to the Romans against the background of a specific historical context and that his letter contains clear indications of that situation. After relating the text of Romans to its situation, he investigates various parts in light of the hypothesis: a Hellenistic-Jewish missionary sermon (Rom 1:18-32), the end of an illusion (2:1–3:20), father of all believers (3:27–4:25), peace from faith (5:1-11), Adam-Moses-Christ (5:12-21), the change of lordship (6–7), and the gospel for Israel (9–11). Then he deals with the piety and social profile of Jewish Christianity at Rome, Romans as a missionary document, and the critical potential of Romans today. He concludes that Paul's special concern in Romans was the unity of the church made up of Jewish and Gentile Christians.

H. BINDER, *Der Brief des Paulus an Philemon,* ed. J. Rohde, Theologischer Handkommentar zum Neuen Testament 11/2 (Berlin: Evangelische Verlagsanstalt, 1990, DM 15) 72 pp. Bibliography. Indexed. ISBN: 3-374-00975-1.

The 24-page introduction to Paul's letter to Philemon discusses the question of authenticity, place and date of composition (with an excursus on its relation to Colossians and Philippians), the addresses, the flight of Onesimus, the letter's aim, and its structure. Then the volume presents an exposition according to the following outline: epistolary introduction (vv. 1-3), thanksgiving (vv. 4-6), the request in Christ (vv. 7-22), and the epistolary conclusion (vv. 23-25). Rohde has provided a three-page sketch of the "effective history" of Paul's letter to Philemon.

E. Cothenet, *Les épîtres aux Colossiens et aux Éphésiens,* Cahiers Evangile 82 (Paris: Cerf, 1992, paper 30 F) 68 pp. Bibliography. ISSN: 0222-9714.

Cothenet, professor emeritus of NT at the Institut Catholique de Paris, first provides for Colossians a brief introduction and a pericope-by-pericope exposition: address, prayer, and thanksgiving (1:1-14); hymn to Christ (1:15-20); etc. Then he gives an introduction to Ephesians and an exposition according to the following general outline: epistolary opening and benediction (chap. 1), the revelation of the mystery (2–3), and exhortations for church life (4–6). Ten excursuses are included.

J. DeMers, *Journeys in Dust and Light. A Modern Pilgrimage Through the Life and Letters of Paul* (Collegeville, MN: Liturgical Press, 1993, paper $9.95) 168 pp. Illustrated. LCN: 92-40482. ISBN: 0-8146-5701-X.

DeMers, a journalist and editor, describes his travels through the cities and regions associated with the life and ministry of the apostle Paul: Tarsus, Jerusalem, Antioch, Galatia, Colossae, Ephesus, Philippi, Thessaloniki, Athens, Corinth, and Rome. His expositions combine biblical texts, historical and archaeological information, and personal experiences.

R. K. Emmerson and B. McGinn (eds.), *The Apocalypse in the Middle Ages* (Ithaca, NY—London: Cornell University Press, 1992, cloth $49.95, paper $19.95) xiii and 428 pp., 53 plates. Bibliography. Indexed. LCN: 92-52750. ISBN: 0-8014-2282-5 (cloth), -9550-4 (paper).

The fourteen papers in this volume investigate the role of the book of Revelation in medieval thought (five), in medieval art (five), and in medieval culture (four). Each section is prefaced with a general introduction by McGinn, P. K. Klein, and Emmerson, respectively. The contributors include P. Fredriksen on Tyconius and Augustine on Revelation, E. A. Matter on Revelation in early medieval exegesis, D. Burr on mendicant readings of Revelation, J. Williams on the purpose and imagery in the Revelation commentary of Beatus of Liébana, C. C. Flanigan on Revelation and medieval liturgy, and R. B. Herzman on Dante and Revelation.

R. Feldmeier, *Die Christen als Fremde. Die Metapher der Fremde in der antiken Welt, im Urchristentum und im 1.Petrusbrief,* Wissenschaftliche Untersuchungen zum Neuen Testament 64 (Tübingen: Mohr-Siebeck, 1992, DM 148) xiii and 264 pp. Bibliography. Indexed. ISBN: 3-16-145982-2.

The slightly revised version of a *Habilitationsschrift* accepted in 1991 by the Evangelical theological faculty at the University of Tübingen, this volume explores the origin and meaning of the terms πάροικος and παρεπίδημος as metaphorical self-designations for individuals or groups. The first part explores the traditional background of the terms: their association and derivatives in biblical, Jewish, and pagan literature; "sojourner" as a metaphor for human existence in the pagan tradition; the terms as theological metaphors in the OT tradition; the category "sojourner" in early Judaism; the theme "sojourner" in the NT; and the relation to 1 Peter. The second part explores the Christian community's self-understanding and relation to the world according to 1 Peter: the situation of the addressees; structure, theme, and purpose; and the importance of the category "sojourner." The three appendixes concern questions of literary unity; J. H. Elliott's *A Home for the Homeless* (1981); and the effective history of the category "sojourner."

F. M. GILLMAN, *A Study of Romans 6:5a. United to a Death Like Christ's* (San Francisco: Mellen Research University Press, 1992, $89.95) xix and 404 pp. Bibliography. LCN: 92-34446. ISBN: 0-7734-9946-6.

Prepared as a doctoral dissertation under the direction of J. Lambrecht and accepted in 1982 by the Catholic University of Leuven, this investigation of what it means to become σύμφυτοι τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ (Rom 6:5a) first situates the expression in the context of Romans and provides a survey of its interpretations from the patristic period to the present. Then it discusses the meanings of σύμφυτος and ὁμοίωμα in extrabiblical Greek, the Septuagint, and the NT, and focuses on their meaning in Rom 6:5 and related passages. Gillman concludes that in essence Rom 6:5 says: "If we have been united to a death like Christ's, we shall certainly also be united to a resurrection like his" [see § 28-1041].

J. H. GREENLEE, *An Exegetical Summary of Philippians* (Dallas: Summer Institute of Linguistics, 1992, paper $6.25) 288 pp. LCN: 92-80561. ISBN: 0-88312-828-4.

Intended as an aid to translators, this volume provides for each unit in Paul's letter to the Philippians a semiliteral translation, information from the most important lexicons and translations, questions that translators should consider, and a summary of how various commentators (e.g. F. F. Bruce, F. W. Beare, M. R. Vincent, J. B. Lightfoot, A. Plummer, R. P. Martin, G. F. Hawthorne, M. Silva) have resolved these problems. Greenlee is the author of *A Concise Exegetical Grammar of New Testament Greek* (5th, rev. ed., 1986).

R. A. HARRISVILLE III, *The Figure of Abraham in the Epistles of St. Paul. In the Footsteps of Abraham* (San Francisco: Mellen Research University Press, 1992, $79.95) xiv and 314 pp. Bibliography. Indexed. LCN: 92-29522. ISBN: 0-7734-9841-9.

A slightly expanded and updated version of a doctoral dissertation directed by P. J. Achtemeier and presented in 1990 to Union Theological Seminary in Virginia, this volume seeks to establish the source of or literary antecedent to Paul's use and portrayal of Abraham. It first surveys Paul's references to Abraham in Galatians 3–4; Romans 4, 9, 11; and 2 Corinthians 11, and other NT references to Abraham. Next it examines portrayals of Abraham in late 1st-century A.D. Jewish literature, Philo, the Dead Sea scrolls, the OT Pseudepigrapha, and the OT Apocrypha. Then it considers the presentations of Abraham in Genesis 12–25 and elsewhere in the OT. The two appendixes concern Abraham in rabbinic literature and in *Sibylline Oracles* 2. Harrisville concludes that Paul's treatment of Abraham was based primarily on Genesis 12–25.

T. K. HECKEL, *Der Innere Mensch. Die paulinische Verarbeitung eines platonischen Motivs*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 53 (Tübingen: Mohr-Siebeck, 1993, paper DM 89) x and 257 pp. Bibliography. Indexed. ISBN: 3-16-146026-X.

Prepared as a doctoral dissertation under the direction of J. Roloff and accepted in 1991 by the Evangelical theological faculty at Erlangen, this volume investigates the origin and history of the metaphor ἔσω ἄνθρωπος (see 2 Cor 4:16; Rom 7:22). After reviewing research on the topic, it discusses the Platonic origin of the "inner nature" metaphor (*Republic* 9.588A-589B) and its development by later Greek philosophers, the rise of the metaphor around Paul's time (Middle Platonism, Philo, *4 Maccabees*, Hermetic Corpus, Nag Hammadi writings), Paul's use of the metaphor in 2 Cor 4:16–5:10, his reuse of the expression in Romans 7, and the early effective history of the metaphor in the NT (Eph 3:16; 1 Pet 3:4) and in gnosticism. Heckel concludes with reflections on the theological significance of the "inner nature" metaphor today.

R. HEILIGENTHAL, *Zwischen Henoch und Paulus. Studien zum theologiegeschichtlichen Ort des Judasbriefes*, Texte und Arbeiten zum neutestamentlichen Zeitalter 6 (Tübingen: Francke, 1992, paper DM 68) x and 196 pp. Bibliography. Indexed. ISBN: 3-7720-1885-8.

The slightly abbreviated and revised version of a *Habilitationsschrift* accepted in 1990 by the Evangelical theological faculty at Heidelberg, this volume argues that the letter of Jude should be read against the background of Jewish apocalypticism and the debate within Paulinism about assimilation (see Colossians). After a literary analysis of the letter, it discusses the Jewish background of Jude, its place in the Enoch literature, the teaching about angels as a key to the theological-historical understanding of the letter, the opponents (Christian pneumatics from the Pauline tradition), and the letter's place within the history of early Christian theology. Heiligenthal is the author of *Werke als Zeichen* (1983).

D. E. HIEBERT, *1 & 2 Thessalonians; First Peter; James* (rev. eds.; Chicago: Moody, 1992, paper $17.99 each) 415 pp., 369 pp., 348 pp. Bibliographies. Indexed. ISBN: 0-8024-8696-7 (1&2 Thess), -8697-5 (1 Pet), -8698-3 (Jas).

The first editions of Hiebert's commentaries on James and 1 Peter were described in *NTA* 24, p. 92 and 29, p. 332, respectively. His commentary on 1–2 Thessalonians was formerly published under the title *The Thessalonian Epistles* (1982). In these revised editions Hiebert, professor emeritus of NT at Mennonite Brethren Biblical Seminary in Fresno, CA, has used the New International Version as the quoted translation and incorporated other changes based on developments in recent scholarship.

H. HÜBNER, *Biblische Theologie des Neuen Testaments.* Band 2, *Die Theologie des Paulus und ihre neutestamentliche Wirkungsgeschichte* (Göttingen: Vandenhoeck & Ruprecht, 1993, DM 89) 451 pp. Bibliography. Indexed. ISBN: 3-525-53587-2.

The first volume in this project was described in *NTA* 35, p. 258. This volume focuses on the theology of Paul and its effective history within the NT, giving particular attention to the reception of and divergences from the OT and to the significance of Paul's theology for understanding God, the world, and humankind today. Thus after treating the use of the OT and Paul's life and apostleship, it proceeds through each of Paul's undisputed letters with regard to its theological contribution and significance. Then it considers the effective history of Paul's theology in each of the Deuteropaulines and the catholic epistles (apart from 1–3 John). Two excursuses are included.

P. JONES, *La deuxième épître de Paul aux Corinthiens*, Commentaire Évangélique de la Bible 14 (Vaux-sur-Seine: ÉDIFAC, 1992, paper 110 F) 191 pp. Bibliography. ISBN: 2-904407-13-8.

After a thirty-page introduction to 2 Corinthians (circumstances, purpose, profound meaning, literary unity, structure), Jones presents an exposition according to the following general outline: the apology for the apostle's weakness in afflictions (1:1-11); the apology for the "apostolic" visits (1:12–2:13); the "great apostolic apology"—the apostle as minister of the new covenant compared with Moses as mediator of the old covenant (2:14–7:16); the call (apology) in favor of the collection for the Jerusalem Christians and the apostolic mission (8:1–9:15); and the apostolic apology against the false apostles and the preparations for a disciplinary "apostolic" visit (10:1–13:13). Jones is now professor of NT at Westminster Seminary in Escondido, CA.

P.-G. KLUMBIES, *Die Rede von Gott bei Paulus in ihrem zeitgeschichtlichen Kontext*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 155 (Göttingen: Vandenhoeck & Ruprecht, 1992, DM 98) 289 pp. Bibliography. Indexed. ISBN: 3-525-53836-7.

The slightly revised version of a doctoral dissertation directed by A. Lindemann and accepted in 1988 by the Kirchliche Hochschule Bethel, this volume seeks to understand how Paul used the word θεός against the background of contemporary usage of it. After delineating the topic and surveying previous research, it investigates the understanding of God in Jewish writings of the Hellenistic-Roman period: *4 Ezra, 2 Baruch*, Qumran, etc. Then it treats some uses of θεός in pre-Pauline traditions (e.g. Rom 3:25-26; 1 Cor 8:6; Phil 2:6-11). Finally it makes an inventory of the Pauline texts that refer to God and focuses on Paul's christological interpretation of God.

P. Lapide, *Paulus—zwischen Damaskus und Qumran. Fehldeutungen und Übersetzungsfehler,* Gütersloher Taschenbücher 1425 (Gütersloh: Mohn, 1993, paper DM 19.80) 128 pp. ISBN: 3-579-01425-0.

After the author's own letter to Paul of Tarsus, this volume discusses Paul in relation to Jesus (Did Paul understand Jesus correctly?), the Torah (Is the Law holy or the "power of sin?"), and his people (Are Jews "children of the promise" or hostile to all peoples?). Then it considers some false interpretations and translation errors in Paul's writings and among his interpreters, and examines critically some basic Pauline concepts that are open to misunderstanding. Finally after treating Paul's "milk diet" for Gentiles, it deals with Paul's relation to the Qumran community and outlines a theology of dialogue about Paul for Christians and Jews. Lapide concludes that Paul's Damascus experience was a call rather than a conversion, and that Paul spent three years with the Qumran community.

W. Loader, *The Johannine Epistles,* Epworth Commentaries (London: Epworth, 1992, paper £6.95) xxxiii and 108 pp. Bibliography. ISBN: 0-7162-0480-0. Distributed in the USA by Trinity Press International, Valley Forge, PA.

In his 21-page introduction to the Johannine epistles the author gives particular attention to 1 John: composition and structure, issues and concerns, abiding significance, relation to the Fourth Gospel, and community tradition. His commentary on the main body of 1 John ("assurance and warning") appears under these subheadings: fellowship, obedience, and forgiveness (1:5–2:17); the danger of false teaching (2:18-27); Christian life-style in practice (2:28–3:24); and the witness of the Spirit (4:1–5:12). Special introductions and commentaries on 2 and 3 John are also provided. Loader, lecturer in NT at Perth Theological Hall in Australia, is the author of *The Christology of the Fourth Gospel* (2nd ed., 1992).

D. Lührmann, *Galatians. A Continental Commentary,* trans. O. C. Dean, Continental Commentary (Minneapolis, MN: Fortress, 1992, $24.95) x and 161 pp., map, chart. Bibliography. Indexed. LCN: 92-3070. ISBN: 0-8006-9618-2.

The English version of the second edition (1988) of *Der Brief an die Galater* [*NTA* 23, p. 237]. After a six-page general introduction to Galatians, the volume provides for each pericope the English text, discussions of its form and structure, and a commentary: the opening of the letter (1:1-5), the occasion of the letter (1:6-10), the thesis (1:11-12), etc. Also included are a twelve-page appendix on the Galatians' alternative (gospel versus gospel) and a chronological chart of Paul's career. Lührmann is professor of NT at Marburg University.

J. P. Mason, *The Resurrection According to Paul* (Lewiston, NY: Mellen Biblical Press, 1993, $59.95) xiv and 153 pp., 5 tables. Bibliography. LCN: 92-47029. ISBN: 0-7734-2358-3.

The slightly revised version of a doctoral dissertation directed by G. Borchert and presented to Southern Baptist Theological Seminary in Louisville, KY, this volume attempts to demonstrate that the apocalyptic tradition cited in 1 Thess 4:13-18 played a formative role in Paul's understanding of the resurrection of the dead. After discussing the problem of resurrection in Paul's writings, it examines Jewish and early Christian beliefs in life after death, considers the situation for which Paul wrote 1 Thessalonians, and presents a detailed exegesis of 1 Thess 4:13-18 with special attention to the tradition in vv. 16-17a and to its relation to the entire letter (particularly the themes of resurrection hope in the face of death, resurrection hope and paraenesis, and assurance and warning). Mason concludes that Paul wrote 1 Thessalonians to give assurance to the congregation after receiving the report from Timothy that the church had stood firm in the faith despite persecution.

M. J. Olson, *Irenaeus, the Valentinian Gnostics, and the Kingdom of God (A.H. Book V): The Debate About 1 Corinthians 15:50* (Lewiston, NY: Mellen Biblical Press, 1992, $59.95) ix and 153 pp. Bibliography. LCN: 92-29432. ISBN: 0-7734-2352-4.

This volume explores how 1 Cor 15:50 ("flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable") came to play a key role in the exegetical and theological debate in the 2nd century A.D. It first discusses the Valentinian teaching on the kingdom of God: why Valentinus and Irenaeus clashed over 1 Cor 15:50, Valentinian interpretation of it according to Irenaeus, and kingdom and resurrection in Valentinian texts. Then it considers Irenaeus' interpretation of Paul and the kingdom of God: Irenaeus' theory of interpretation, his opposition to gnostic interpretation, his practice of interpretation, his interpretation of Paul, and his approach to Paul and the kingdom. The appendixes list (1) Pauline references in *Against Heresies* and (2) the Pauline order of those references.

C. M. PATE, *The Glory of Adam and the Afflictions of the Righteous. Pauline Suffering in Context* (Lewiston, NY: Mellen Biblical Press, 1993, $79.95) xvi and 363 pp. Bibliography. Indexed. LCN: 93-16072. ISBN: 0-7734-2360-5.

After reviewing scholarly approaches to Paul's concept of suffering (mystical, imitational, juridical, etc.), this volume applies the model of the restoration of Adam's glory via righteous suffering to the key Pauline texts on suffering: 1 Cor 15; 2 Cor 2:1-10; Rom 5:1-11; 6:1-11; 8:17-39; Phil 2:5-11/3:10-21; Col 1:15-29/3:1-11; Gal 3:26-29/4:26; 6:12-18; Eph 1:15-23/3:13; 2 Thess 2:1-12; 1 Tim 2:1-15; and 2 Tim 2:8-13. Each chapter identifies the interwoven themes of suffering and glory, uncovers the influence of the twofold notion of the restoration of Adam's glory through righteous suffering, and considers the passage's contribution to understanding the relation between the afflictions of Christ, Paul, and his audience. Pate is also the author of *Adam Christology as the Exegetical and Theological Substructure of 2 Corinthians 4:7–5:21* (1991).

W. REBELL, *Christologie und Existenz bei Paulus. Eine Auslegung von 2.Kor 5,14-21*, Arbeiten zur Theologie 73 (Stuttgart: Calwer, 1992, paper DM 34) 107 pp. Bibliography. Indexed. ISBN: 3-7668-3162-3.

After general observations on the context and content of 2 Cor 5:14-21, this volume examines its statements about Christ and human existence in each verse: the love of Christ and the death of self-love (v. 14), no longer living for oneself (v. 15), no longer knowing according to the flesh (v. 16), new creation in Christ (v. 17), reconciliation with God and the ministry of reconciliation (vv. 18-19), sent in place of Christ (v. 20), and Jesus the one "made sin" for us (v. 21). It concludes with a recapitulation of the whole text and a German translation. Rebell is the author of *Zum neuen Leben berufen* (1990) and *Erfüllung und Erwartung* (1991).

C. R. ROGERS AND J. R. JETER (EDS.), *Preaching Through the Apocalypse. Sermons from Revelation* (St. Louis, MO: Chalice, 1992, paper $15.99) ix and 165 pp. LCN: 92-26072. ISBN: 0-8272-2944-5.

After introductory essays by Rogers on preaching values in Revelation and Jeter on homiletical approaches to Revelation, this volume presents eighteen sermons grounded in every major section of John's work together with a prelude by J. Forbes and a postlude by J. Vajda. The contributors include M. E. Boring on Revelation 4–5 ("everything is going to be all right"), W. H. Willimon on 5:11-14 ("good show"), T. H. Troeger on 7:15-17 ("overhearing love's music in a brutal world"), M. M. Fortune on 12:1-6, 13-17 ("wings of eagles and holes in the earth"), T. G. Long on 15–16 ("praying for the wrath of God"), A. A. Boesak on 19 ("the finger of God"), and D. G. Buttrick on 21–22 ("poetry of hope").

H. SCHWARZ, *Das Geheimnis der sieben Sterne. Eine Deutung der Johannesoffenbarung* (Stuttgart: Quell, 1993, paper DM 19.80) 153 pp. ISBN: 3-7918-1928-3.

After a brief introduction, this volume presents meditations on specific texts in Revelation: out of what Christians live (1:1-8); one can only speak of God and the future in images (1:9-18; 4:1-8); the Christian community between the ideal and reality (1:19–3:22); for Christians there are no seven seals (5:1, 6-10; 6:1–7:4); the future of evil (12:1-17); the future of unbelief (18:1-4, 9, 11, 17-18, 20, 24; 19:1-9); the thousand-year reign (20:1-10);

death does not have the last word (20:11–21:5); images of a new world (21:9–22:5); and hope that becomes reality (22:6-21). Schwarz is professor of Evangelical theology at the University of Regensburg.

M. SILVA, *Philippians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 1992, $19.95) xxv and 255 pp. Bibliography. Indexed. LCN: 92-35578. ISBN: 0-8010-8349-4.

The first edition of this work, which was described in *NTA* 34, p. 121, was part of the Wycliffe Exegetical Commentary, a project initiated by Moody Press. Baker Book House has taken on the NT portion of the series under a new series title and with Silva as general editor. His volume on Philippians is reprinted here with only minor corrections.

G. F. SNYDER, *First Corinthians. A Faith Community Commentary* (Macon, GA: Mercer University Press, 1992, paper $18.95) ix and 267 pp. Bibliography. Indexed. LCN: 91-35595. ISBN: 0-86554-393-3.

Snyder, professor of NT at Chicago Theological Seminary and author of *Ante Pacem* (1985), seeks to understand 1 Corinthians in terms of the community life of the Corinthian Christians. He emphasizes how Paul encouraged the faith community in its life and mission, and how Paul urged the community to handle its problems so as to lead to greater unity in the faith community. After a seventeen-page general introduction, he presents his commentary according to the following general outline: divisions in the church at Corinth (1:1–4:21), two case-studies at Corinth (5:1–6:20), marriage and remarriage (7:1-40), eating together (8:1–11:34), spiritual gifts (12:1–15:58), and Christian mutuality (16:1-24). Also included are twenty-eight summary essays on Adam, analogy, apostle, authority, baptism, etc.

R. L. THOMAS, *Revelation 1-7*, Exegetical Commentary (Chicago: Moody, 1992, $28.99) xxvii and 524 pp. Bibliography. LCN: 91-45740. ISBN: 0-8024-9265-7.

In his 46-page introduction to the book of Revelation, Thomas, professor of NT language and literature at The Master's Seminary in Sun Valley, CA, discusses authorship (the apostle John), date (ca. A.D. 95), prophetic style, hermeneutics, language, etc. Next he provides expositions for the first two parts of Revelation: the preparation of the prophet—his past vision (1:1-20), and the preparation of the people—their present condition (2:1–3:22). Then he begins the exposition of the publication of the prophecy—its future expectation (4:1–22:5): the one sitting on the throne (4:1-11), the seven-sealed scroll of the Lamb (5:1-14), the first six seals—the beginning of birth pains (6:1-17), and the slaves of God (7:1-17). There are excursuses on (1) the chronological interpretation of Revelation 2–3 and (2) the imprecatory prayers. The second volume will cover chapters 8–22 and contain four indexes for both volumes.

H. U. VON BALTHASAR, *Thessalonicher- und Pastoralbriefe des Heiligen Paulus* (Freiburg: Johannes Verlag, 1992, DM 28) 236 pp. ISBN: 3-89411-307-3.

Intended as a help toward meditative prayer rather than as a modern biblical commentary, this volume provides for each verse or short unit in 1 and 2 Thessalonians, 1 and 2 Timothy, and Titus the German text along with theological and spiritual comments. Also included are a five-page introduction stating von Balthasar's views on Scripture and prayer as well as an outline for each epistle treated in the book.

N. WATSON, *The First Epistle to the Corinthians*, Epworth Commentaries (London: Epworth, 1992, paper £7.95) xxxiii and 189 pp. Bibliography. ISBN: 0-7162-0481-9. Distributed in the USA by Trinity Press International, Valley Forge, PA.

After a fifteen-page introduction to 1 Corinthians with particular attention to the situation at Corinth and how it shaped Paul's response, this volume presents an exposition of the letter according to the following outline: greeting and thanksgiving (1:1-9); divisions in the church (1:10–4:21); moral anomalies in the church (5:1–6:20); sex, marriage, and divorce (7:1-40);

food offered to idols (8:1–11:1); order in worship (11:2-34); spiritual gifts (12:1–14:40); the resurrection of the dead (15:1-58); and plans and greetings (16:1-24). Watson is professor of NT at Ormond College, Melbourne.

J. Williams and B. A. Shailor, *Beatus-Apokalypse der Pierpont Morgan Library. Ein Hauptwerk der spanischen Buchmalerei des 10.Jahrhunderts,* trans. M. Huber (Stuttgart—Zurich: Belser Verlag, 1991, DM 298) 248 pp., 130 plates. Illustrated. Bibliography. ISBN: 3-7630-1213-3.

The Beatus Apocalypse of the Pierpont Morgan Library (ms M. 644) contains the commentary on Revelation by the 8th-centuty monk Beatus of Liébana and Jerome's commentary on the visions of Daniel, as well as illustrations executed by the monk Maius for the monastery of San Miguel in the northern Spanish Escalada in A.D. 945. This volume presents color photographs of the illustrations along with a codicological description of the manuscript by Shailor and a general introduction by Williams and his commentaries on the individual illustrations. Williams is professor of fine arts at the University of Pittsburgh, and Shailor is professor of classics at Bucknell University. An American edition appeared under the title *A Spanish Apocalypse. The Morgan Beatus Manuscript* (1991).

BIBLICAL THEOLOGY

K. Berger, *Manna, Mehl und Sauerteig. Korn und Brot im Alltag der frühen Christen* (Stuttgart: Quell, 1993, paper DM 29.80) 167 pp. Bibliography. Indexed. ISBN: 3-7918-2223-3.

With the help of NT parables, early Christian meal accounts, ancient cookbooks, and Jewish sources, Berger, professor of NT theology at the University of Heidelberg, reflects on the significance of bread in NT history and theology. Thus he deals with the value of bread in the time of Jesus; the process from sowing until harvest; the grinding, sifting, and preparing of the bread; the production and distribution of the bread; bread in the daily meals; the miraculous feeding with bread; bread for the Last Supper; and bread in ministry.

C. A. Blaising and D. L. Bock (eds.), *Dispensationalism, Israel and the Church. The Search for Definition* (Grand Rapids: Zondervan, 1992, paper $17.99) 402 pp. Indexed. LCN: 92-17751. ISBN: 0-310-34611-8.

The ten biblical studies in this volume concern the relation between Israel and the church in the context of God's redemptive program: Bock on the reign of the Lord Christ, B. A. Ware on the new covenant and the people(s) of God, C. B. Hoch on the new man of Ephesians 2, R. L. Saucy on the church as the mystery of God, W. E. Glenny on the Israelite imagery of 1 Peter 2, J. L. Burns on the future of ethnic Israel in Romans 11, D. K. Lowery on Christ as the end of the Law in Romans 10:4, J. A. Martin on Christ as the fulfillment of the Law in the Sermon on the Mount, D. L. Turner on the new Jerusalem in Rev 21:1–22:5 (consummation of a biblical continuum), and K. L. Barker on the scope and center of OT and NT theology and hope. Also included are a foreword by S. N. Gundry, an introduction by Blaising, three responses (by W. A. VanGemeren, B. K. Waltke, and W. C. Kaiser), and a conclusion by Blaising and Bock.

J. T. Burtchaell, *From Synagogue to Church. Public services and offices in the earliest Christian communities* (Cambridge, UK—New York: Cambridge University Press, 1992, $59.95) xviii and 375 pp. Indexed. LCN: 91-36390. ISBN: 0-521-41892-5.

Burtchaell, professor of theology at the University of Notre Dame, contends that the most plausible antecedent for the Christian offices that stand forth clearly in the 2nd century A.D. was the three-level structure of offices in the synagogue (president, elders, assistant). He also argues that in the 1st century A.D. the church officers presided but did not lead, and deferred to more charismatic laypeople. He first traces the history of modern research on church offices: the Reformation (challenge to an old consensus), the 19th century (a new consensus is formulated), the early 20th century (the consensus is disputed), and the last fifty years (the consensus is restated, rechallenged, and reused). Then he develops his new hypothesis with reference to Jewish community organization in the later Second Temple period, the officers of the synagogue, and community organization in the early Christian settlement.

D. A. CARSON (ED.), *Right with God: Justification in the Bible and the World* (Carlisle, UK: Paternoster, 1992; Grand Rapids: Baker, paper $19.95) 309 pp. Indexed. LCN: 92-15720. ISBN: 0-85364-516-7 (P), 0-8010-2561-3 (B).

After an essay by E. P. Clowney on the biblical doctrine of justification by faith, this volume presents studies on justification in various parts of the NT: B. C. Wintle on Paul's letters, P. T. O'Brien on Paul's letters (some crucial issues of the last two decades), N. Yri on Matthew, R. B. Gaffin on Lk-Acts, A. H. Trotter on John, and R. Y. K. Fung on James. Then three papers treat justification and personal Christian living (R. Shedd), social justice (G. W. Mendez), and Roman Catholicism (K. Runia), respectively. The last three papers consider the relevance of justification by faith in the contexts of Hinduism (S. Sumithra), Islam (C. Marantika), and Buddhism (M. Uenuma), respectively. Carson has provided a two-page preface and a four-page introduction.

B. S. CHILDS, *Biblical Theology of the Old and New Testaments. Theological Reflection on the Christian Bible* (Minneapolis, MN: Fortress, 1993, $39.95) xxii and 745 pp. Bibliographies. Indexed. ISBN: 0-8006-2675-3.

After preliminary remarks on biblical theology (history of the discipline, current models, earlier approaches), this volume proposes a canonical approach that takes account of both Testaments and is critically responsible. Next it considers the discrete witness of the OT (creation, from Eden to Babel, patriarchal traditions, Mosaic traditions, etc.) and of the NT (the church's earliest proclamation, the Pauline gospel, the formation of the Gospels, etc.). Then after two examples of exegesis in the context of biblical theology (Gen 22:1-19; Mt 21:33-46), it reflects theologically on these topics in the Christian Bible: the identity of God; God the creator; covenant, election, people of God; Christ the Lord; reconciliation with God; law and gospel; humanity—old and new; biblical faith; God's kingdom and rule; and ethics. Childs, professor of divinity at Yale University, concludes with an account of a holistic reading of Christian Scripture.

R. J. CLIFFORD AND J. J. COLLINS (EDS.), *Creation in the Biblical Traditions*, CBQ Monograph Series 24 (Washington, DC: Catholic Biblical Association, 1992, paper $7) vi and 151 pp. Bibliography. Indexed. LCN: 92-20268. ISBN: 0-915170-23-X.

After a fifteen-page introduction by the editors to the theology of creation traditions, this volume presents studies by B. F. Batto on creation theology in Genesis, R. A. Di Vito on the demarcation of divine and human realms in Genesis 2–11, Clifford on creation in the Psalms, J. L. Crenshaw on the theology of Job 38:1–40:5 (when form and content clash), G. A. Yee on the theology of creation in Prov 8:22-31, M. Kolarcik on creation and salvation in the book of Wisdom, T. L. Tobin on interpretations of the creation in Philo's writings, and J. E. Cook on creation in *4 Ezra* (the biblical theme in support of theodicy).

A. CORNES, *Divorce and Remarriage. Biblical Principles and Pastoral Practice* (Grand Rapids: Eerdmans, 1993, paper $24.99) 528 pp. Bibliography. Indexed. ISBN: 0-8028-0577-9.

After a 42-page introduction to divorce and remarriage today, this volume considers biblical principles concerning marriage and singleness, divorce and remarriage in the OT and NT (Jesus and Paul), singleness after marriage, and biblical conclusions (what happens at marriage, how God views singleness, whether it is ever right to divorce and/or remarry). Then it deals with matters of pastoral practice regarding divorce and remarriage: educating, caring, reconciling, and bearing witness. Cornes, vicar of All Saints, Crowborough, UK, contends that according to the NT only death can destroy the marriage bond and so remarriage after divorce is not appropriate for Christians.

W. V. Crockett (ed.), *Four Views on Hell* (Grand Rapids: Zondervan, 1992, paper $10.99) 190 pp. Indexed. LCN: 92-19247. ISBN: 0-310-53311-2.

The four papers in this volume explain and defend different understandings of the doctrine of hell: J. F. Walvoord on the literal view (a place of eternal smoke and flames), Crockett on the metaphorical view (a place of eternal conscious punishment), Z. J. Hayes on the purgatorial view (hell contains purgatory as a place of divine cleansing), and C. H. Pinnock on the conditional view (a temporary situation for the wicked). The authors also respond to each other's positions.

P. L. Culbertson, *New Adam. The Future of Male Spirituality* (Minneapolis, MN: Fortress, 1992, paper $10.95) viii and 175 pp. Bibliography. LCN: 91-44384. ISBN: 0-8006-2512-9.

After explaining basic experiences of men and reflecting on the New Adam tradition, this volume considers some biblical accounts about relationships between men: David and Absalom (the child is the father of the man), Abraham and Ishmael (the sins of the fathers and an innocent generation), Jonathan and David (a love surpassing the love of women?), and Jesus and his male companions in light of the ancient ideals of friendship (friends, associates, and lovers). Then it deals with the following topics: masculine stumbling blocks to prayer, praying in circles, and the future of masculine spirituality. Culbertson is co-editor of *The Pastor: Readings from the Patristic Period* (1990).

J. R. Donahue, *What Does the Lord Require? A Bibliographical Essay on the Bible and Social Justice,* Studies in the Spirituality of Jesuits 25/2 (St. Louis, MO: Seminar on Jesuit Spirituality, 1993, paper $2.50) vi and 79 pp. Indexed.

This bibliographical survey of 211 books and articles on the Bible and social justice is divided into three major sections: OT themes and blocks of literature (nos. 1-75), the NT (nos. 76-156), and application and interpretation of biblical material (nos. 157-211). The subdivisions in the NT section concern the teaching and ministry of Jesus, Matthew's Gospel and the Jewish Christianity represented by James, Lk-Acts, Pauline theology and the issues of faith and justice, and the book of Revelation. For each subdivision there is an essay that defines and surveys the major issues as well as an annotated bibliography. Donahue, professor of biblical studies at the Jesuit School of Theology and the Graduate Theological Union in Berkeley, CA, is the author of *The Gospel in Parable* (1988).

M. Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN: Liturgical Press, 1993, $79.50) xxxvi and 1083 pp. Bibliographies. Indexed. LCN: 92-40959. ISBN: 0-8146-5625-4.

The articles in this new dictionary of Catholic spirituality treat their topics in light of the reform and renewal set in motion by Vatican II. Among the more than five-hundred entries are articles by D. Bergant on apocalypticism, H. Doohan on Abba and beatitude(s), D. J. Goergen on Christ, D. J. Harrington on early Christian spirituality, D. G. Hunter on gnosis and gnosticism, E. LaVerdiere on the Eucharist, E. Malatesta on charism, I. Nowell on Scripture, and D. Senior on adoption as children of God, covenant, kenosis, and the Lord's Prayer. Also included are lists of contributors and entries as well as indexes of topics and names. Downey is associate professor of theology at Bellarmine College in Louisville, KY.

S. Dybowski, *Barmherzigkeit im Neuen Testament—Ein Grundmotiv caritativen Handelns,* HochschulSammlung Theologie: Exegese 2 (Freiburg: HochschulVerlag, 1992, paper DM 54) viii and 246 pp. Bibliography. ISBN: 3-8107-2243-X.

Prepared as a doctoral dissertation under the direction of R. Völkl and accepted in 1992 by the theological faculty of the Albert-Ludwigs-Universität in Freiburg, this analysis of NT terms for mercy (ἔλεος, ἐλεέω, ἐλεημοσύνη) first investigates their occurrences in various writings: the letters (Rom 9:15-18, 23; 11:30-32; 15:8-9; etc.), Hebrews (2:17; 4:16), Acts (24:17; 9:36; 10:2, 4, 31; etc.), the Synoptic Gospels (Lk 1:50, 54; 1:72, 78; 1:58; Mt 5:7; 6:2-4; etc.), and the Johannine writings (Jn 12:6; 1 Jn 3:17). Then it considers the related words οἰκτίρω and σπλαγχνίζομαι in the NT, and concludes that according to the NT "mercy" is the basic motive for charitable action.

A. FEUILLET, *L'accomplissement des Prophéties ou Les annonces convergentes du Sauveur messianique dans l'Ancien Testament et leur réalisation dans le Nouveau Testament*, Bibliothèque de Théologie (Paris: Desclée, 1991, paper 119 F) 181 pp. ISBN: 2-7189-0489-5.

The basic theme of this volume is the internal coherence of the OT and NT regarding the proclamation of the messianic era. The first part concerns the different OT concepts of the messianic savior and their influence on the NT: the royal concept of the messianic savior, the suffering and exalted messianic savior, and the transcendental concept of the messianic savior. The second part deals with the glorious manifestation of the Christ in various parts of the book of Revelation and their relations with the eschatology of other biblical texts, especially Jesus' eschatological discourse in the Synoptic Gospels. Feuillet was professor of NT exegesis at the Institut Catholique de Paris from 1952 to 1973.

P. GRELOT ET AL., *La liturgie dans le Nouveau Testament*, Introduction à la Bible 3/9 (Paris: Desclée, 1991, paper 185 F) 363 pp. Indexed. ISBN: 2-7189-0540-9.

After discussing the framework of early Christian liturgy, Grelot deals with what can be learned from pertinent NT texts about Christian initiation and baptism, the Lord's Supper, and other liturgical rites, respectively. Next the volume considers the theological reflections on liturgy in Hebrews (Grelot) and Revelation (E. Cothenet). Then it focuses on liturgical texts in various parts of the NT: Paul's epistles (M. Carrez) and 1 Peter (Cothenet); Christian psalms, hymns, and canticles in Lk (Grelot) and Jn (G. Rochais); and the Psalms and Christian prayer (Grelot). The volume follows *Homélies sur l'Écriture à l'époque apostolique* [*NTA* 34, p. 100] in the series.

C. E. GUNTON, *Christ and Creation*, The Didsbury Lectures (Carlisle, UK: Paternoster, 1992; Grand Rapids: Eerdmans, paper $12.99) 127 pp. ISBN: 0-85364-527-2 (P), 0-8028-0579-5 (E).

The published version of the 1990 Didsbury Lectures given at British Isles Nazarene College, this volume investigates the contributions of the doctrines of the incarnation and the Holy Spirit to the study of Christ and creation. After general comments about Scripture's teaching regarding Christ and creation, it presents chapters on Christ the creature; incarnation, kenosis, and divine action; and "in the image and likeness of God." Gunton is professor of Christian doctrine at King's College, London.

E. HAAG, *Vom Sabbat zum Sonntag. Eine bibeltheologische Studie*, Trierer Theologische Studien 52 (Trier: Paulinus-Verlag, 1991, paper DM 42) viii and 199 pp. Bibliography. ISBN: 3-7902-1280-6.

Haag, professor of OT exegesis on the theological faculty at Trier, first discusses the Sabbath and the seventh day in the OT: the origin and significance of the seventh day, the pre-exilic Sabbath in Israel, the Sabbath commandment in the Decalogue, the Priestly Sabbath legislation, and Sabbath observance in Israel (in Third Isaiah, Jeremiah, Ezekiel, etc.). Then he considers Sabbath and Sunday in the NT: Jesus' attitude toward the Sabbath according to the Gospels, the early church and the first day of the week in light of the Markan passion week, the observance of the first day of the week in the early church, the Sabbath rest and the celebration of the Christian Sunday, and theological aspects of the Christian Sunday (ecclesiological and eschatological).

R. LACHMANN, *Grundsymbole christlichen Glaubens. Eine Annäherung,* Biblisch-theologische Schwerpunkte 7 (Göttingen: Vandenhoeck & Ruprecht, 1992, paper DM 19.80) 117 pp., table. Bibliography. ISBN: 3-525-61288-5.

This volume deals with some basic aspects of Christian faith from the perspectives of biblical theology and religious education. After stating the religious educational foundations, it discusses the possibilities and limits in speaking about God. Then it treats God the creator (indebted existence), God's will (responsible and sinful existence), and God in Christ (justified and hopeful existence). The epilogue concerns the trinitarian God.

S. LÉGASSE, *Naissance du baptême,* Lectio Divina 153 (Paris: Cerf, 1993, paper 120 F) 174 pp. Bibliography. Indexed. ISBN: 2-204-04698-1.

Légasse, professor of NT exegesis and Semitic languages at the Institut Catholique de Toulouse, investigates the origin of the vocabulary for baptism, the baptism of John, the baptism of Jesus and Christian baptism [see § 22-774], the baptismal activity of Jesus according to Jn 3:22-26 and 4:1-3 [see § 21-788], whether Jewish proselyte baptism influenced Christian baptism [see § 20-961], clarity and obscurity regarding the origin of baptism, and the meaning of the first Christian baptisms. The appendix examines whether the first disciples of Jesus were baptized. Légasse concludes that Christian baptism reflects many characteristics of John's baptism but developed a more profound meaning by its relation to Jesus' death and the gift of the Holy Spirit.

J. LERLE, *Haben die Apostel Säuglinge getauft?* (Gross Oesingen: Verlag der Lutherischen Buchhandlung Heinrich Harms, 1990, paper DM 13.80) 88 pp. Indexed. ISBN: 3-922534-56-2.

Lerle contends that the apostles could not have excluded infants from baptism when entire families were received into the people of God. To establish this thesis he discusses what being God's children means (see Lk 15), how the early church understood baptism, the oldest patristic witnesses concerning infant baptism, baptism according to NT proclamation, and responses to possible objections.

C. M. MARTINI, *Jacob's Dream. Setting Out on a Spiritual Journey,* trans. R. Lane (Collegeville, MN: Liturgical Press, 1992, paper $4.95) 79 pp. LCN: 92-7542. ISBN: 0-8146-2000-0.

Using OT and NT texts, Cardinal Martini of Milan seeks to help people to discern (as Jacob in the OT did) through prayer and reflection the framework of God's plan of which we are a part. The four meditations (Where am I, Lord?; our life coordinates—lost and confused; visible signs of the invisible coordinates; Jacob sets out) are accompanied by three homilies (entering into the mystery of the Passover; the true search for God; toward the future). The Italian original was entitled *Il Sogno di Giacobbe* (1989).

W. MARXSEN, *Jesus and the Church. The Beginnings of Christianity,* trans. P. E. Devenish (Philadelphia: Trinity Press International, 1992, paper $16.95) xxxv and 179 pp. Indexed. LCN: 92-33155. ISBN: 1-56338-053-6.

The nine essays presented in English in this volume concern the following topics: Jesus has many names (1968), the Jesus-business—in defense of a concept (1976), whether Jesus is bearer or content of the gospel (1976), Jesus of Nazareth as an event (1978), when Christian faith began (1976), Christian faith as resurrection of the dead (1978), the meaning of the cross for salvation—discipleship as the way of the cross (1976), the meals of Jesus and the Lord's Supper of the church (1976), and the NT grounding of baptism (1968). Devenish has provided a 25-page introduction on the Jesus-kerygma and Christian theology, and V. P. Furnish has supplied a three-page foreword.

B. O. McDermott, *Word Becomes Flesh. Dimensions of Christology,* New Theology Studies 9 (Collegeville, MN: Liturgical Press, 1993, paper $19.95) 302 pp. Bibliography. Indexed. LCN: 92-34915. ISBN: 0-8146-5015-5.

McDermott, academic dean and associate professor of systematic theology at Weston School of Theology in Cambridge, MA, seeks to provide an orientation to Christology and soteriology by tracing the major developments in the NT and in later church tradition and by focusing on some of the main concerns of contemporary culture and how modern Christologies respond to those needs. After an introduction to Christology, he treats the ministry of Jesus (his words and deeds in the Spirit, rich and poor, women, self-designations, etc.), his death (historical and theological issues), and resurrection (earliest NT data, appearances, the meaning of Easter, the empty tomb, etc.). Then he discusses Jesus Christ as God's total self-gift, as the first of the new humanity, and as the personal mediator of salvation and liberation.

P. McGlasson, *God the Redeemer. A Theology of the Gospel* (Louisville, KY: Westminster/Knox, 1993, paper $11.99) 192 pp. LCN: 92-13034. ISBN: 0-664-25377-6.

McGlasson, assistant professor of systematic theology at Eden Theological Seminary in St. Louis and author of *Jesus and Judas. Biblical Exegesis in Barth* (1991), contends that the question for the church today must be "What is the gospel of Jesus Christ?" and that the answer must be sought in a new theological interpretation of Scripture. He develops his proposal under five headings: the gospel of God, the human revolt, God the redeemer, the Christian life, and the gospel and the human community. Each chapter ends with a list of biblical texts for consideration.

B. F. Meyer (ed.), *One Loaf, One Cup. Ecumenical Studies of 1 Cor 11 and Other Eucharistic Texts. The Cambridge Conference on the Eucharist, August 1988,* New Gospel Studies 6 (Macon, GA: Mercer University Press, 1993, $25) xiii and 149 pp. Indexed. LCN: 91-32868. ISBN: 0-86554-398-4.

The six papers in this volume are by O. Knoch on "Do this in memory of me" (Lk 22:20; 1 Cor 11:24-25)—the celebration of the Eucharist in the primitive Christian communities; Meyer on the expiation motif in the eucharistic words as a key to the history of Jesus [see § 33-160]; W. R. Farmer on Peter and Paul, and the tradition concerning the "Lord's Supper" in 1 Cor 11:23-26; H.-J. Klauck on presence in the Lord's Supper—1 Cor 11:23-26 in the context of Hellenistic religious history; O. Hofius on the Lord's Supper and the Lord's Supper tradition in the light of 1 Cor 11:23b-25 [see § 33-757]; and A. C. Calivas on the Eucharist as the sacrament of the economy of salvation. Meyer has provided a four-page introduction.

K. H. Neufeld, *Fundamentaltheologie.* Vol. 2, *Der Mensch—Bewusste Nachfolge im Volk Gottes,* Kohlhammer Studienbücher Theologie 17/2 (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, paper DM 34) 216 pp. Bibliographies. Indexed. ISBN: 3-17-011124-8.

The first volume in this textbook on fundamental theology was described in *NTA* 36, pp. 438-439. This volume deals with the human condition and discipleship in God's people: the church—vocation and ministry (salvation and life, various ways, laity and officeholders, opposition), means and ways (living tradition, Scripture, limits and orientations), and faith—foundations and project (call response, God). The section on Scripture (pp. 108-132) treats its characteristics (holy, inspired, sufficient, canonical), the Gospel accounts, other NT writings, and Scripture and church. Neufeld teaches fundamental theology at the University of Innsbruck.

J. Neusner, *Telling Tales: Making Sense of Christian and Judaic Nonsense. The Urgency and Basis for Judeo-Christian Dialogue* (Louisville, KY: Westminster/Knox, 1993, paper) vi and 170 pp. Indexed. LCN: 92-29802. ISBN: 0-664-25371-7.

Neusner seeks to outline a way of thinking for Judaism within the Torah about Christianity and for Christianity out of the resources of Christianity about Judaism. After a prologue entitled "a time to talk," he explains why there has been no Judaeo-Christian dialogue (two monologues and a conspiracy of hypocrites), takes up two issues for an honest argument (Christology and Israel) and suggests how there can be a Judaeo-Christian dialogue, and explores both a Judaic telling of the Christian tale of Jesus Christ as God incarnate (Judaic resources for imagining Christ) and a Christian telling of the Judaic tale—Israel instead of Adam (Christian resources for imagining Israel). In the epilogue he reflects on what is at stake in the Judaeo-Christian dialogue (beyond relativism and before ecumenism—a time for storytelling).

D. Peterson, *Engaging with God. A Biblical Theology of Worship* (Grand Rapids: Eerdmans, 1993, paper $19.99) 317 pp. Indexed. LCN: 93-6748. ISBN: 0-8028-0689-9.

Peterson, lecturer in NT and head of the department of ministry at Moore Theological College in Sydney, and author of *Hebrews and Perfection* (1982), defines worship as an engagement with the living and true God on the terms proposed by God and in the way made possible by God. After chapters on engaging with God in the OT and on key OT words for worship (honoring, serving, and respecting God), he presents chapters on Jesus and the new temple, Jesus and the new covenant, temple and community in Acts, Paul and the service of the gospel, serving God in the assembly of his people, Hebrews and the worship of Jesus, worship in Revelation, and worship and the gospel. I. H. Marshall has provided a two-page foreword.

C. H. Pinnock, *A Wideness in God's Mercy. The Finality of Jesus Christ in a World of Religions* (Grand Rapids: Zondervan, 1993, paper) 217 pp. Indexed. LCN: 91-32906. ISBN: 0-310-53591-3.

Pinnock, professor of theology at McMaster Divinity College in Hamilton, Ontario, proposes an evangelical theological approach to the challenge of religious pluralism that is at once exclusivist (affirming a decisive redemption in Jesus Christ), inclusivist (refusing to limit God's grace to the confines of the church), and pluralist (acknowledging God's gracious work everywhere without eliminating the finality of Christ). He develops this approach in five chapters: the optimism of salvation, Jesus the Savior of the world, religions now, religions tomorrow, and hope for the unevangelized.

A. Salas (ed.), *El "más allá." Doctrina teológica-bíblica,* Biblia y Fe, Revista de Teología Bíblica, vol. 19, no. 55 (Madrid: Escuela Bíblica, 1993, paper) 144 pp. ISSN: 0210-5209.

The six articles in this fascicle deal with the afterlife from various perspectives: J. Martín Velasco on non-Christian religions, J. Alonso Díaz on the OT, C. Quelle on Jewish apocalypticism, E. Gallego on Jesus' teaching, J. M. Ozaeta on Catholic doctrine, and R. M. Grácio das Neves on contemporary experience.

A. Salas (ed.), *Origenes del cristianismo,* Biblia y Fe, Revista de Teología Bíblica, vol. 18, no. 54 (Madrid: Escuela Bíblica, 1992, paper) 176 pp. ISSN: 0210-5209.

The five articles in this fascicle [see *NTA* 37, p. 137] are by A. Vargas-Machuca on whether Jesus was the founder of Christianity, Salas on the genesis of the Christian experience, J. Rius-Camps on the origins of Christianity according to Acts 1–12, A. Piñero on Christianity and gnosticism, and J. Sánchez Díaz on the development of the Christian religion.

A. Serra, *Nato da donna . . . (Gal 4, 4). Ricerche bibliche su Maria di Nazaret (1989-1992)* (Milan: CENS, 1992, 50,000 L; Rome: Marianum) 405 pp. Indexed.

This volume contains six articles that deal with biblical-theological issues related to Mariology. They concern the shepherds at the crib—Lk 2:8-20 in the light of ancient Jewish-Christian traditions (1992); "everything that the Lord has spoken we will do"—echoes of Exod 19:8 and 24:3, 7 as a covenant formula (1991); "now there were six jars . . ."—Jn 2:6 in the light of ancient Jewish-Christian traditions regarding the six days of creation; "though the servants who had drawn the water knew"—Jn 2:9c and biblical-Jewish traditions about the well of Beer in Num 21:16-20 [§ 37-1325]; agreements and disagreements regarding

Mulieris dignitatem (1991); and Mount Senario as the "holy mountain" of the Servants of Mary and the legend concerning the origin of the Order of Servites. Serra teaches Sacred Scripture at the Marianum in Rome.

J. E. M. Terra (ed.), *Estudos Bíblicos e Evangelização,* Revista de Cultura Bíblica, vol. 16, nos. 63-64 (São Paulo: Edições Loyola, 1992, paper) 167 pp.

This fascicle provides Portuguese translations of Pope Leo XIII's *Providentissimus Deus* and Pius XII's *Divino Afflante Spiritu* along with various articles by Terra on evangelization and culture and on word and sacraments. Also included are articles by B. de Margerie on "Do this in memory of me," N. B. Pereira on the double redaction of the beatitude about the poor, E. Schulz on poverty and the poor in Mk, and J. González Raposo on evangelization and poverty.

M. G. Wensing, *Death and Destiny in the Bible* (Collegeville, MN: Liturgical Press, 1993, paper $5.95) 83 pp. Bibliography. LCN: 92-27237. ISBN: 0-8146-2093-0.

After chapters on life and death in ancient Israel and the ancient Near East and on the ancient Hebrew focus on life, this volume considers human destiny in the OT and human fate after death in ancient Israel. Then it takes up death and destiny in the NT, with special attention to Paul, the Synoptic Gospels, and John. The final chapter concerns "eternal possibilities." Wensing, pastor of St. Michael's Parish in Sioux Falls, SD, shows that all the biblical traditions, early as well as late, call for a basic trust in the living and gracious God.

THE WORLD OF THE NEW TESTAMENT

T. Baumeister, *Genese und Entfaltung der altkirchlichen Theologie des Martyriums,* Traditio Christiana 8 (Bern—Berlin—Frankfurt: Lang, 1991, $97.80) xl and 202 pp. Bibliography. Indexed. ISBN: 3-261-04288-5.

Baumeister, professor of early church history at Mainz and author of *Der Anfänge der Theologie des Martyriums* (1980), presents on facing pages ancient texts (in Greek, Latin, and Hebrew) and German translations (with notes below) for sixty-one passages that pertain to the origin and development of the early church's theology of martyrdom. The texts are selected from the OT (Dan 11:29-36, 40–12:4; 2 Macc 6:12-17, 30-31; 7:7-9; etc.), the NT (Mt 5:10-12; Mk 8:31-38; 13:9-13; Acts 6:8–7:2a; 7:51-60; Rom 8:33-39; etc.), and patristic works (Clement of Rome, Ignatius, Polycarp, Justin, Tatian, Irenaeus, etc.). Baumeister has provided a sixteen-page introduction to the texts and a twelve-page general bibliography.

K. Berger, *Synopse des Vierten Buches Esra und der Syrischen Baruch-Apokalypse,* Texte und Arbeiten zum neutestamentlichen Zeitalter 8 (Tübingen: Francke, 1992, cloth DM 98, paper DM 68) vii and 287 pp. Indexed. ISBN: 3-7720-1887-4 (cloth), -1861-0 (paper).

After a nine-page introduction, this volume presents in German the running text of *4 Ezra* 3–14 in the left-hand column and the pertinent parallels from *2 Baruch* in the right-hand column. Then it provides the running text of *2 Baruch* and the parallels from *4 Ezra* according to the same format. Also included at the foot of the pages are parallels from ps.-Philo's *Biblical Antiquities.* Different type-faces and type-sizes are used to indicate the presence and strength of the various parallels. Berger prepared the synopsis in collaboration with G. Fassbeck and H. Reinhard.

R. Bergmeier, *Die Essener-Berichte des Flavius Josephus. Quellenstudien zu den Essenertexten im Werk des jüdischen Historiographen* (Kampen: Kok Pharos, 1993, paper 47.50 gld.) 175 pp. Bibliography. Indexed. ISBN: 90-390-0014-X.

After a survey of texts about the Essenes in the works of Josephus, this volume situates them in the context of ancient reports about the Essenes (especially Philo's accounts). Next it considers the relationship between the Qumran community and the Essenes, with particular attention to the problem of Josephus' sources. Then it discusses linguistic peculiarities as indications that Josephus used sources. Bergmeier, author of *Glaube als Gabe nach Johannes* (1980), concludes that Josephus composed his reports about the Essenes on the basis of several, mainly non-Jewish sources, and that this fact helps to explain both the similarities to the Pythagoreans and the differences from the Qumran community.

M. BETTINI, *Anthropology and Roman Culture. Kinship, Time, Images of the Soul,* trans. J. Van Sickle, Ancient Society and History (Baltimore, MD—London: Johns Hopkins University Press, 1991, $36.95) xiv and 334 pp. Indexed. LCN: 90-25887. ISBN: 0-8018-4104-6.

The English version of *Antropologia e cultura romana: Parentela, tempo, immagini dell'anima* (1988), this volume first examines family and kinship in ancient Rome with attention to the father (*pater*), father's brother (*patruus*), mother's brother (*avunculus*), mother's sister (*matertera*), and father's sister (*amita*). Next it discusses how Romans localized time: anterior and posterior, future and past, on the way, etc. Then it treats some symbols of the soul after death—bee, moth, and bat—and investigates ancient beliefs about the natural world, especially about the bee. Bettini is professor of classical philology at the University of Siena.

P. BILDE ET AL. (EDS.), *Ethnicity in Hellenistic Egypt,* Studies in Hellenistic Civilization 3 (Aarhus: Aarhus University Press, 1992, 158 DKr or $26.25) 210 pp. Bibliography. Indexed. ISBN: 87-7288-359-6.

The eight papers in this volume investigate the process of acculturation between Egyptians, Greeks, and Jews in the Ptolemaic kingdom, and trace the historical development of political, cultural, and religious institutions. They are by U. Østergård on the nature of national and ethnic identity, D. J. Thompson on language and literacy in early Hellenistic Egypt, J. Blomqvist on Alexandrian science (the case of Eratosthenes), K. Goudriaan on ethnic strategies in Greco-Roman Egypt, A. Kasher on the civic status of the Jews in Ptolemaic Egypt, P. Borgen on Philo and the Jews in Alexandria, C. R. Holladay on Jewish responses to Hellenistic culture, and J. Podemann Sørensen on native reactions to foreign rule and culture in religious literature. The editors have supplied a nine-page preface.

G. BOCCACCINI, *Portraits of Middle Judaism in Scholarship and Arts. A Multimedia Catalog from Flavius Josephus to 1991,* Quaderni di Henoch 6 (Turin: Silvio Zamorani Editore, 1992, paper 45,000 L or $45) xxix and 238 pp., 3 figs. Bibliography. Indexed. ISBN: 88-7158-021-4.

Boccaccini, author of *Middle Judaism. Jewish Thought, 300 BCE to 200 CE* (1991), first provides a 21-page sketch of how "Middle Judaism" has been treated from the 1st century to the present. Then he lists in alphabetical order by year of publication approximately 2,300 books and other materials pertinent to understanding Middle Judaism from Josephus to 1991. Also included are indexes of authors, literary genres, the arts, subjects in the arts, and languages, as well as a list of useful research tools. P. Sacchi has supplied a two-page foreword.

R. BOHLEN, *Die Ehrung der Eltern bei Ben Sira. Studien zur Motivation und Interpretation eines familienethischen Grundwertes in frühhellenistischer Zeit,* Trierer Theologische Studien 51 (Trier: Paulinus-Verlag, 1991, paper DM 96) v and 434 pp. Bibliography. Indexed. ISBN: 3-7902-1279-2.

Accepted in 1990 as a *Habilitationsschrift* by the theological faculty of the Albert-Ludwigs-Universität at Freiburg-im-Breisgau, this volume first surveys research on the place of the family ethos in Sirach and focuses on the didactic poem about honoring parents in Sir 3:1-16. Next it discusses the themes of honoring gods/God and parents in the Hellenistic world, the motivation for honoring parents and its interpretation in Sir 3:1-16 in the international Hellenistic context, and the admonition to honor parents in Sir 7:27-28 in the catalogue of duties (7:18-36). Bohlen concludes that Ben Sira's emphasis on honoring parents was a self-conscious attempt to mediate the commandment of the Decalogue in the context of early Hellenistic "modernity."

P. F. BRADSHAW, *The Search for the Origins of Christian Worship. Sources and Methods for the Study of Early Liturgy* (New York—Oxford: Oxford University Press, 1992, cloth $35, paper $13.95) xiii and 217 pp. Indexed. LCN: 92-19531. ISBN: 0-19-508050-5 (cloth), -508051-3 (paper).

The eight chapters in this volume aim to help construct a new matrix for the search for the origins of Christian worship. They concern the Jewish background of Christian worship ("the rock whence ye were hewn"), worship in the NT, ten principles for interpreting early Christian liturgical evidence, ancient church orders ("a continuing enigma"), other major liturgical sources, the evolution of eucharistic rites, Christian initiation ("a study in diversity"), and liturgy and time. Bradshaw is the author of *Ordination Rites of the Ancient Churches of East and West* (1990).

J. N. BREMMER AND F. GARCÍA MARTÍNEZ (EDS.), *Sacred History and Sacred Texts in Early Judaism. A Symposium in Honour of A. S. van der Woude,* Contributions to Biblical Exegesis and Theology 5 (Kampen: Kok Pharos, 1992, paper 59.90 gld.) 183 pp. Indexed. ISBN: 90-390-0015-8.

Prepared to mark Professor van der Woude's retirement in 1992 from the chair of OT studies and intertestamental literature at Groningen, the four papers in this volume are by T. Baarda on the Shechem episode in *Testament of Levi* and other traditions; Bremmer on the atonement in the interaction of Greeks, Jews, and Christians; P. W. van der Horst on Exod 20:25 ("I gave them laws that were not good") in ancient Judaism and early Christianity; and M. A. Wes on "mourning becomes Jerusalem" (Josephus, Jesus the son of Ananias, and *Baruch*). Also included is van der Woude's paper on pluriformity and uniformity in the transmission of the OT text.

D. BURTON-CHRISTIE, *The Word in the Desert. Scripture and the Quest for Holiness in Early Christian Monasticism* (New York—Oxford: Oxford University Press, 1993, $55) xv and 336 pp. Bibliography. Indexed. LCN: 91-4150. ISBN: 0-19-506614-6.

This investigation of monastic spirituality in 4th-century Egypt explores how Scripture permeated the experience of the early desert monks, their hermeneutical strategies, and their understanding of holiness in the light of Scripture. The first part deals with the desert hermeneutic in its setting: a desert hermeneutic, Scripture and the quest for holiness in late antiquity, and *Sayings of the Desert Fathers* as a major source. The second part deals with approaches to the word in the desert: the use of Scripture in the desert, and words and praxis. The third part concerns "the word realized": eschatology, πένθος, and the struggle against evil; renunciation, freedom from care, and the recovery of paradise; the humble way of Christ; and the commandment of love.

J. H. CHARLESWORTH (ED.), *Jesus and the Dead Sea Scrolls,* Anchor Bible Reference Library (New York—London—Toronto: Doubleday, 1993, $28) xxxvii and 370 pp., 8 plates, 2 figs., 2 maps. Bibliography. Indexed. LCN: 92-2617. ISBN: 0-385-24863-6.

After the editor's foreword on the international and critical consensus surrounding the Qumran scrolls, this volume presents articles by Charlesworth on the Dead Sea scrolls and the historical Jesus; O. Betz on Jesus and *Temple Scroll;* H. C. Kee on membership in the covenant people at Qumran and in Jesus' teaching; P. Sacchi on recovering Jesus' formative background; Charlesworth on Jesus as "Son" and the Righteous Teacher as "Gardener"; D. Flusser on Jesus' criticism of the Essenes in the parable of the unjust steward (Lk 16:1-9); R. Riesner on Jesus, the primitive community, and the Essene Quarter of Jerusalem; C. A. Evans on opposition to the Temple—Jesus and the Dead Sea scrolls; J. D. G. Dunn on Jesus, table-fellowship, and Qumran; J. Zias and Charlesworth on crucifixion (archaeology, Jesus, and the Dead Sea scrolls); M. Smith on two who ascended to heaven—Jesus and the author of 4Q491; and A. F. Segal on the risen Christ and the angelic mediator figures in light of Qumran.

J. H. CHARLESWORTH AND W. P. WEAVER (EDS.), *What Has Archaeology to Do With Faith?*, Faith & Scholarship Colloquies (Philadelphia: Trinity Press International, 1992, paper $13.95) xi and 116 pp., fig. Indexed. LCN: 92-5202. ISBN: 1-56338-038-2.

The four essays in this volume are by Charlesworth on archaeology, Jesus, and Christian faith; J. F. Strange on some implications of archaeology for NT studies; J. M. Miller on archaeology and the study of Israelite history; and W. W. Willis on the archaeology of Palestine and the archaeology of faith. Weaver has provided a three-page preface.

J. COHEN, *The Origins and Evolution of the Moses Nativity Story*, Studies in the History of Religions 58 (Leiden—New York: Brill, 1993, 120 gld. or $68.75) vii and 205 pp., frontispiece. Bibliography. Indexed. ISBN: 90-04-09652-3.

This volume traces the development of the story of the birth of Moses from its prebiblical sources up to medieval Jewish exegesis. After discussing the Moses nativity story in Exodus 1–2, it examines how the story was treated in postbiblical sources: *Jubilees* 46–47, Ezekiel the Tragedian, ps.-Philo's *Biblical Antiquities* 9, Philo, Josephus, Acts 7, and the fresco at Dura-Europos. Then it deals with the treatments of Moses' birth in the Midrashim, the Samaritan *Asatir*, Rashi's commentary, and Christian sources (Mt 1–2, *Protevangelium of James*). The appendixes concern Lk 2:6-20, Ibn Ezra's short and long commentaries, and *Asatir* 8–9.

C. COLPE, L. HONNEFELDER, AND M. LUTZ-BACHMANN (EDS.), *Spätantike und Christentum. Beiträge zur Religions- und Geistesgeschichte der griechisch-römischen Kultur und Zivilisation der Kaiserzeit* (Berlin: Akademie Verlag, 1992, DM 124) 280 pp., 14 figs. Indexed. ISBN: 3-05-002004-0.

Based on lectures given at the Free University of Berlin, the fourteen articles in this volume are by A. Demandt on the concepts of Caesar and empire in late antiquity; W. Waldstein on law and social order in Roman antiquity; K. Rudolph on knowledge and salvation in gnosticism; Honnefelder on Christian theology as the "true philosophy"; Lutz-Bachmann on the alleged Hellenizing of Christianity; L. Kötzsche on the image of Christ as ruler; U. Treu on forms and genres in early Christian literature; B. Schwenk on Hellenistic παιδεία and Christian education; J. Irmscher on the contents and institutions of education in late antiquity; K. Berger on ancient rhetoric and Christian homiletics; L. Abramowski on the Logos in early Christian theology; Colpe on mystery cults and Christian sacraments; N. Brox on the movement from imminent apocalyptic expectation to Christian teaching about virtue; and E. Dassmann on church, spiritual office, and the understanding of community in ancient Christianity.

S. P. COWE, *The Armenian Version of Daniel*, University of Pennsylvania Armenian Texts and Studies 9 (Atlanta: Scholars Press, 1992, $64.95) xviii and 490 pp. Bibliography. Indexed. LCN: 91-48110. ISBN: 1-55540-687-4.

This investigation of the text of the Armenian version of the book of Daniel first deals with the manuscript tradition and the transmission history, and considers how we can isolate a base text closer to the hypothetical autograph and arrive at a representative apparatus. Next it presents a diplomatic edition of the Armenian text of Daniel with a critical apparatus at the foot of the pages. Then it discusses the earliest stratum of the Armenian version and its affinities with the Georgian version and Peshitta, the two strata of the Armenian Daniel and their affinities with the Greek tradition, translation technique, and patristic and liturgical citations.

J. Davidson, *The Robe of Glory. An Ancient Parable of the Soul* (Shaftesbury, UK—Rockport, MA—Brisbane: Element, 1992, paper £8.99 or $14.95) xiv and 178 pp. Bibliography. Indexed. LCN: 92-32962. ISBN: 1-85230-365-5.

This volume is a commentary on "The Robe of Glory" (also known as "The Hymn of the Pearl"), an ancient Syriac poem of the early Christian era found in *Acts of Thomas.* The poem relates in allegorical form the story of the soul sent forth from God into creation and its eventual return home. After situating the poem in its historical context, it provides a translation, a section-by-section exposition, and treatments of the following topics: the heritage of the robe; reflections of the robe; resurrection, garments, and the voice of God; and the parable of the pearl merchant. A seventeen-page glossary is included. Davidson intends this work as the first in a series of books on the mystic teachings of Jesus and other mystics of his era and culture.

D. Dawson, *Allegorical Readers and Cultural Revision in Ancient Alexandria* (Berkeley—Los Angeles—Oxford: University of California Press, 1992, $45) xi and 341 pp. Bibliography. Indexed. LCN: 91-2851. ISBN: 0-520-07102-6.

Based on a doctoral dissertation directed by B. Layton and accepted by Yale University in 1988, this volume describes how some ancient pagan, Jewish, and Christian interpreters used allegory to endorse, revise, and subvert competing worldviews and forms of life. After an introductory discussion of various pagan etymologies, allegorists, and their opponents, it focuses on three Hellenistic religious writers who represent different models of allegorical interpretation: the Jewish exegete Philo, the Christian gnostic Valentinus, and the Christian Platonist Clement of Alexandria. Dawson, assistant professor of religion at Haverford College in Pennsylvania, argues that these three authors claimed authoritative originality for their allegorical readings and compositions, which they used as a means of enabling certain privileged perspectives, variously construed as written text (Philo), mystical vision (Valentinus), and hermeneutical voice (Clement), to challenge cultural and religious precursors and contemporaries and to promote alternative ways of being in the world.

D. Dimant and U. Rappaport (eds.), *The Dead Sea Scrolls. Forty Years of Research,* Studies on the Texts of the Desert of Judah 10 (Leiden—New York—Cologne: Brill, 1992, 180 gld. or $103; Jerusalem: Yad Izhak Ben-Zvi) viii and 370 pp., 3 plates, 2 figs. Bibliography. Indexed. LCN: 92-18573. ISBN: 90-04-09679-5 (B).

Prepared for a symposium held in 1988 at the University of Haifa, the twenty-five papers in this volume are by E. G. Chazon on whether *Dibre ha-me'orot* is a sectarian prayer, F. García Martínez on texts from Qumran Cave 11, M. Kister on biblical phrases and hidden biblical interpretations and Pesharim, C. A. Newsom on 4Q374 as a discourse on the exodus/conquest tradition, B. Nitzan on 4Q510-511 as hymns from Qumran, É. Puech on the last two Davidic psalms of the exorcism ritual (11QPsAp^a 4:4–5:14), E. M. Schuller on 4Q380 and 381 as noncanonical psalms from Qumran, M. Broshi on the archaeology of Qumran, P. R. Davies on the prehistory of the Qumran community, A. Paul on Josephus and the Essenes, M. Petit on Philo's Essenes and the Essenes, H. Stegemann on the institutions of Israel in *Temple Scroll,* B. Z. Wacholder on Ezekiel and Ezekielianism as progenitors of Essenianism, J. M. Baumgarten on the purification rituals in *DJD* 7, L. H. Schiffmann on laws pertaining to women in *Temple Scroll,* D. R. Schwartz on law and truth (Qumran-Sadducean and rabbinic views of law), M. Weinfeld on prayer and liturgical practice in the Qumran sect, G. J. Brooke on the textual tradition of *Temple Scroll* and recently published manuscripts of the Pentateuch, Y. Maori on the text of the Hebrew Bible in rabbinic writings in the light of the Qumran evidence, D. Swanson on the use of Chronicles in *Temple Scroll,* E. Tov on the textual base of the corrections in the biblical texts found at Qumran, J. Trebolle on light from 4QJudg^a and 4QKgs on the text of Judges and Kings, H.-W. Kuhn on the impact of the Qumran scrolls on the understanding of Paul, H. Lichtenberger on the Dead Sea scrolls and John the Baptist (reflections on Josephus' account of John the Baptist), and E. Qimron on the history of early Hebrew (1000 B.C.-A.D. 200) in light of the Dead Sea scrolls.

K. DOWDEN, *The Uses of Greek Mythology,* Approaching the Ancient World (London—New York: Routledge, 1992, cloth $62.50, paper $13.95) xi and 204 pp. Bibliography. Indexed. ISBN: 0-415-06134-2 (cloth), -06135-0 (paper).

Dowden, lecturer in the department of classics at the University of Birmingham, seeks to give a sense of what Greek myth is like, where it comes from, and where it fits in Greek history and landscape. He first discusses attitudes toward myth: myth and mythology, theories about how myth works, and how the ancient Greeks interpreted myths. Next he deals with the relation of myth to prehistory and to identity, and with the role of myth at cult-sites and in initiation rituals. Finally he treats the world of myth and mythic society. Dowden concludes that myth is a local and a national heritage, is the story of a lost and powerful past that created the present, expresses and works with rituals, and often avoids happy endings.

J. FINEGAN, *The Archeology of the New Testament. The Life of Jesus and the Beginning of the Early Church* (rev. ed.; Princeton, NJ: Princeton University Press, 1992, cloth $59, paper $29.95) lviii and 409 pp., 7 maps, 2 tables. Illustrated. Bibliographies. Indexed. LCN: 91-21725. ISBN: 0-691-03608-X (cloth), -00220-7 (paper).

The first edition of this work was described in *NTA* 14, p. 357. This revision takes account of the many archaeological excavations at relevant sites in historical Palestine and many relevant publications in journals and books since 1969. The 344 items appear under the following general headings: the life of John the Baptist, the life of Jesus (Bethlehem, Nazareth, Samaria, Galilee, etc.), tombs (development of early tombs, decorated Hellenistic period tombs at Marissa, Hellenistic and Roman tombs in the Kidron Valley, etc.), and the cross (history of the cross mark, the cross mark as a character of the Semitic alphabet, etc.). Finegan is professor emeritus of NT history and archaeology at Pacific School of Religion and the Graduate Theological Union in Berkeley, CA.

J. P. FREE, *Archaeology and Bible History,* rev. H. F. Vos (Grand Rapids: Zondervan, 1992, paper $17.99) 314 pp., 11 maps. Illustrated. Bibliography. Indexed. LCN: 92-6108. ISBN: 0-310-47961-4.

The revision of a work first published in 1950 follows the outline, theological position, and chronological framework of the original text. It also brings the archaeological and historical material up to date, modifies the archaeological interpretation where necessary, and replaces the bibliographical material almost totally. The six chapters most pertinent to the NT world concern Palestine under Syria, the Maccabees, and the Hasmoneans in the intertestamental period (200-63 B.C.); Palestine under Roman rule (63 B.C. and after); the life and ministry of Christ (the Gospels); the beginning of the church (Acts 1–12); Paul's journeys (Acts 13–28); and the development of the early church. Free (1910-74) was chairman of the department of archaeology at Wheaton College in Illinois. Vos is professor of history and archaeology at The King's College in Briarcliff Manor, NY.

F. GARCÍA MARTÍNEZ, *Textos de Qumrán,* Colección Estructuras y Procesos, Serie Religión (Madrid: Trotta, 1992, paper) 526 pp. ISBN: 84-87699-44-8.

This volume presents Spanish translations of nonbiblical Hebrew and Aramaic manuscripts among the Dead Sea scrolls. After a 28-page general introduction to the manuscripts and the Qumran community, it offers the translations under the following headings: rules; halakic texts; literature of eschatological content; exegetical literature; parabiblical literature; poetic texts; liturgical texts; astronomical texts, calendars, and horoscopes; and *Copper Scroll* (3Q15). Also included is a 38-page comprehensive list of Qumran manuscripts. García Martínez is also the author of *Qumran and Apocalyptic. Studies on the Aramaic Texts from Qumran* (1992).

I. G. Giacosa, *A Taste of Ancient Rome,* trans. A. Herklotz (Chicago—London: University of Chicago Press, 1992, $29.95) xii and 231 pp., 15 plates, map. Illustrated. Bibliography. Indexed. LCN: 91-44601. ISBN: 0-226-29030-1.

The English version of *A cena da Lucullo* (1986), this investigation of what and how the ancient Romans ate first discusses the pertinent literary sources, what foods were available and where, and the banquet and its preparation. Then it presents chapters on sauces, appetizers, soups and porridges, domestic meat and game, fish and shellfish, vegetables, desserts, preserves, beverages, menus, and taverns. It provides recipes from ancient sources (especially Apicius) in Latin and English along with lists of ingredients and instructions for preparation. Also included are a table of weights and measures, and a glossary. Giacosa is a writer based in Zurich who combines a scholarly background in archaeology with "a passion for all things good to eat."

M. Grant, *A Social History of Greece and Rome* (New York: Charles Scribner's Sons, 1992, $20) ix and 197 pp., 7 maps, table. Bibliography. Indexed. LCN: 92-32690. ISBN: 0-684-19309-4.

This social history of the Greek and Roman worlds appears under three major headings: women (Greek women, Roman women), men (the rich, the poor), and the unfree and the freed (serfs, Greek slaves, Roman slaves, freedmen and freedwomen). The appendixes concern (1) foreigners and (2) K. Marx's contributions on these topics. Also included are a list of references, notes on topics treated in the main text, and a table of dates. Grant is the author of *The Visible Past* (1990).

R. M. Grant, *Heresy and Criticism. The Search for Authenticity in Early Christian Literature* (Louisville, KY: Westminster/Knox, 1993, $17) x and 180 pp. Bibliography. Indexed. LCN: 92-20017. ISBN: 0-664-21971-3.

Grant, professor emeritus of NT and early Christian literature at the University of Chicago, seeks to show that the literary criticism derived from the Hellenistic schools was used first by innovative Christian heretics and then by more famous orthodox leaders. The seven chapters in the book treat authenticity and heresy in early Christianity, literary criticism in early Christian times, Marcion's criticism of Gospel and Apostle, the hidden agenda of Ptolemaeus, Galen's literary and logical criticism, the syllogistic exegesis of Apelles, and the orthodox counterattack.

J. T. Greene, *Balaam and His Interpreters. A Hermeneutical History of the Balaam Traditions,* Brown Judaic Studies 244 (Atlanta: Scholars Press, 1992, $59.95) xii and 229 pp. Bibliography. Indexed. LCN: 92-1032. ISBN: 1-55540-690-4.

This analysis of traditions pertaining to Balaam the son of Beor is divided into four parts: the background (the discovery at Tell Deir Alla, biblical sources); prophet, priest, diviner—Balaam as test case and paradigm; "Balaam" in written Semitic sources (Qumran, Samaritan, *1 Enoch*); and Balaam hermeneutics for later ages (the NT, Josephus, etc.). Greene concludes that Balaam was a famous monarch/seer reputed to have been an effective diviner, and that this figure was used by many movements throughout history for their own purposes.

M. D. Grmek, *Diseases in the Ancient Greek World,* trans. M. Muellner and L. Muellner (Baltimore, MD—London: Johns Hopkins University Press, 1991, paper $24.95) xii and 458 pp., fig., 2 tables. Indexed. LCN: 88-45412. ISBN: 0-8018-4225-1.

The paperback English version of *Les maladies à l'aube de la civilisation occidentale* (1983), this volume investigates the pathological realities hidden behind ancient medical and paramedical texts from the eastern Mediterranean (i.e. the Greek world). After discussing the conceptualization of pathological events, it deals with literary reflections of pathological reality and with evidence from ancient bones on diseases (paleopathology) and on conditions of daily life (paleodemography). Then it treats common purulent inflamations; the origin and spread of syphilis; leprosy; tuberculosis; the biological relationship between leprosy and tuberculosis; the harm in broad beans; porotic hyperostosis, hereditary anemias, and malaria; the Hippocratic conception of disease; the constitution of a winter in Thrace; and a dialogue between a philologist and a physician. Grmek is director of studies at L'École Pratique des Hautes Études at the Sorbonne.

M. I. GRUBER, *The Motherhood of God and Other Studies,* South Florida Studies in the History of Judaism 57 (Atlanta: Scholars Press, 1992, $64.95) xv and 282 pp., fig. Indexed. LCN: 92-36309. ISBN: 1-55540-763-3.

The fourteen previously published studies in this volume appear under three headings: women's studies (four), additional studies in the Bible and the ancient Near East (seven), and rabbinic studies (three). The three rabbinic studies concern the midrash in biblical research (1979), the meaning of the term '*ôrāyĕtā*' in the Babylonian Talmud [§ 27-389], and the Mishnah as oral Torah [§ 29-773]. Gruber teaches at Ben-Gurion University of the Negev in Beersheva.

S. R. HAUSER, *Spätantike und frühbyzantinische Silberlöffel. Bemerkungen zur Produktion von Luxusgütern im 5. bis 7. Jahrhundert,* Jahrbuch für Antike und Christentum, Ergänzungsband 19 (Münster: Aschendorff, 1992, cloth DM 108, paper DM 98) 147 pp. and 52 plates, 4 maps. Bibliography. Indexed. ISBN: 3-402-08539-9 (cloth), -08538-0 (paper).

The completely revised version of a thesis directed by H.-G. Severin and presented in 1988 to the department of archaeology at the Free University of Berlin, this volume investigates silver spoons (*cochlearia*) in late antiquity and the early Byzantine period. After surveying research on silver spoons from the 5th to the 7th centuries A.D., it deals with their classification, decoration, function and place of discovery, size and weight, and origin and cost. Also included are a descriptive catalogue and photographs for the 228 silver spoons studied in the main text.

J. HOFMANN, *Unser heiliger Vater Klemens. Ein römischer Bischof im Kalender der griechischen Kirche,* Trierer Theologische Studien 54 (Trier: Paulinus-Verlag, 1992, paper DM 48) ix and 162 pp., 6 figs., 4 tables. Bibliography. ISBN: 3-7902-1282-2.

Accepted as a *Habilitationsschrift* in 1991 by the Catholic theological faculty at the University of Passau, this volume first surveys and evaluates the biographical information concerning Clement of Rome in the earliest sources with regard to his origin and career in the church. Then after a 46-page excursus on pseudo-Clementine literature, it describes the portrayal of Clement in the "synaxis" of the Greek church's *Menaion,* and investigates this portrait in light of what can be known of Clement's biography. Hofmann concludes that apart from a few details this portrait of Clement is thoroughly historical.

L. JACOBS, *Religion and the individual. A Jewish perspective,* Cambridge Studies in Religious Traditions 1 (Cambridge, UK—New York: Cambridge University Press, 1992, $44.95) xii and 163 pp. Bibliography. Indexed. LCN: 91-8138. ISBN: 0-521-41138-6.

Jacobs, the author of *The Talmudic Argument* (1984) and *Structure and Form in the Babylonian Talmud* (1991), contends that along with its emphasis on peoplehood there is a significant place in the Jewish religious tradition for the individual. In establishing this thesis he considers individual significance, self-realization as a religious value, attitudes to life and death, family relationships, loving the neighbor, communal obligations, God and the soul, whether a person's body belongs to God, worship with the body, God and personal freedom, immortality, and the question of emphasis (Torah observance and personal autonomy).

E. KETTERER AND M. REMAUD, *Le Midrash,* Suppléments aux Cahiers Evangile (Paris: Cerf, 1992, paper 45 F) 100 pp. Bibliography. Indexed. ISSN: 0222-9706.

This introduction to midrash presents translations and commentaries for sixty-four rabbinic texts as a way of explaining the nature of midrash, its purposes, literary techniques and procedures, and genres. The epilogue deals with midrash and the NT. Ketterer and Remaud teach at the Ratisbonne Center in Jerusalem.

M. L. Klein, *Targumic Manuscripts in the Cambridge Genizah Collections,* Cambridge University Library Genizah Series 8 (Cambridge, UK—New York: Cambridge University Press, 1992, $99.95) xvi and 136 pp. and 16 plates, 54 figs. Bibliographies. Indexed. LCN: 91-46966. ISBN: 0-521-42076-8.

This catalogue of targumic manuscripts in the Cambridge Genizah Collections contains 1,580 items, including over 1,000 fragments (= 63%) of *Targum Onqelos* materials of various kinds (unilingual, bilingual, trilingual). For each fragment there is a classmark, biblical reference, indication of language and translation, physical description (material, leaves, state of preservation, script, vocalization, additional information), and bibliography (where applicable). Twenty-four fragments representing most of the major text-types and scribal variations in the collection have been reproduced in facsimile on plates at the end of the volume. Also included are drawings of decorations in manuscripts, a canonical index, and a general index. Klein is the author of *Genizah Manuscripts of Palestinian Targum to the Pentateuch* (1986).

H. Kloft, *Die Wirtschaft der griechisch-römischen Welt. Eine Einführung,* Die Altertumswissenschaft (Darmstadt: Wissenschaftliche Buchgesellschaft, 1992, paper DM 44) xvi and 265 pp., 16 figs., 9 maps, 4 tables. Bibliographies. Indexed. ISBN: 3-534-05668-X.

Kloft, professor of ancient history at the University of Bremen, first provides definitions of the economy and related topics, and reviews the appropriate sources and scholarship (archaeology, epigraphy, numismatics, papyrology, classical philology). Next he sketches the history of the economy in the Greek world through its various phases: archaic, classical, and Hellenistic. Then he discusses the economy in the Roman world during the republican and imperial periods. He concludes by pointing out some especially important features in ancient economics (e.g. land, slaves, money).

N. Kokkinos, *Antonia Augusta. Portrait of a great Roman lady* (London—New York: Routledge, 1992, $39.95) xviii and 254 pp., frontispiece, 111 figs. Bibliography. Indexed. LCN: 91-48154. ISBN: 0-415-08029-0.

Antonia Augusta was the daughter of Mark Antony, niece of Augustus, sister-in-law of Tiberius, mother of Claudius, grandmother of Caligula, and great-grandmother of Nero. After examining what the written historical sources report about her, the volume investigates other kinds of materials that pertain to Antonia: inscriptions, papyri, coins and tokens, sculpture, minor arts, and architecture. Kokkinos, an archaeologist and historian working at St. Hugh's College, Oxford, concludes that Antonia made more constructive use of her power and wealth than Livia did, and that her adoration by the populace and high regard in the state were real and sincere. F. Millar has provided a three-page foreword.

M. Kolarcik, *The Ambiguity of Death in the Book of Wisdom 1–6. A Study of Literary Structure and Interpretation,* Analecta Biblica 127 (Rome: Pontificio Istituto Biblico, 1991, paper 34,500 L or $30) xii and 208 pp. Bibliography. Indexed. ISBN: 88-7653-127-0.

Prepared as a doctoral dissertation under the direction of M. Gilbert and accepted in 1990 by the Pontifical Biblical Institute, this volume first surveys attempts at structuring the various parts of the book of Wisdom and presents a literary analysis of chapters 1–6. Next it reconstructs the author's arguments in Wisdom 1–6 by following the use of metaphorical language within the literary structures of the entire unit, and gives particular attention to the trial scene. Then it surveys the interpretations of death in Wisdom 1–6 and elucidates the levels of meaning that the author attributed to death as well as the reasons for the sustained ambiguity employed by the author.

K. LATTE, *Römische Religionsgeschichte,* Handbuch der Altertumswissenschaft 4 (2nd ed.; Munich: C. H. Beck, 1992, DM 148) xvi and 444 pp. and 16 plates, 6 folding charts. Indexed. ISBN: 3-406-01374-0.

The unaltered reprint of the 1967 edition of a work originally published in 1960 [*NTA* 6, p. 155], this handbook on the history of Roman religion deals with sources, history of research, historical development, beginnings, the religion of farmers, the religion of the community, Italian influences, the pontifical religion, new forms, the decline of Roman religion, the Augustan restoration, the religion of loyalty under the empire, the impersonal gods and the desire for personal protection, and the break-up of Roman religion. The four appendixes concern sacrifice and prayer, the Roman priesthoods, the *argei,* and the Roman temple.

M. LATTKE, *Hymnus. Materialien zu einer Geschichte der antiken Hymnologie,* Novum Testamentum et Orbis Antiquus 19 (Fribourg: Universitätsverlag, 1991, 130 SFr; Göttingen: Vandenhoeck & Ruprecht) xiv and 507 pp. Bibliography. Indexed. ISBN: 3-7278-0751-2 (U), 3-525-53920-7 (V&R).

This volume gathers material and provides critical assessments for what may become a history of ancient hymnology from Homer to Bede. The first part deals with pre- and extra-Christian sources: Greco-Roman antiquity; the ancient Near East and the OT; extracanonical writings of the OT period; other ancient Jewish works; Samaritan hymns; the Gathas of Zarathustra; Corpus Hermeticum; and Nag Hammadi codices, Mandaean works, and Manichaean works. The second part treats ancient Christian sources: the NT; Apostolic Fathers and early Apologists; NT Apocrypha, *Odes of Solomon,* gnostic sources, papyri; canon lists, biblical manuscripts, church orders, councils; other Greek and Latin patristic sources; and the Christian East. Lattke is the author of *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis* (3 vols.: 1979, 1980, 1986).

J. MAIER, *Krieg und Frieden sowie das Verhältnis zum Staat in der Literatur des frühen Judentums,* Beiträge zur Friedensethik 9 (Barsbüttel: Institut für Theologie und Frieden, 1990, paper DM 25) ii and 115 pp. ISBN: 3-927320-08-0.

After introductory observations on the topics and sources, this volume investigates the issues of war and peace and relation to the state in early Judaism according to Persian and early-Hellenistic sources (including *Temple Scroll*), late-Hellenistic and Hasmonean and early-Roman sources (1–2 Maccabees, apocalyptic works including *War Scroll*), Philo, Josephus, and rabbinic texts. Maier, director of the Martin-Buber-Institut für Judaistik at the University of Köln, concludes by sketching basic concepts of war and peace in early Judaism.

F. MANNS, *Le Judaïsme. Milieu et mémoire du Nouveau Testament,* Studium Biblicum Franciscanum Analecta 36 (Jerusalem: Franciscan Printing Press, 1992, paper $20) 263 pp. Bibliography. Indexed.

After methodological observations and a historical sketch of Jewish history from the early Persian period to the redaction of the Mishnah, this introduction to Second Temple Judaism treats the Temple and the priesthood, daily life in Jerusalem, important events in Jewish life, the Jewish festivals, Galilee, the Samaritans, the Pharisees before A.D. 70, the Sadducees, the Essenes, the apocalyptic movement, wisdom currents, and the Diaspora. A general conclusion, an appendix containing important texts, and a glossary are included. Manns is professor at the Studium Biblicum Franciscanum in Jerusalem.

A. M. MAZZANTI, *L'uomo nella cultura religiosa del tardo-antico. Tra etica e ontologia,* Cristianesimo antico e medievale 3 (Bologna: Pàtron, 1990, paper 12,000 L) viii and 92 pp. Indexed.

This investigation of anthropology in late antiquity gives particular attention to the limits and culpability inherent in the human condition. It first focuses on Philo's writings, and discusses his understandings of the human being as μεθόριος ("limited"), the creation of humankind, the "powers," and sexual duality as anthropological duality. Then it examines the approaches to such anthropological issues taken by Plutarch, Origen, and the tractate *Asclepius* in the Hermetic corpus.

F. MEIJER AND O. VAN NIJF, *Trade, Transport and Society in the Ancient World. A sourcebook* (London—New York: Routledge, 1992, cloth $69.95, paper $16.95) xxii and 201 pp. Bibliography. Indexed. LCN: 91-46010. ISBN: 0-415-00344-X (cloth), -00345-8 (paper).

This anthology presents an introduction to the nature of trade and transport in antiquity through translations of 238 literary, papyrological, epigraphical, and legal sources. The first part (nos. 1-116) on the ideology and practice of ancient trade deals with Greek and Roman value systems and elite attitudes toward trade, and treats the realities of trade in Homeric and archaic Greece, Athens and the Athenian empire, the Greek world outside Athens, Ptolemaic Egypt, and the Roman empire. The second part (nos. 117-168) considers the most important commodities of ancient trade (grain, wool and textiles, wine and oil, building materials, slaves) and Greek and Roman trade with the orient and barbarians. The third part (nos. 169-238) concerns transport and means of transport: costs, over land, roads, on rivers, by sea, etc. Meijer is senior lecturer and van Nijf is junior researcher in ancient history at the University of Amsterdam.

L. A. MITCHEL, *Hellenistic and Roman Strata: A Study of the Stratigraphy of Tell Hesban from the 2d Century B.C to the 4th Century A.D.*, Hesban 7 (Berrien Springs, MI: Andrews University Press, 1992, $29.95) xv and 189 pp., 38 figs., 7 tables. Illustrated. Bibliography. Indexed. LCN: 92-72496. ISBN: 0-943872-20-0.

Based on a doctoral dissertation directed by L. T. Geraty and presented to Andrews University, this volume provides an archaeological report on recent excavations of the Hellenistic and Roman periods (strata 15-11) at Tell Hesban (ancient Heshbon) in Jordan. It describes the ancient remains (primarily the architecture and soil/debris layers), interprets the meaning of these remains for an understanding of the periods under investigation, and relates these remains to other Palestinian and contemporary ancient Near Eastern remains. After a ten-page introduction, it deals with the various phases (construction, use, destruction) and contexts (historical, political, social, cultural, economic) of each stratum: 15 (ca. 198-63 B.C.), 14 (ca. 63 B.C.-A.D. 130), 13 (A.D. 130-193), 12 (A.D. 193-284), and 11 (A.D. 284-363). Mitchel concludes that a site that began as little more than a military outpost or border fortress in the Hellenistic period moved into the Byzantine period very likely as a bustling small town, the modest hub of political, social, and economic life in its territory.

F. MORA, *Prosopografia Isiaca.* Vol. 1, *Corpus Prosopographicum Religionis Isiacae;* vol. 2, *Prosopografia Storica e Statistica del Culto Isiaco,* Études préliminaires aux religions orientales dans l'Empire romain 113/1-2 (Leiden—New York: Brill, 1990, 240 gld. or $137, 90 gld. or $51.50) xxii and 526 pp., xi and 169 pp., 2 maps, 6 tables. Indexed. ISBN: 90-04-09232-3 (set).

The first volume in this study of the prosopography of the Isis cult in antiquity presents in alphabetical order the names of persons associated with the Isis cult along with other pertinent information where it is available. The survey covers six geographical areas: Delos (1,084 items), the Greek Orient (1,399), Italy (403), the Danube provinces (115), the Western provinces (79), and the African provinces (54). Each section concludes with various indexes. The second volume provides synthetic discussions based on the prosopography concerning the participation of women in the Isis cult, Isism and the organization of the divine world, Isis in the aretalogies, and Isis at Rome and on the Capitol. Two appendixes, six tables, and various indexes are included.

L. MORALDI, *Nascita e infanzia di Gesù nei più antichi codici cristiani,* Uomini e religioni 41 (Milan: Mondadori, 1989, paper 12,000 L) 318 pp. Bibliographies. ISBN: 88-04-32044-3.

Moraldi, author of *Vangelo arabo apocrifo dell'Apostolo Giovanni* (1991), first discusses the infancy of Jesus according to the canonical Gospels and to the apocryphal Gospels. Then he provides introductions, Italian translations, and brief notes for four texts that deal with the birth of Jesus: *Infancy Gospel of Thomas, Gospel of ps.-Matthew, Arabic Gospel of the Infancy,* and *Birth of Mary and Birth of Jesus* (according to codices Hereford and Arundel on facing pages).

J. NEUSNER, *The Bavli's Intellectual Character. The Generative Problematic: In Bavli Baba Qamma Chapter One and Bavli Shabbat Chapter One,* South Florida Studies in the History of Judaism 62 (Atlanta: Scholars Press, 1992, $59.95) xii and 233 pp. Indexed. LCN: 92-33003. ISBN: 1-55540-773-0.

The "intellectual character" of a document refers to the program of thought and inquiry that brings about the writing of that document. The five chapters in this study of the intellectual character of the Babylonian Talmud concern the generative problematic (What is it and what is at stake in it?—the case of the Mishnah and *Sifra*), a metaproposition and its exposition (analogical-contrastive thinking and the problem of dialectical thought, or When is a list a series?), the mixed grid in Bavli's *Baba Qamma* chapter 1, the mixed grid in Bavli's *Šabbat* chapter 1, and the Bavli's intellectual character. The two appendixes discuss Neusner's thirteen monographs on aspects of the Bavli's intellectual program.

J. NEUSNER, *The Discourse of the Bavli. Language, Literature, and Symbolism. Five Recent Findings,* South Florida Studies in the History of Judaism 34 (Atlanta: Scholars Press, 1991, $59.95) xiii and 234 pp. Indexed. LCN: 91-35151. ISBN: 1-55540-650-5.

The five essays in this volume summarize and abbreviate some of the findings of Neusner's recent monographs on language as taxonomy (the rules for using Hebrew and Aramaic in the Babylonian Talmud), how the Bavli shaped rabbinic discourse, the Bavli that might have been (the Tosefta's theory of Mishnah commentary compared with that of the Babylonian Talmud), the two vocabularies of symbolic discourse in Judaism, and re-presenting the Torah (*Sifra*'s rehabilitation of taxonomic logic and the Judaic conception of how through the Torah we enter the mind of God). An eight-page epilogue reflects on whether humanity can forget what it knows.

J. NEUSNER, *How the Talmud Shaped Rabbinic Discourse,* South Florida Studies in the History of Judaism 33 (Atlanta: Scholars Press, 1991, $54.95) xvi and 162 pp. Indexed. LCN: 91-35039. ISBN: 1-55540-649-1.

After reviewing his argument about literary history and the perspective of ultimate redaction developed in *Making the Classics in Judaism,* Neusner considers the unrealized Talmud of *Sifra* (cases in *b. Menaḥot,* chaps. 6–8), the unrealized Talmud of Tosefta (the cases of *Berakot,* chap. 8, in both Talmuds), other unrealized Talmuds (the case of statements accorded tannaite status and subjected to sustained critical analysis in the manner of the Talmud to the Mishnah), and how the Bavli shaped rabbinic discourse. In a 27-page epilogue Neusner enters into debate with D. W. Halivni, and in a 13-page appendix he criticizes the arguments from attribution made by R. Kalmin and D. Kraemer.

J. NEUSNER, *The Mishnah. Introduction and Reader* (Philadelphia: Trinity Press International, 1992, paper $16.95) xii and 226 pp. Indexed. LCN: 91-38147. ISBN: 1-56338-021-8.

This introduction to the Mishnah is based on readings of particular texts, and thus serves a double function as introduction and reader. After a brief introduction to the Mishnah, it treats the Mishnah as a philosophical statement (the problem of classification, the issue of hierarchization), the Mishnah's philosophical economics (the household and the market, wealth), the Mishnah's philosophical politics (the theological uses of legitimate power, the anthropology of Judaism), the Mishnah's social vision (women, caste structure), and the Mishnah's concept of history (the messiah).

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 18A, *Gittin Chapters 1-3;* vol. 18B, *Chapters 4-5,* Brown Judaic Studies 265-266 (Atlanta: Scholars Press, 1992, $59.95 each) xvii and 173 pp., xviii and 167 pp. Indexed. LCN: 92-30643. ISBN: 1-55540-774-9 (vol. 18A), -775-7 (vol. 18B).

These volumes present structured translations of tractate *Gittin* in the Babylonian Talmud. Based on Deut 24:1-4, the tractate concerns the proper preparation of the document of divorce, its correct delivery to the woman, and acceptable stipulations in the document. The first volume provides translations for folios 2a through 32a (which deal with delivering and preparing the writ of divorce), as well as a 53-page appendix on the Jerusalem School and Western academic scholarship on the history of Judaism. The second volume treats folios 32a through 62a (which deal with fifteen rulings made for the good order of the world), and contains appendixes on (1) how the Talmud shaped rabbinic discourse, and (2) L. Jacobs's *Structure and Form in the Babylonian Talmud* (1991). Both volumes include a preface, an introduction to the tractate, and brief literary analyses.

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 19A, *Qiddushin Chapter 1;* vol. 19B, *Chapters 2-4,* Brown Judaic Studies 267-268 (Atlanta: Scholars Press, 1992, $59.95 each) xvii and 185 pp., xvii and 189 pp. Indexed. LCN: 92-30644. ISBN: 1-55540-776-5 (vol. 19A), -777-3 (vol. 19B).

The tractate *Qiddushin* deals with betrothals. The first volume in this structured translation of the tractate according to the Babylonian Talmud folios 2a through 41a deals with the rules of acquisition. It also contains a 21-page appendix on documents and the dating of sayings in rabbinic literature (the case of *Sifra*). The second volume covers folios 41a through 82b, which treat procedures of betrothal (agency, value, stipulations), impaired betrothal, and stipulations, and take up issues related to caste for the purposes of marriage. Each volume provides a preface, an introduction to the tractate, and literary analyses.

J. Neusner, *The Tosefta. An Introduction,* South Florida Studies in the History of Judaism 47 (Atlanta: Scholars Press, 1992, $89.95) xxxii and 387 pp. Indexed. LCN: 92-10435. ISBN: 1-55540-713-7.

After a general introduction to the Tosefta and a chapter placing it in the context of related rabbinic literature, this volume examines the nature of the Tosefta as commentary to the Mishnah, as complement to the Mishnah, and as compilation, respectively. At each point in the presentation it draws on specific texts from four Orders or Divisions: Purities, Holy Things, Women, and Appointed Times.

J. Neusner, *The Way of Torah. An Introduction to Judaism,* Religious Life in History (5th ed.; Belmont, CA: Wadsworth, 1993, paper $18.75) xxii and 212 pp. Bibliography. Indexed. LCN: 92-12408. ISBN: 0-534-16938-4.

The completely revised version of a work first published in 1969 [*NTA* 19, p. 284; see 32, p. 396], this volume aims to help readers to see Judaism as a whole and to understand the principal epochs in the history of that system. It is divided into five parts: defining Judaism, the holy books of Judaism, the Torah's worldview, the Torah's way of life, and the Torah in modern times—continuity and change. A seven-page glossary is included.

"Open Thou Mine Eyes . . ." Essays on Aggadah and Judaica Presented to Rabbi William G. Braude on His Eightieth Birthday and Dedicated to His Memory, ed. H. J. Blumberg et al. (Hoboken, NJ: Ktav, 1992) 340 pp., frontispiece. Bibliography. Indexed.

Of the twenty articles honoring the late Rabbi Braude (1907-88) those most pertinent to the NT world are by N. J. Cohen on the "Aseret ha-Dibberot" midrash in *Pesiqta Rabbati;* J. C. Greenfield on the use of the Targum in a Mandaeic incantation text; W. Z. Harvey on rabbinic attitudes toward philosophy; R. Loewe on midrashic alchemy (exegesis, ethics, and aesthetics in Judaism); D. P. McCarthy on the question of rabbinic tradition in Jerome's translation of the Psalms; B. H. Mehlman on Rahab as a model of human redemption;

A. J. Saldarini on scribes and prophets in *Targum of Jonathan;* D. J. Silver on the raven in *Jubilees* 11; L. M. Silverman on Messiah son of Joseph in the apocalyptic midrashim; M. Smith on the history of the angels; S. Stroumsa on Ps 8:4-5 in Jewish, Christian, and Muslim exegesis in Arabic; and J. Elbaum on the meaning of redemption in *Tanna debe Eliyyahu* and other rabbinic works. Also included are a photograph of Braude, a biographical sketch, and a selected bibliography of his publications.

E. J. OWENS, *The City in the Greek and Roman World* (London—New York: Routledge, 1992, paper $15.95) xi and 210 pp., 54 figs., map. Bibliography. Indexed. LCN: 90-8305. ISBN: 0-415-08224-2.

The paperback version of a work first published in 1991, this volume aims to give a synoptic account of urban planning in the Greco-Roman world. After a ten-page introduction to the city in antiquity, it deals with urban development and the "old" cities of Greece, the origins and development of Greek planning in the Mediterranean, planning in the classical period, town planning in the Hellenistic world, Etruscan and Roman planning in Italy, planning in the Roman empire, and the ancient city and the urban infrastructure. The five-page appendix concerns town planning and the law. Owens, lecturer in the department of classics and ancient history at University College of Swansea, concludes that while the Greeks invented grid planning, the Romans made equally important and fundamental contributions to the development of urban planning. He observes that many of the changes and developments came about not through a continual process of evolution but rather through the interaction and reciprocity of ideas and practices.

T. G. PARKIN, *Demography and Roman Society,* Ancient Society and History (Baltimore, MD—London: Johns Hopkins University Press, 1992, $29.95) xvi and 225 pp., 10 figs., 12 tables. Bibliography. Indexed. LCN: 91-45647. ISBN: 0-8018-4377-4.

Parkin, lecturer in classics at Victoria University in Wellington, New Zealand, aims to provide ancient historians with a concise introduction both to modern demographic tools and to varied aspects of the population of the ancient world, in particular during the early Roman empire. He first considers the various kinds of evidence: epigraphic, Egyptian, Ulpianic, skeletal, and statistical. Then he discusses methods and models in ancient history and modern demography. Finally he offers some demographic impressions of the Roman world, with reference to mortality and fertility. The appendixes concern (1) the "album of Canusium" and (2) tables and figures.

W. E. RAST, *Through the Ages in Palestinian Archaeology. An Introductory Handbook* (Philadelphia: Trinity Press International, 1992, paper $15.95) xiii and 221 pp. Illustrated. Bibliography. Indexed. LCN: 92-33156. ISBN: 1-56338-055-2.

Rast, professor in the department of theology at Valparaiso University in Indiana, first discusses basic problems in archaeology: unearthing the leftovers of ancient peoples, the land and its resources, and finding how old things are. Then he provides a historical survey of archaeology in Palestine from the Stone Age to the Islamic period. The chapters most pertinent to the NT world concern Persians, Greeks, and Jewish revolt; the coming of Rome; and Jews and Christians during Roman and Byzantine times.

B. REHM (ED.), *Die Pseudoklementinen.* Band 1, *Homilien,* ed. G. Strecker, Die Griechischen christlichen Schriftsteller der ersten Jahrhunderte (3rd ed.; Berlin: Akademie Verlag, 1992, DM 180) xxix and 287 pp. Bibliography. ISBN: 3-05-000575-0.

The first edition of the ps.-Clementine *Homilies* was edited by Rehm and published in 1953. The second edition (1969) was prepared by F. Paschke, who made corrections and improvements on the text and critical apparatus in light of his own research, and provided a comprehensive bibliography. This third edition contains further corrections, improvements, and additions, as well as a restructured critical apparatus, a revised introduction on the basis of Strecker's research, and an expanded and updated bibliography.

K. and L. Ritmeyer, *Reconstructing Herod's Temple Mount in Jerusalem* (Washington, DC: Biblical Archaeology Society, 1990, paper $7.95) 31 pp. Illustrated. ISBN: 0-9613089-1-5.

This booklet reproduces the article published in *Biblical Archaeology Review* [§ 34-892]. Using the results of recent archaeology and literary sources, it discusses the wall of Herod's Temple Mount, the means of access to the Temple Mount, the gates in the walls, and the adjoining streets and buildings. The main text is accompanied by photographs, drawings, plans, and explanations of particular features.

W. G. Röhl, *Die Rezeption des Johannesevangeliums in christlich-gnostischen Schriften aus Nag Hammadi,* Europäische Hochschulschriften, Reihe 23: Theologie 428 (Frankfurt—Bern—New York: Lang, 1991, paper $45.80) 232 pp. Bibliography. ISBN: 3-631-43860-5.

The revised version of a doctoral dissertation directed by P. von der Osten-Sacken and accepted in 1991 by the Kirchliche Hochschule at Berlin, this volume investigates the reception of the Fourth Gospel in five major Nag Hammadi documents: *Apocryphon of James, Gospel of Truth, Gospel of Philip, Letter of Peter to Philip,* and *Gospel of Truth.* Each document is examined with reference to matters of introduction, its reception of John's Gospel, and results. Röhl concludes that many of the alleged references to John's Gospel in these texts are dubious and that even the certain references do not allow us to speak of a reflective gnostic reception of the Johannine tradition.

P. Rorem, *Pseudo-Dionysius. A Commentary on the Texts and an Introduction to Their Influence* (New York—Oxford: Oxford University Press, 1993, $39.95) xiii and 267 pp. Bibliography. LCN: 92-15353. ISBN: 0-19-507664-8.

This volume interprets the works that were ascribed to Dionysius the Areopagite (see Acts 17) but in fact were written some five hundred years later. After using the *Letters* as an introduction, it presents the contents of the corpus both in their details and as a whole: *Celestial Hierarchy, Ecclesiastical Hierarchy, Divine Names,* and *Mystical Theology.* Each chapter ends with a note on the work's influence in the Middle Ages, and a four-page epilogue treats the topic in general. Rorem is associate professor of early and medieval church history at the Lutheran School of Theology in Chicago.

A. Samely, *The Interpretation of Speech in the Pentateuch Targums. A Study of Method and Presentation in Targumic Exegesis,* Texte und Studien zum Antiken Judentum 27 (Tübingen: Mohr-Siebeck, 1992, DM 128) xi and 203 pp. Bibliography. Indexed. ISBN: 3-16-145643-2.

This volume investigates some one-hundred targumic passages that represent speech reports in the Pentateuch. They all are modifications of biblical speech reports either in their narrative setting alone or also in their utterance wording. The first part, which is devoted mainly to modifications whose effect is highly visible primarily on the narrative level, proceeds from changes in the speech report to additional event reports. The second part deals with the internal unity of the speech unit (speech report plus utterance) as perceived by the targumist, the coherence of the Pentateuch as a whole, and the targumic concern with apparent repetitions in the biblical text. Interspersed with the interpretations of targumic passages are ten discussions on links in the text, addition as the filling of slots, the relevance of co-text, etc. The final two chapters concern the differences among the targums and the question of targumic form and exegesis.

D. Sansone, *Greek Athletics and the Genesis of Sport* (Berkeley—Los Angeles—London: University of California Press, 1992, paper $13) xv and 136 pp., 25 figs. Bibliography. Indexed. LCN: 87-14304. ISBN: 0-520-08095-5.

In his first essay (pp. 3-72) Sansone, professor of classics at the University of Illinois in Urbana, discusses the genesis and nature of sport, and presents the case for a new definition of sport as a ritual sacrifice of human energy. In the second essay (pp. 75-130) he examines in detail the sport of the ancient Greeks in the light of this definition, with particular attention to the associations between sport and sacrificial ritual. He develops this argument with reference to twenty-five illustrations presented between the two essays. The cloth edition was published in 1988.

P. SCHÄFER AND H.-J. BECKER (EDS.), *Synopse zum Talmud Yerushalmi.* Band 1/6-11, *Ordnung Zeraʿim: Terumot, Maʿaśerot, Maʿaśer Sheni, Ḥalla, ʿOrla und Bikkurim,* Texte und Studien zum Antiken Judentum 35 (Tübingen: Mohr-Siebeck, 1992, DM 398) v and 489 pp. ISBN: 3-16-146006-5.

The earlier volumes in this project were described in *NTA* 36, p. 452 and 37, p. 316. This volume covers six more tractates in the Order of Seeds according to the Jerusalem Talmud: *Terumot, Maʿaśerot, Maʿaśer Sheni, Ḥalla, ʿOrla,* and *Bikkurim.* It displays the texts in vertical parallel columns according to the major manuscripts (Leiden Or. 4720; Vatican Ebr. 133; Moscow, Günzburg Collection, Nr. 1135; London, British Library Or. 2822-24), the principal editions (Venice, Amsterdam, Constantinople), and other pertinent sources. The volume was prepared in collaboration with G. Reeg, and with contributions by A. Engel, K. Ipta, U. Lohmann, M. Urban, and G. Wildensee.

W. SCHNEEMELCHER (ED.), *New Testament Apocrypha.* Vol. 2, *Writings Relating to the Apostles; Apocalypses and Related Subjects* (rev. ed.; Cambridge, UK: James Clarke, 1992; Louisville, KY: Westminster/Knox, 1992, $40) x and 771 pp. Bibliographies. Indexed. LCN: 90-23504. ISBN: 0-2276-7917-2 (JC), 0-664-21879-2 (W/K).

The English version of the work described in *NTA* 34, p. 139, this volume first deals with the picture of the apostle in early Christian tradition, apostolic Pseudepigrapha, 2nd- and 3rd-century Acts of Apostles, *Acts of Peter and the Twelve Apostles,* later Acts of Apostles, and the Pseudoclementines. Then it treats apocalyptic in early Christianity, apocalyptic prophecy in the early church, and later apocalypses. The introductions are straight translations of the German originals; the texts have been checked against the originals in Latin, Greek, and Coptic to ensure that they are truly English translations and not second-hand versions. R. McL. Wilson served as editor of the English translation. The English edition of the first volume in the project [*NTA* 32, p. 275; 35, p. 132] was described in *NTA* 36, p. 142.

H. SCHRECKENBERG AND K. SCHUBERT, *Jewish Historiography and Iconography in Early and Medieval Christianity,* Compendia Rerum Iudaicarum ad Novum Testamentum, Section 3: Jewish Traditions in Early Christian Literature 2 (Assen—Maastricht: Van Gorcum, 1992; Minneapolis, MN: Fortress, $29.95) xviii and 307 pp., 67 plates. Bibliographies. Indexed. ISBN: 90-232-2653-4 (VG), 0-8006-2519-6 (F).

In the first part of this volume (pp. 1-138) Schreckenberg deals with the literary and historical preliminaries to the early Christian reception of Josephus, considers references to Josephus in early Christian texts, and examines various depictions of Josephus in medieval Christian art. He concludes that, whereas Judaism lost sight of Josephus, the works of Josephus became a handbook of apologetic for ancient Christianity. In the second part (pp. 139-260) Schubert deals with Jewish pictorial traditions in early Christian art: Jewish art in the light of Jewish tradition, the holiness of the synagogue and its figurative decoration, Jewish programmatic painting (the Dura Europos synagogue), Jewish influence on earliest Christian paintings (the Via Latina catacomb), and Jewish traditions in Christian painting cycles (the Vienna Genesis and the Ashburnham Pentateuch). D. Flusser has provided a nine-page general introduction.

The Scriptures and the Scrolls. Studies in Honour of A.S. van der Woude on the Occasion of His 65th Birthday, ed. F. García Martínez, A. Hilhorst, and C. J. Labuschagne, Supplements to Vetus Testamentum 49 (Leiden—New York: Brill, 1992, 155 gld. or $88.75) xiii and 285 pp. and 9 plates, frontispiece. Bibliographies. Indexed. LCN: 92-33127. ISBN: 90-04-09746-5.

Of the nineteen articles in this *Festschrift* honoring Professor van der Woude on his 65th birthday, those most pertinent to the NT world are by E. Tov on 4QLev^d (4Q26), B. Otzen on Michael and Gabriel in the book of Daniel, J. P. M. van der Ploeg on a newly found Syriac text of Judith, Hilhorst on the speech on truth in 1 Esdras 4:34-41, P. R. Davies on redaction and sectarianism in the Qumran scrolls, M. A. Knibb on 4Q372 and 4Q390, García Martínez on the last surviving columns of 11QNew Jerusalem, G. Stemberger on the Maccabees in rabbinic tradition, and J. Neusner on how the Bavli shaped rabbinic discourse (the case of *Sifra*). Also included are a photograph of the honoree and a bibliography of his publications (383 items) compiled by García Martínez.

R. A. SEGAL, *The Gnostic Jung*, Mythos (Princeton, NJ: Princeton University Press, 1992, cloth $39.50, paper $14.95) xi and 259 pp. Indexed. LCN: 91-44731. ISBN: 0-691-09975-8 (cloth), -01923-1 (paper).

After a fifty-page general introduction to C. G. Jung's interest in gnosticism, this volume presents excerpts (with introductions) from Jung's writings on gnosticism: his main and alternative psychological interpretations of gnosticism, gnosticism as a psychological phenomenon, gnosticism as dealing with evil, its approach to the feminine, its relation to mainstream Christianity, its relation to alchemy, modern gnosticism, and Jung as a psychologist rather than a metaphysician. Then on the basis of "Seven Sermons to the Dead" it presents Jung's own gnostic myth. Finally it gives the views of V. White and G. Quispel (two articles) on Jungian psychology and gnosticism. Segal is professor of religious studies at Louisiana State University.

H. SHANKS (ED.), *Christianity and Rabbinic Judaism. A Parallel History of Their Origins and Early Development* (Washington, DC: Biblical Archaeology Society, 1992, cloth $28.95, paper $16.95) xxii and 380 pp., 8 plates. Illustrated. Indexed. LCN: 92-39396. ISBN: 1-880317-03-6 (cloth), -08-7 (paper).

The nine chapters in this volume trace the parallel development of Judaism and Christianity in the first six centuries A.D.: L. H. Feldman on Palestinian and Diaspora Judaism in the 1st century, E. P. Sanders on the life of Jesus, H. C. Kee on Christianity from the crucifixion through Paul, L. I. A. Levine on Judaism from the destruction of Jerusalem to the end of the Second Jewish Revolt (A.D. 70-135), H. W. Attridge on Christianity from the destruction of Jerusalem to Constantine's adoption of the new religion (A.D. 70-312), S. J. D. Cohen on Judaism to the Mishnah (A.D. 135-220), I. M. Gafni on the world of the Talmud (from the Mishnah to the Arab conquest), D. E. Groh on the religion of the empire (Christianity from Constantine to the Arab conquest), and J. H. Charlesworth on Christians and Jews in the first six centuries. Also included are a foreword by Shanks and an introduction by G. Vermes.

H. SHANKS (ED.), *The Rise of Ancient Israel. Symposium at the Smithsonian Institution, October 26, 1991* (Washington, DC: Biblical Archaeology Society, 1992, cloth $18.95, paper $11.95) ix and 166 pp., 4 plates, 3 maps. Illustrated. Indexed. LCN: 92-053232. ISBN: 1-880317-07-9 (cloth), -05-2 (paper).

After a 25-page introduction by Shanks that defines the problems connected with the emergence of ancient Israel and describes where we are in the debate, this volume presents major papers by W. G. Dever on how to tell a Canaanite from an Israelite (with responses by I. Finkelstein, N. Gottwald, and A. Zertal, and a reply by Dever), B. Halpern on whether Israel's exodus from Egypt is a myth or a reality, and P. K. McCarter on the origins of Israelite religion. Also included are transcripts of question-and-answer sessions and the panel discussion.

H. SHANKS (ED.), *Understanding the Dead Sea Scrolls. A Reader from the* Biblical Archaeology Review (New York: Random House, 1992, $23) xxxviii and 337 pp. Illustrated. Indexed. LCN: 91-45727. ISBN: 0-679-41448-7.

After a 24-page overview by Shanks concerning the discovery of the Dead Sea scrolls and the controversy surrounding their publication, this volume presents twenty-two articles originally published in *Biblical Archaeology Review* or *Bible Review*. They concern the find

(H. T. Frank, F. M. Cross), where the scrolls came from (L. H. Schiffman, J. C. VanderKam, R. Levy, Shanks), *Temple Scroll* (Y. Yadin, M. Broshi, Shanks, H. Stegemann), the Dead Sea scrolls and the Bible (Cross [two], R. S. Hendel), the Dead Sea scrolls and Christianity (VanderKam, Shanks, O. Betz), the Dead Sea scrolls and rabbinic Judaism (Schiffman), *Copper Scroll* (P. K. McCarter), reconstructing the scrolls (Stegemann), and controversy and the scrolls (A. Katzman, Shanks [two]).

A. N. SHERWIN-WHITE, *Roman Society and Roman Law in the New Testament. The Sarum Lectures 1960–1961* (Grand Rapids: Baker, 1992, paper $11.95) xii and 206 pp. Indexed. ISBN: 0-8010-8148-3.

The reprint of the work described in *NTA* 7, p. 399, this volume contains eight chapters: *coercitio, cognitio,* and *imperium* in the 1st century A.D.; the trial of Jesus in the Synoptic Gospels; Paul before Felix and Festus; Paul and the cities; Paul and the proconsul Gallio, and Paul at Rome; the Galilean narrative and the Greco-Roman world; Roman citizenship and Acts; and aspects of Roman citizenship, and the question of historicity. Sherwin-White was reader in ancient history at Oxford University.

J. SINGER, *A Gnostic Book of Hours. Keys to Inner Wisdom* (San Francisco: HarperCollins, 1992, $20) xxvi and 164 pp. Illustrated. Bibliography. LCN: 91-55286. ISBN: 0-06-250796-6.

Singer, a Jungian analyst in Palo Alto, CA, gives special attention to the ways in which the Nag Hammadi documents illuminate our psychological processes. She describes these texts as "articulations of the timeless longings of the human mind or soul to penetrate the mysteries of existence." Her meditations on the inner wisdom of these gnostic texts are arranged in eight sections, corresponding to the traditional daily office of the church: Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline. Within each section are seven meditations, one for each day of the week.

H. I. SKY, *Redevelopment of the Office of Hazzan through the Talmudic Period* (San Francisco: Mellen Research University Press, 1992, $69.95) xiii and 216 pp. Bibliography. Indexed. LCN: 92-36311. ISBN: 0-7734-9823-0.

Based on a doctoral dissertation directed by S. Zeitlin and S. B. Hoenig and presented to Dropsie College in Philadelphia, this volume seeks to clarify the relation between two synagogue functionaries: the *ḥazzān* and the *šālîaḥ ṣîbbûr.* Thus it investigates the etymology of the term *ḥazzān,* the function of the Temple *ḥazzān,* the function of the synagogue *ḥazzān* during the tannaitic and amoraic periods, the needs that led to the eventuation of the *šālîaḥ ṣîbbûr* and his ministrations, the function of "one who passes/descends before the ark," the role of the *pōres,* and post-talmudic developments. The three appendixes concern (1) the terms *tybh* and *'rwn,* (2) special synagogue appurtenances related to the liturgical roles of the various functionaries, and (3) bibliography (pp. 141-189).

H. M. SZPEK, *Translation Technique in the Peshitta to Job. A Model for Evaluating a Text with Documentation from the Peshitta to Job,* SBL Dissertation Series 137 (Atlanta: Scholars Press, 1992, cloth $29.95, paper $19.95) xv and 329 pp., 18 diagrams. Bibliography. Indexed. LCN: 92-34963. ISBN: 1-55540-761-7 (cloth), -762-5 (paper).

Prepared as a doctoral dissertation under the direction of M. V. Fox and accepted in 1991 by the University of Wisconsin at Madison, this volume aims to present a systematic study of translation features in the Peshitta version of Job and to develop a systematic model for evaluating translations. After a brief introduction, it proposes a model of translation technique with four parts: element of translation, technique of adjustment, motivation for change, and effect on meaning. Then it examines the Peshitta's version of Job with reference to grammar, syntax, semantics, and style, and draws general conclusions. Seven appendixes are included.

J. THOMAS, *Der jüdische Phokylides. Formgeschichtliche Zugänge zu Pseudo-Phokylides und Vergleich mit der neutestamentlichen Paränese*, Novum Testamentum et Orbis Antiquus 23 (Fribourg: Universitätsverlag, 1992, 120 SFr; Göttingen: Vandenhoeck & Ruprecht) xvii and 535 pp., 27 tables. Bibliography. Indexed. ISBN: 3-7278-0834-9 (U), 3-525-53925-8 (V&R).

After a brief introduction to *Sentences of ps.-Phocylides*, this volume considers the work in the framework of Jewish paraenesis: its place between Torah and wisdom, sequences based on Leviticus 18 and the Decalogue, small forms of imperatival speech, the topos-tradition illustrated by "measure and weight," the Torah models for lines 9-41 and 132-152, theological themes, and its place in the Judaism of the time. Next it discusses the work in the framework of Greek education: paraenesis as a medium of Greek education, the paraenetic imperative in Isocrates and this work, and the direct influence of Hellenistic literature. Then it deals with *ps.-Phocylides* as an admonitory poem and focuses on its relevance for understanding NT paraenesis and ethics. The appendixes treat twelve particular problems and provide a glossary and a list of tables.

R. THOMAS, *Literacy and Orality in Ancient Greece*, Key Themes in Ancient History (Cambridge, UK—New York: Cambridge University Press, 1992, cloth $49.95, paper $16.95) xii and 201 pp., 4 figs. Bibliography. Indexed. LCN: 91-37416. ISBN: 0-521-37346-8 (cloth), -37742-0 (paper).

After establishing the need for examining together literacy and orality in ancient Greece, this volume considers oral poetry; the nature of and relation between literacy and orality; the coming of the alphabet (literacy and oral communication in archaic Greece); the need to move beyond the rationalist view of writing (between "literate" and "oral"); the relation between orality, performance, and memorial; and literacy and the state (the profusion of writing). Also included are a thirteen-page epilogue on literacy and orality in the Roman world and a five-page bibliographical essay. Thomas is lecturer in ancient history at Royal Holloway and Bedford New College, University of London.

J. A. THOMPSON, *Hirten, Händler und Propheten. Die lebendige Welt der Bibel* (Giessen—Basel: Brunnen, 1992, DM 54) 384 pp. Illustrated. Bibliographies. Indexed. ISBN: 3-7655-5437-5.

The German version of *Handbook of Life in Bible Times* [*NTA* 31, p. 129], this volume seeks to illustrate the realities of life in biblical times with the help of archaeology and textual analysis. After an introduction to the land and people of the Bible, it deals with habitation and clothing, food and drink, industry and commerce, culture and health, warfare and conquests, and religion and worship.

R. A. TOMLINSON, *From Mycenae to Constantinople. The evolution of the ancient city* (London—New York: Routledge, 1992, cloth $79.95, paper $17.95) xiii and 238 pp. Illustrated. Bibliography. Indexed. LCN: 91-47142. ISBN: 0-415-05997-6 (cloth), -05998-4 (paper).

Tomlinson, professor of ancient history and archaeology at the University of Birmingham, seeks to place the architecture of ancient Greek and Roman cities in their historical and social contexts. After an introduction to cities and their creators and a chapter on types and functions of buildings, he considers the architecture of the following cities: Mycenae (the forerunners), Athens and Piraeus, Corinth, Priene, Alexandria, Pergamon, Thessalonike, Cyrene, Rome, Pompeii, Lepcis Magna, Palmyra, and Constantinople.

E. TOV, *Textual Criticism of the Hebrew Bible* (Minneapolis, MN: Fortress, 1992, $39.95; Assen—Maastricht: Van Gorcum) xl and 456 pp., 30 plates, 41 tables. Bibliographies. Indexed. LCN: 92-22889. ISBN: 0-8006-2687-7 (F), 90-232-2712-3 (VG).

The much revised and updated version of a work published in Hebrew in 1989, this introduction to the textual criticism of the Hebrew Bible discusses the nature of and need for textual criticism, the textual witnesses (Hebrew, ancient translations), the history of the biblical text, the copying and transmitting of the biblical text, the aim and procedures of textual criticism, the evaluation of readings, textual criticism and literary criticism, conjectural emendation, and critical editions. Each step of the presentation is illustrated by specific examples, thirty plates accompany the main text, and bibliographies are supplied for individual sections. Tov, professor of Bible at the Hebrew University and editor-in-chief of the Dead Sea scrolls publication project, gives particular attention to the significance of the manuscripts among the Dead Sea scrolls for OT textual criticism.

Tradition of the Text. Studies offered to Dominique Barthélemy in Celebration of his 70th Birthday, ed. G. J. Norton and S. Pisano, Orbis Biblicus et Orientalis 109 (Fribourg: Universitätsverlag, 1991, 84 SFr; Göttingen: Vandenhoeck & Ruprecht) xi and 318 pp., 8 plates. ISBN: 3-7278-0761-X (U), 3-525-53742-5 (V&R).

The nineteen articles honoring Professor Barthélemy on his 70th birthday deal mainly with issues in OT textual criticism: P.-M. Bogaert on the three forms of Jeremiah 52; L. Díez Merino on the *tîqqûnê sôpĕrîm* in the targumic tradition; G. Dorival on whether there were 70 or 72 translators of the Septuagint; M. Harl on the unforgivable sin of arrogant idolatry (Deut 29:19-20 LXX and other versions); A. van der Kooij on Neh 8:8 and the question of the "targum" tradition; J. Lust on "for man shall his blood be shed" (Gen 9:6 in Hebrew and Greek); C. McCarthy on Ephrem's commentary on the Sermon on the Mount; E. A. Nida on textual criticism and entropy; Norton on reediting Hexaplaric fragments; B. Ognibeni on the Masoretic collection *ʾklh wʾklh;* A. Pietersma on articulation in the Greek Psalms (the evidence of Papyrus Bodmer XXIV); J. A. Sanders on stability and fluidity in text and canon; A. Schenker on the relation of Esdras A′ to the Masoretic text of Ezra-Nehemiah; E. Tov on 4QJer^c (4Q72); J. de Waard on the interim and final HOTTP reports and the translator; R. D. Weis on angels, altars, and angles of vision (the case of *ʾerʾellam* in Isa 33:7); J. W. Wevers on the lectionary texts of Exodus; Pisano on "Egypt" in the Septuagint text of Hosea; and S. Szyszman on a Christian Easter celebrated on Wednesday in an Armenian church in the 13th century. A photograph of the honoree, a preface by C. M. Martini, and a foreword by the editors are included.

D. TRAKATELLIS, *Χριστὸς ὁ προϋπάρχων Θεός. Ἡ Χριστολογία τῆς ταπεινώσεως καὶ ὑπερυψώσεως τοῦ Μάρτυρος Ἰουστίνου* (Athens: Domos, 1992, paper) 271 pp. Bibliography. Indexed. ISBN: 960-7217-71-3.

The Modern Greek version of the work published in English as *The Pre-Existence of Christ in the Writings of Justin Martyr* [*NTA* 21, p. 355], this investigation of Justin's Christology concerns the preexistence of Christ before creation, his preexistence manifested in the OT theophanies, the preexisting Christ and the pagan world, and the preexisting Christ and his incarnation. Trakatellis, professor of biblical studies at Holy Cross Greek Orthodox School of Theology in Brookline, MA, concludes that Justin transformed the creedal-hymnic language (preexistence, incarnation, exaltation) of the early traditions (Phil 2:6-11; Jn 1:1-14; Heb 1:1-12; Col 1:15-20) into a language of theological explicitness.

P. W. VAN DER HORST, *Studies over het jodendom in de oudheid* (Kampen: Kok, 1992, paper 49.50 gld.) 223 pp. Bibliographies. ISBN: 90-242-6893-1.

The fourteen articles in this collection (all in Dutch) concern women in early Judaism (1992); the seed of Sarah and Heb 11:11 [see § 36-1468]; the study of early Jewish mysticism since G. Scholem [§ 35-466]; the Wisdom text from the Cairo Geniza (1990); the medieval Jewish legend of the journey of Alexander the Great to paradise (1989); Nimrod in Jewish haggada (1990); the prescription of Gamaliel (1992); the inscription "for the truthful god who is not made with hands" [§ 36-458]; the Septuagint version of Exod 22:27(28) [§ 37-1063]; Jews in Crete in antiquity [see § 33-971]; Israel, the Bible, and Hellenistic culture (1992); Samaritan Hellenism; the Samaritan Diaspora in antiquity [§ 32-1354]; and pluralism in earliest Christianity (1989). An earlier collection of van der Horst's writings in Dutch appeared under the title *De onbekende god* (1988).

J. C. VANDERKAM (ED.), *The Book of Jubilees. A Critical Text,* Corpus Scriptorum Christianorum Orientalium 510, Scriptores Aethiopici 87 (Leuven: Peeters, 1989, paper 4,750 BFr) xviii and 301 pp. ISSN: 0070-0398.

In his ten-page introduction to *Jubilees,* VanderKam lists the textual witnesses (Hebrew, Greek, Syriac, Latin, Ethiopic) and describes the procedures used in this edition. This volume provides a critical text for the Ethiopic version of *Jubilees* and textual variants below. Also included (pp. 257-300) is the pertinent textual evidence from the other versions presented altogether according to the running order of *Jubilees.* A second volume offers translations of all the texts and extensive textual notes. VanderKam, professor of OT at the University of Notre Dame, is the author of *Textual and Historical Studies in the Book of Jubilees* (1977).

W. C. VAN UNNIK, *Das Selbstverständnis der jüdischen Diaspora in der hellenistisch-römischen Zeit,* ed. P. W. van der Horst, Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 17 (Leiden—New York: Brill, 1993, 110 gld. or $63) 200 pp. Bibliography. Indexed. LCN: 92-34556. ISBN: 90-04-09693-0.

This volume makes available a manuscript on the self-understanding of the Jewish Diaspora in the Hellenistic and Roman periods prepared by van Unnik before his death in 1978 but never published. The five main chapters (pp. 51-165) concern the theme, the concept of "Diaspora," the term διασπορά in the Greek OT, διασπορά in the Jewish literature of the Hellenistic and Roman period, and the theological understanding of the Diaspora. Van der Horst has provided a sixteen-page sketch of van Unnik's life (1910-78) and work, a list of his major publications, appendixes on (1) Diaspora in ps.-Philo's *Biblical Antiquities,* and (2) διασπορά according to the *Thesaurus Linguae Graecae* database, and the indexes. He has also made some minor corrections, additions, and changes in the main text.

D. VOORGANG, *Die Passion Jesu und Christi in der Gnosis,* Europäische Hochschulschriften, Reihe 23: Theologie 432 (Frankfurt—Bern—New York: Lang, 1991, paper $65.80) 453 pp. Bibliography. ISBN: 3-631-44244-0.

Presented in 1990 as a doctoral dissertation to the Gesamthochschule in Kassel, this investigation of how the passion of Jesus was treated by gnostics first reviews research on the topic and considers some christological notions in gnosticism: the distinction between Jesus and Christ in the "Ophite system," various redeemer figures and the eschatology in the notions of redemption in the "system of Ptolemy," and the structure of *Dialogue of the Savior.* Then it discusses the passion of Jesus and of Christ in gnostic texts, first in those treated by Irenaeus and then in documents contained in the Nag Hammadi corpus. Finally it considers gnostic interpretations of the passion, the passion of Jesus in the gnostic thought-world, and the passion of Jesus in the encounter between the gnostics and the church. Voorgang gives particular attention to the roles of docetism and the two natures of Christ in shaping gnostic approaches to Jesus' passion and death.

R. L. WILKEN, *The Land Called Holy. Palestine in Christian History and Thought* (New Haven, CT—London: Yale University Press, 1992, $35) xvi and 355 pp., 9 figs. Bibliography. Indexed. LCN: 92-15258. ISBN: 0-300-05491-2.

Wilken, professor of the history of Christianity at the University of Virginia, gives an account of how the land of the Bible became a Holy Land to Christians. He focuses on the spiritual and religious aspects of Christian history in the Holy Land and on the piety that came to center on the land. The twelve chapters appear under the following headings: to possess the land; within my holy borders; blessed are the meek for they shall possess the land; heavenly Jerusalem, the mother of us all; a new Jerusalem facing the renowned city of old; at the very spot; your ancient ruins shall be rebuilt; the land I will show you; the God-trodden land; when will the light of Israel be kindled?; the Jerusalem above wept over the Jerusalem below; and the desolate Amalek rose up to smite us.

O. WITTSTOCK, *Sueton. Kaiserbiographien. Lateinisch und deutsch,* Schriften und Quellen der Alten Welt 39 (Berlin: Akademie Verlag, 1993, DM 98) 664 pp., 16 tables. Bibliography. Indexed. ISBN: 3-05-001844-5.

In his 26-page introduction Wittstock discusses Suetonius' life and work in general, and focuses on his *De vita Caesarum:* biography and history, sources, reliability, publication, value, issues in translation, and manuscript tradition. Then he presents on facing pages the Latin text (with a critical apparatus) and a new German translation for Suetonius' lives of Julius Caesar, Augustus, Tiberius, Gaius Caligula, Nero, Galba, Otho, Vitellius, Vespasian, Titus, and Domitian. Also included are explanatory notes (pp. 472-593), an index of persons and places (pp. 594-647), and sixteen genealogical tables.

ADDITIONAL BOOKS RECEIVED

V. D'ALARIO, *Il libro del Qohelet. Struttura letteraria e retorica,* Supplementi alla Rivista Biblica 27 (Bologna: Dehoniane, 1992, paper 36,000 L) 260 pp. Bibliography. ISBN: 88-10-30215-X.

R. L. HUBBARD ET AL. (EDS.), *Studies in Old Testament Theology* (Dallas—London: Word, 1992) 333 pp. Bibliography. Indexed. LCN: 92-33070. ISBN: 0-8499-0865-5.

A. LELIÈVRE, *La sagesse des Proverbes. Une leçon de tolérance,* Essais bibliques 23 (Geneva: Labor et Fides, 1993, paper 29 SFr) 182 pp. Bibliography. Indexed. ISBN: 2-8309-0689-6.

E. T. MULLEN, *Narrative History and Ethnic Boundaries. The Deuteronomistic Historian and the Creation of Israelite National Identity,* SBL Semeia Studies (Atlanta: Scholars Press, 1993, cloth $49.95, paper $34.95) ix and 334 pp. Bibliography. Indexed. LCN: 93-12315. ISBN: 1-55540-846-X (cloth), -847-8 (paper).

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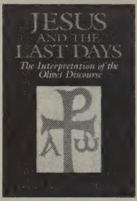
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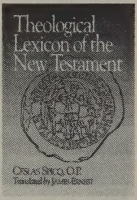
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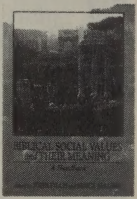
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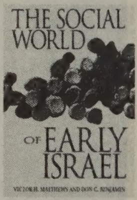
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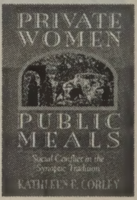
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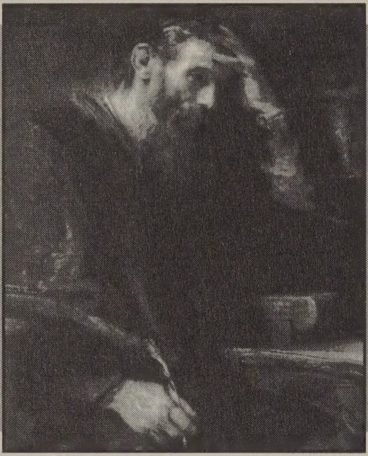

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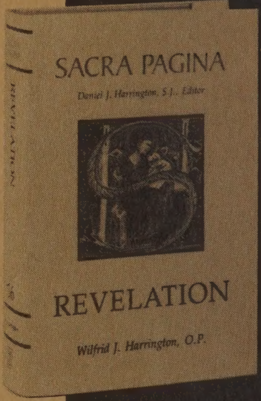
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